Collected Works of Nana Asma'u, Daughter of Usman 'dan Fodiyo (1793-1864)

Jean Boyd and Beverly B. Mack

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CONTENTS

FOREWORD

This book contains annotated translations of the corpus of works written by an intellectual giant of the nineteenth century, Nana Asma'u, whose fame is undimmed although she died nearly one hundred and fifty years ago. This learned and pious lady energetically rallied public opinion behind a movement devoted to the revival of Islam. She organized a public education system for women and was at the heart of a sisterhood which esteemed service to the community. This book is central to an understanding of Islam in West Africa and the significant role played by women in the region.

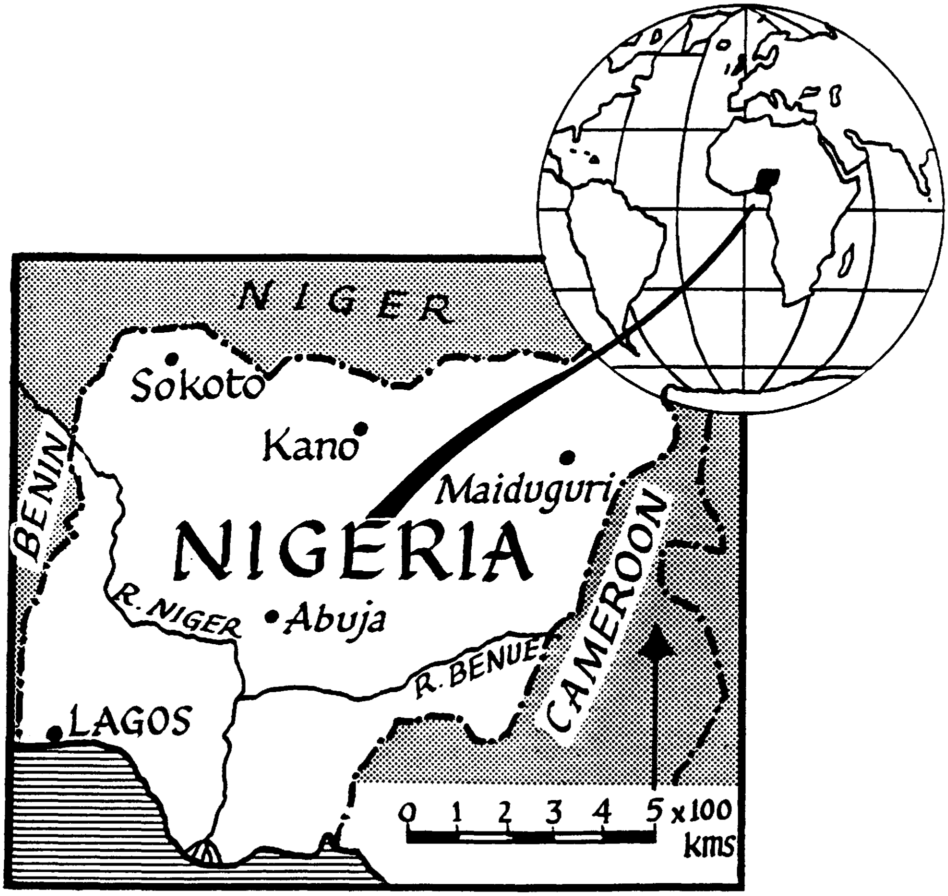
Alhaji Dr. Sambo Wali b. Junaidu
July 1995
Sokoto, Nigeria

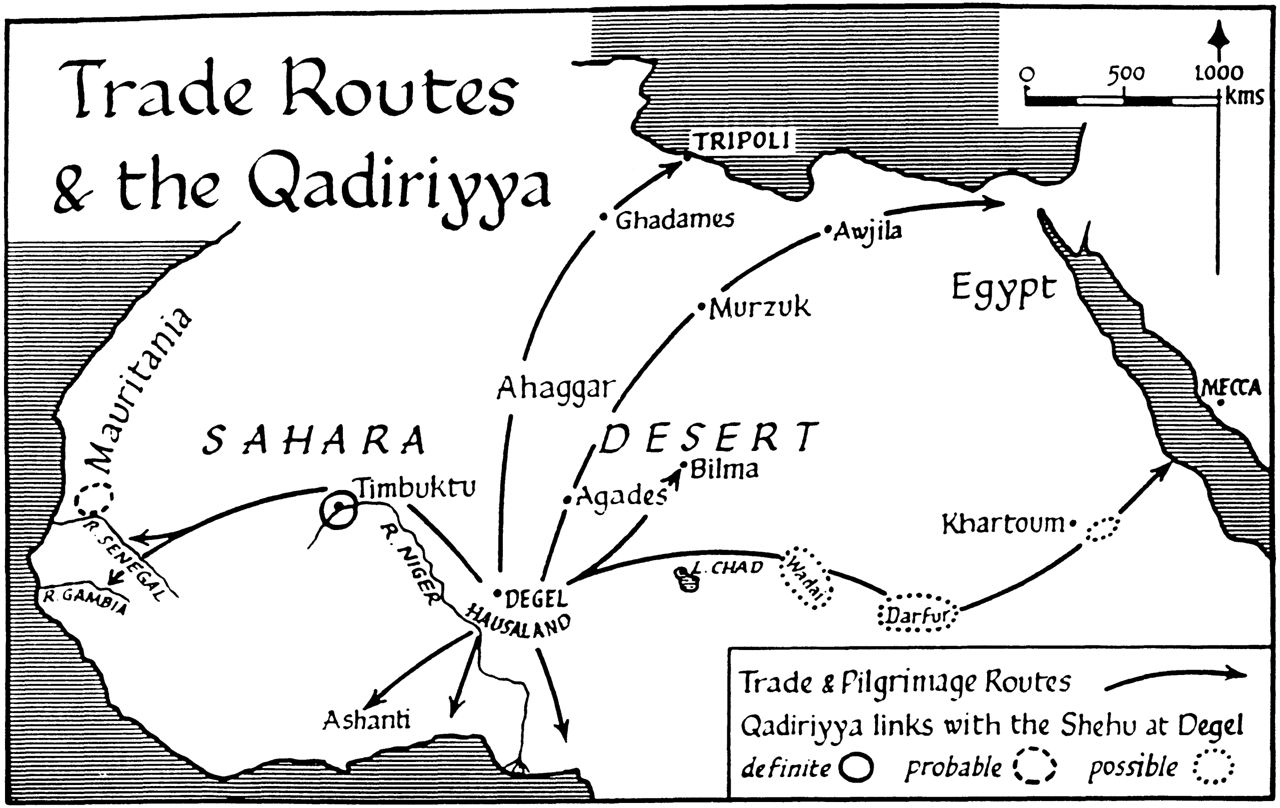
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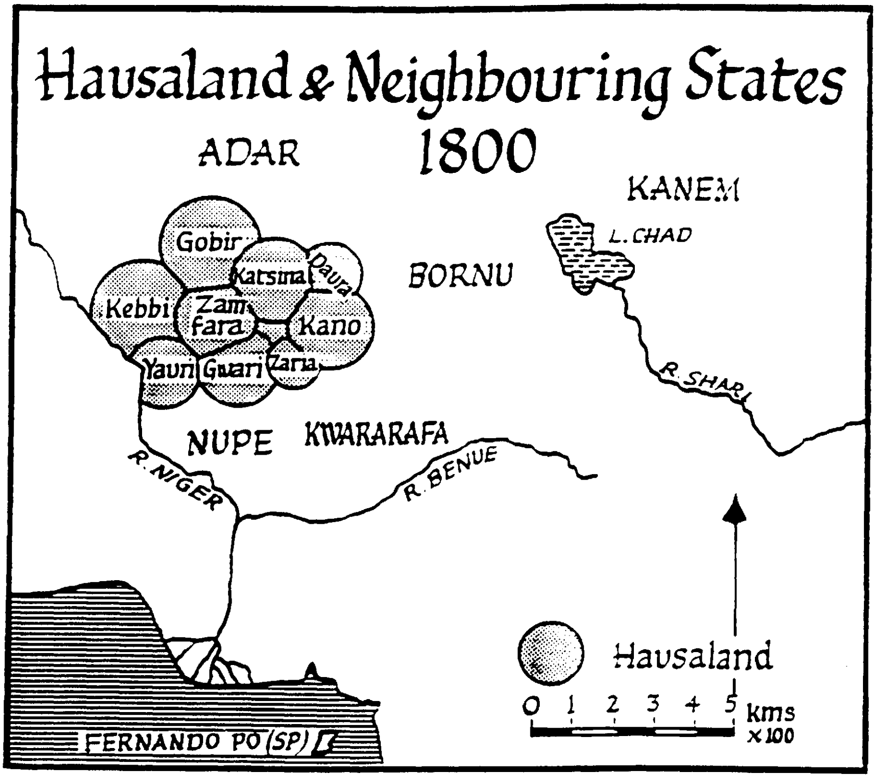
The completion of this project was funded by a generous two-year grant from the National Endowment for the Humanities, with matching funds from the University of Kansas Endowment Association, as well as New Faculty and Graduate Research Awards from the University of Kansas. For all this support we are deeply grateful. In addition, we wish to thank everyone who has helped with the production of this work. The problem is how to do this effectively, mindful as we are that scores of people scattered over three continents have lent us their expertise over the last twenty years.

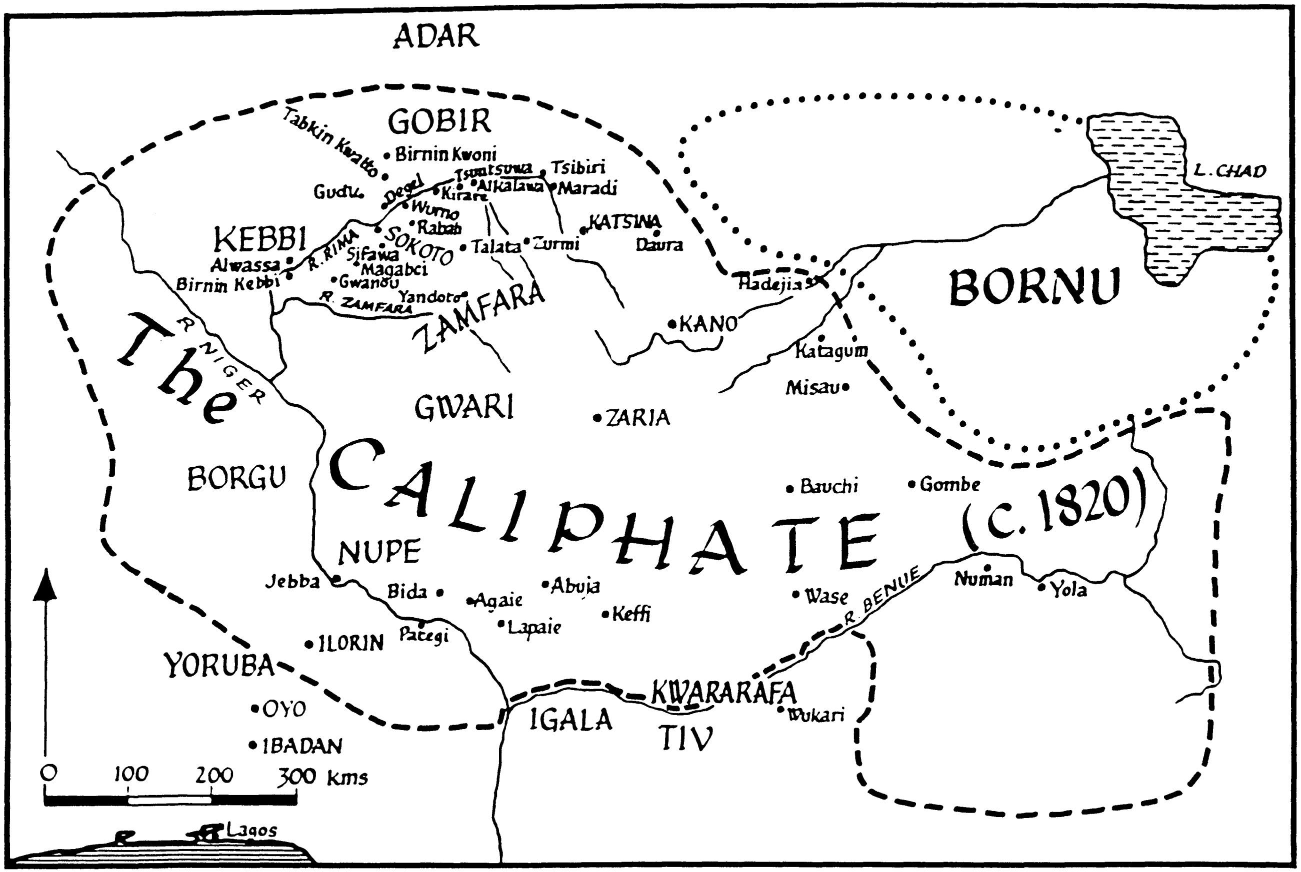
To the Waziri of Sokoto, Alhaji Dr. Junaidu, we owe an everlasting debt. He died 9 January 1997, just before this book went to press; *Allah jiƙansa. Amin.* Alhaji Muhammadu Maccido, Sarkin Kudun Sokoto did everything possible to facilitate travel and research in Sokoto from 1969-1984; he was reinstated as Sultan of Sokoto on 21 April 1996. We acknowledge as our mentors the two principal scholars involved in the translations, Alƙali Sidi Sayudi, Ubandoman Sokoto, and Alhaji Muhammadu Magaji. Dick Boyd not only typed the manuscript and acted as our editorial consultant but remained cheerful throughout: thank you.

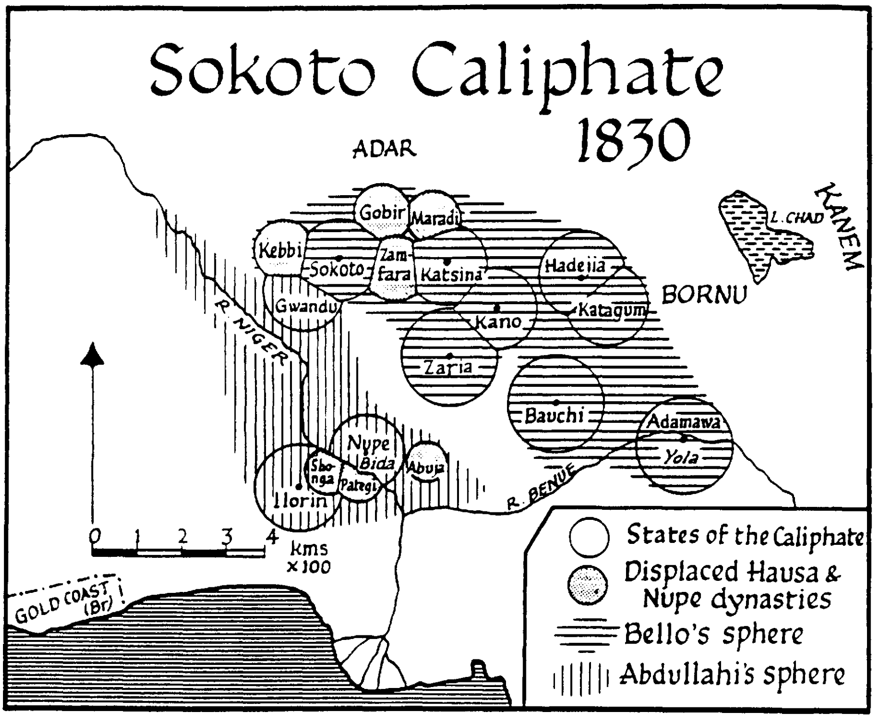
To the following individuals, who were most recently involved in responding to our queries, we extend thanks for their generosity: Allan Christelow, the late Mervyn Hiskett (*Allah jiƙansa. Amin*), John Hunwick, Murray Last, David Robinson, Heather Sharkey, and Neil Skinner. Christopher Moore drew the maps. Muhammad Sani Umar provided technical support, and Amy Barnes put it all together for us. We cannot list the names of all those we wish to thank, mainly because we are afraid of leaving names out inadvertently, or making the list too long and unmanageable. But we can think of no occasion when we have asked for advice, sought accommodation or requested information and been turned away. People have given of their time and expertise and what we say to them is what Asma'u herself might have said ; *"Allah shi saka maku da alheri. Amin."*

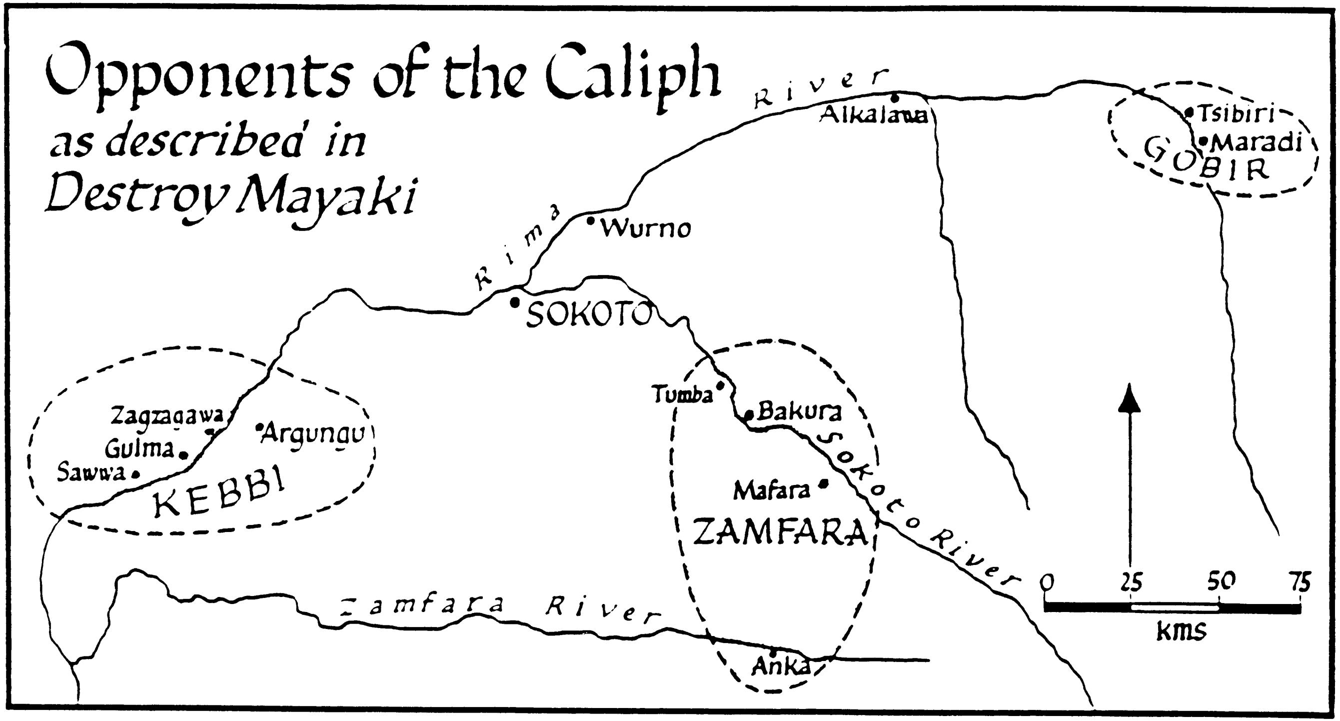

NIGER
Sokoto
Kano
Maiduguri
BENIN
NIGERIA
CAMEROON
R. NIGER
Abuja
R. BENUE
LAGOS
0 1 2 3 4 5 x 100
kms


Trade Routes & the Qadiriyya
0 500 1000 kms
TRIPOLI
Ghadames
Awjila
Murzuk
Egypt
MECCA
Mauritania
SAHARA
Ahaggar
DESERT
Bilma
Agades
Timbuktu
Khartoum
R. SENEGAL
R. GAMBIA
R. NIGER
DEGEL
HAUSALAND
L. CHAD
Wadai
Darfur
Ashanti
Trade & Pilgrimage Routes
Qadiriyya links with the Shehu at Degel
definite
probable
possible


Hausaland & Neighbouring States
1800
ADAR
KANEM
L. CHAD
Gobir
Katsina
Daura
BORNU
Kebbi
Zamfara
Kano
Yauri
Gwari
Zaria
R. SHARI
NUPE
KWARARAFA
R. NIGER
R. BENUE
Hausaland
0 1 2 3 4 5 kms
x100
FERNANDO PO (SP)


ADAR
GOBIR
Tabkin Kwatto
Birnin Kwoni
Gudu
Degel
Tsuntsuwa
Tsibiri
Kirare
Alkalawa
Maradi
Wurno
Rabah
KATSINA
KEBBI
R. RIMA
SOKOTO
Talata
Zurmi
Daura
Sifawa
Alwassa
Magabci
Birnin Kebbi
Gwandu
Yandoto
R. ZAMFARA
ZAMFARA
BORNU
L. CHAD
Hadejia
KANO
R. NIGER
The
Katagum
Misau
GWARI
ZARIA
BORGU
CALIPHATE
(c. 1820)
Bauchi
Gombe
NUPE
Jebba
Bida
Agaie
Abuja
Keffi
Wase
R. BENUE
Numan
Yola
ILORIN
Pategi
Lapaie
YORUBA
KWARARAFA
IGALA
TIV
Wukari
OYO
IBADAN
0
100
200
300 Kms
Lagos


Sokoto Caliphate
1830
ADAR
Gobir
Maradi
Kebbi
Sokoto
Zam-
fara
Katsina
Hadeiia
Gwandu
Kano
Katagum
BORNU
L. CHAD
KANEM
R. NIGER
Zaria
Bauchi
Adamawa
Yola
Nype
Bida
Sho-
nga
Pategi
Abuja
Ilorin
R. BENUE
0 1 2 3 4
kms
x 100
GOLD COAST
(Br)
States of the Caliphate
Displaced Hausa & Nupe dynasties
Bello's sphere
Abdullahi's sphere


Opponents of the Caliph
as described in
Destroy Mayaki
Rima
River
Alkalawa
Tsibiri
Maradi
GOBIR
Wurno
SOKOTO
Tumba
Bakura
Sokoto River
Mafara
ZAMFARA
Zagzagawa
Argungu
Gulma
Sawwa
KEBBI
Zamfara River
Anka
0
25
50
75
kms

The Collected Works of Nana Asma'u, Daughter of Usman d'an Fodiyo

1793-1864[1]

Preface

A. The Nana Asma'u Collection - Verifying Authenticity

At the turn of the nineteenth century, in what is now north-western Nigeria, the illustrious Fulani Fodiyo clan was comprised of prolific scholars concerned about the nature of Islam and politics in the region. Like other scholars in her family, Nana Asma'u wrote in the Islamic literary tradition, using Arabic script to compose poetic and narrative treatises in several languages, primarily Arabic, Fulfulde, and Hausa; when Arabic script is used for writing local languages, the script is called *ajami*. These *ajami* compositions were written with vegetable dye inks on unbound sheets of paper, and traditionally kept together in a leather bookbag called by the Hausa term *gafaka*.

This is the way Nana Asma'u produced and stored her manuscripts, in the manner of her day. Her collected works have remained in storage in her home since her death in 1864. Owing to the vagaries of time and circumstance, it is possible that some of her works were lost by various means: perhaps some were loaned out and lost or destroyed; perhaps others disintegrated before they were recopied, or were lost to weather and insect damage. Nevertheless, it is assumed by her descendants, who have inhabited her house continuously since her death, that the bulk of her collected works is preserved in that leather *gafaka*. Her historic stature and the veneration she commanded both in her own time and since her death, guarantee that her works would be treated reverentially by the generations that followed her. The contents of the *gafaka* is the collection that Alhaji Dr. Junaidu, Waziri of Sokoto, the doyen of West African Islamic scholars, made available to Jean Boyd in August 1975. From his personal library, situated in the private rooms of his house,

[1]According to Waziri Junaidu, Nana Asma'u died in 1280 A.H., at the age of 72 (Junaidu 1957: Ch. 12) and her twin brother, Hassan, died in 1232 A.H. at the age of 25 (Junaidu 1957: Ch.7) just seven months after the Shehu's death on 20 April 1817 A.D. A process of simple arithmetic (1232-25=1207 : 1280-72=1208) shows conclusively that Asma'u and Hassan were born within the period 19 August 1792 A.D. (the beginning of the year 1207 A.H.) and 29 July 1794 A.D.(the end of the year 1208 A.H.). The year of Asma'u's death (1280 A.H.) began on 18 June 1863 A.D. and ended on 6 June 1864 A.D. The years 1793 A.D. and 1864 A.D. therefore represent a close approximation to the date of Asma'u's birth and death.

the Waziri brought out forty-five old and fragile manuscripts, which had been stored for decades. For all of that time they had been identified unwaveringly and authoritatively as the works of Nana Asma'u, his great, great grandmother, who had lived in the very same house he now occupies.[2] In these circumstances, there can be little doubt as to the authenticity of this collection. On loan from the Waziri and with his permission, this collection of rare manuscripts was photocopied at Government House Sokoto and then returned to him.[3] From the photocopies, hand-written documents were made in the same script and the same language as the originals by the scholars of the Islamic College whose head was Malam Boyi at Kofar Atiƙu, Sokoto.[4] It was from these hand-written manuscripts that transliterations from the *ajami* to roman script and translations from the original languages to Hausa were later made.[5]

Alhaji Sidi Sayuɗi and Alhaji Muhammadu Magaji, the eminent scholars who translated to Hausa and interpreted these works, also knew of other poems written by Asma'u. Indeed, some of her works had become popular in her day, and have remained in circulation since then, having been distributed widely in the region.[6] All of Asma'u's works were marked by clear evidence of authorship, a signature either woven into the doxologies, or in the prose introductions, as was the custom of the literary styles of the time. The works that these two scholars identified as Nana Asma'u's own also were copied, and their authenticity verified by consensus, in consultation with

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[2]Some of these were works that he had committed to memory. If a verse were quoted at random from among the poems in his extensive repertoire he loved to recite on, much to the delight of his listeners.

[3]Of the four sets of photocopies, one was given to Waziri, one to the Sokoto State History Bureau, one to Ahmadu Bello University and the fourth set, kept by Jean Boyd, was placed in the Archives of the School of Oriental and African Studies, University of London, in 1992.

[4]This process took place during the period 1975-1978.

[5]This was the case for all the works originally written in Arabic and Fulfulde.

[6]For example, copies of poems found in the Waziri's *gafaka* were also found elsewhere. Malam Jibo Gwandu had a copy of Elegy for Abdullahi, and Wazirin Gwandu had a copy of Elegy for Bello; Malam Ahmadu ɗan Muhammad Bashir had a copy of Destroy Mayaƙi and Bayero University Kano had copies of The Path of Truth, Elegy for my Niece Faɗima and Signs of the Day of Judgment. As for the popularity of Asma'u's verse, Be Sure of God's Truth, Yearning for the Prophet and The Journey are part of the day-to-day culture of the region.

the Waziri.

In addition to the forty-five works from the *gafaka*, and those identified by Alhajis Sayuɗi and Magaji, another four were brought to light in Mallam Bello Sa'id's seminal thesis on Hausa literature, including works 11, 27, 40, and 46 (Said 1973). Work 11 is Asma'u's own translation into Hausa of her poem Sufi Women, written originally in Fulfulde as Work 10.[7] Finding this manuscript was especially useful, as the Fulfulde version had been completely lost except for one page.[8] Finally, in the 1970s, in an effort to comb the region for other Asma'u manuscripts, Alhaji Muhammadu Magaji visited several rural scholars looking for Asma'u material. Approximately a half-dozen works were found in this way.[9] There follows here a list of titles in the collection as it appears in this book, with the sources of each work given according to the code. Only God knows what manuscripts have disappeared, but this collection is surely a solid representation of her

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[7]While translating one's own works to another language may seem to us in the late twentieth century to be an empty exercise, it should be noted that Asma'u's multi-lingual scholarship served to convey the political focus of her messages to audiences who spoke different first languages, either Arabic, Fulfulde, or Hausa. The works in Fulfulde circulated among the ruling elite and constituted her messages to them, while works in Arabic might have been sent across the Mahgrib to other Arabist scholars. Furthermore, in the manner of the time, Asma'u's translations to another language had simultaneously to be true to the original works's rhyme and meter, while accommodating a modified tone to appeal to the different audience. Therefore, it was important that the author herself translate her own works, wherever possible. That this collection has several instances of the same work rendered in different languages, does not indicate redundancy, but reflects Nana Asma'u's socio-political agenda on the one hand, and on the other, her consummate skill as a linguist and poet in the Arabic mode.

[8]Waziri welcomed the scholarship on these additional works, but was unable to confirm the authenticity of every poem ascribed to Asma'u in the thesis. For example he said, "*Gargaɗi ga masu shan Azumi* " had been written within living memory by Mallam Gado b. Limam Basharu; Waziri also expressed reservations about four others. Bello Said himself knew only too well the difficulties involved in identifying the authorship of the lesser known poems of the jihadist writers and, paying meticulous attention to detail, interviewed scholars about each poem included in his thesis. His conclusion that there is no convergence of views, and no agreement about the authorship of several poems means that in the last analysis Waziri had the casting vote.

[9]Through this venture a number of valuable works were collected and copied including poems by Asma'u's sisters, and the two interesting forgeries. However, authentic works have religious talismanic properties and represent a link with the period of nineteenth century self development broken by Colonial dispossession. Their existence is not readily divulged to others,and as their possession is a source of spiritual strength, their owners may deny that they exist.

works.[10]

The Collected Works of Nana Asma'u

A. Works kept in the *gafaka* in Waziri Junaidu's house in Sokoto and believed by him to be by Nana Asma'u are shown in **bold**;

B. Translations of works found in the *gafaka* (although these works were not themselves found in the *gafaka*) are shown in *italics*;

C. Other works believed to be by Nana, with sources and confirmations of authenticity following, are underlined;

D. Confirmed forgeries (works 62, 63) and elegies for Asma'u (works 65, 66) are in CAPITALS.

Work #	English Titles
1	**The Way of the Pious**
2	**So Verily**
3	**Give Us Victory**
4	**Elegy for Abdullahi**
5	**The Qur'an (F)**
6	Be Sure of God's Truth
7	A Warning I
8	Forgive Me
9	**Victory at Gawakuke**
10	**Sufi Women (F)**
11	*Sufi Women (H.)*
12	**Elegy for Bello (F)**
13	**Elegy for Bello (H.)**
14	**Bello's Character**
15	**Elegy for My Sister Fad'ima**
16	*The Qur'an (H.)*
17	**Medicine of the Prophet**
18	**Elegy for Buhari**
19	**In Praise of Ahmada**
20	**The Journey (F)**

[10] For example, the letters from scholars as far away as Mauritania to Nana Asma'u indicate clearly that she communicated with others throughout the West African intellectual community. Those letters may be lost, or they may turn up as other scholars cast a wider net in searching for them throughout West Africa. Asma'u's niece Saudatu, daughter of Muhammad Bello, was married to Sulaiman, Emir of Kano and it was Asma'u who accompanied her there for the occasion of Saudatu's wedding. Later Asma'u's sister Maryam married a subsequent Emir of Kano, Ibrahim Dabo. It seems inconceivable that these highly articulate women did not correspond with each other, a view strengthened by a remark made by Wazirin Gwandu on one occasion circa 1976, "I have letters written by these women (meaning of his own family) in my library." If they exist in Gwandu they must surely once have existed in the sister city of Sokoto. It is not within the scope of this work for us to pursue this line of investigation, but we hope others will.

Sources of works not connected to the *gafaka* collection

Work #	Source and Verification of Authenticity
6	Be Sure of God's Truth - In v.48, it says "Nana translated it [her father's work] into Hausa." Source M. Garba Garau.
7	A Warning, I - In the prose introduction it says the poem was by Nana Asma'u. Source Mallam Boyi.
8	Forgive Me - In the prose introduction it says the poem was by Nana Asma'u. Source M. Ahmadu ɗan M. Muh. Bashir.
21	Thanksgiving for Recovery - In the prose introduction it says the poem was by Asma'u. Source Bibliotheque Nationale, Paris through Professor John Hunwick.
22	The Story of the Shehu (F) - Source Bayero University Kano, originally from Hassan Raji.
24	Remembrance of the Prophet, I - This work, written in Fulfulde, was accepted by Alhaji Muhammadu Magaji as typical of her works. Source Bayero University Kano.
27	Elegy for Halima - This work was discussed with Waziri who identified Halima as a neighbor. Source Bello Said.
40	A Prayer for Rain - Vv. 9 and 10 contain the formulas used by Asma'u , i.e. "I call upon the Shehu, for he is our leader, and al-Jelani, and Rufai, Badawi, and Dasuki". This is her style according to Waziri. Source Bello Said.
46	Reason for Seeking God - Vv. 29,30,31 contain the formulas used by Asma'u, i.e. "For the sake of Shaikh Abdulkadir ... and our Father, Shehu ɗan Fodiyo". Source Bello Said.
50	The Story of the Shehu (H.) - In Work 50, v.92 it says "Asma'u wrote it in Fulfulde". Source Bayero University Kano, original source not stated.
60	Yearning for the Prophet - In v. 310, it says "Asma'u translated it." Source Alhaji Muhammadu Magaji.
61	Fear This - In the prose introduction it says the poem was by Nana Asma'u. Source Alhaji Muhammadu Magaji.

62 & 63 Works rejected. The reasons for the rejection of these works is set out in full in the introductions to the works. The Waziri was emphatic about their rejection.

65 Elegy for Asma'u - Collected by Alhaji Muhammadu Magaji from a singer at the mosque in Tambuwal in 1978. The singer, 'Yarbuga, was the wife of Sarkin Makahin Tambuwal, ɗan Wuronangay. Authenticated by Waziri Junaidu who discussed it thoroughly with Jean Boyd.

66 Praise Song for Asma'u - Recited by the present Director of the Centre for Islamic Studies, Usumanu ɗan Fodiyo University Sokoto, Dr. Sambo Wali Junaidu, Waziri Junaidu's son.

B. Orthography, Transliteration, and Diacritics

Until the twentieth century, Hausa and Fulfulde were written in Arabic script; any writing in local languages in Arabic script, whether in Muslim Africa or elsewhere, is known as *ajami*. This was the script Nana Asma'u used for all her works. Since the advent of the colonial period, Hausa has commonly been written with the roman alphabet, and Hausa publications appear in this format. Internationally, students of the Hausa language are trained in Hausa written in the roman alphabet. Despite recent new interest and publications in Northern Nigeria in Hausa *ajami*[11], it remains a far less commonly studied form of the Hausa language than the Hausa roman. In the Sokoto area ability in Fulfulde *ajami* is so rare that in the course of twenty years' association with the manuscripts in this volume, and the scholars who worked most closely with them, Jean Boyd found only a few scholars who could read the original Fulfulde *ajami*. This is because the Hausa language has replaced Fulfulde in Sokoto, and scholars descended from the Jihadists, with the rare exceptions referred to, can now study only the Arabic and Hausa texts. Songs in Fulfulde continue to be sung at the mosque and the Sultan's palace however. The manuscripts contained in the appendices of this volume are copies of Asma'u's originals, made by the Sokoto scholars whose intimate familiarity with Sokoto Hausa and Fulfulde in *ajami* allows them to work with this material. They are included here in an attempt to be as thorough as possible in providing all our

[11]These include books and pamphlets, but mostly weekly newspapers.

sources, so that scholars who might be able to work with the Hausa and Fulfulde *ajami*, or the Arabic manuscripts, can have access to them. They are here in an appendix in facsimile form to insure that nothing is lost by converting them to Arabic type-script, which would, in any event, not be the correct form of Arabic script for the accommodation of *ajami* linguistic needs.

Where the translation has been made from the original Hausa or Arabic, it has been translated line by line. Thus the English is printed so that each line begins at the same place; for example: "She was a fine woman with lots of common sense,/She loved children and adults" (Elegy for Halima, v. 11). Where the translation is from the original Fulfulde, we have followed the method of the translator into Hausa, and rendered it verse by verse, as in the following: "What can requite grief of the heart. Nothing./We can only learn from experience" (Elegy for Buhari, v. 21). Sometimes the meaning is succinct and there is no second line. All works with *takhmīs* follow the original pattern and are shown with five lines in English.[12]

Because contemporary scholars of Hausa literature and history might want access to the originals to check translations against ours, we have included a separate appendix of the Hausa roman versions of works that were originally written in Hausa *ajami*. For the scholar who wants access to the Fulfulde works, he or she will need to find someone to transliterate from the *ajami*; we are not able to provide this.

Although the Kano dialect is considered by linguists to represent standard Hausa roman, the spellings of words vary according to region and period. Most of the Hausa roman transliterations given here in Appendix A reflect Sokoto Hausa, although a few are based on Kano Hausa. The differences are easily understood by scholars of Hausa, and present no confusion of meaning. We have elected to leave the manuscripts in their copied form in an effort to be true to the manuscript as we found it. For example, the Arabic *shaykh*, which is variously spelled in English as "Shaiykh", "Shaikh", and "Sheik", has long been written in the Hausa roman as "Shaihu", although the more recent tendency is to render it "Shehu". We have retained "Shaihu"

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[12]*Takhmis* is the process of composing in pentastitch by adding lines to the original author's verses. Very often this process involves adding three lines to a couplet, but it can also be accomplished by adding one line to four existing lines (Hiskett 1975: 173). This is a technique common to Hausa versification, as is the creation of a "new" work by one author's translation of another author's poem (see fn 7, this section, and Hiskett 1975: xv-xvi).

in the Hausa roman, and elected to use "Shehu" in our English translations, reflecting a recent trend in translations of Hausa. Other examples of spelling variations include the following partial list: ishirin = ashirin; Al'umra = Al'amra; ɗufi = ɗawafi; tswarta = tsorta; tswarce = tsorce; kafurai=kafirai. A transliterated Arabic term written as "Khalidu", might also be written as "Halidu"; the first indicates the copyist's familiarity with Arabic, while the second implies a copyist's lack of facility with Arabic. Sometimes various consonants are substituted for one another, as in the following examples: fudu = hudu; Annabinmu = Annabimmu; Musdafa = Mustafa. Finally, some words repeat at their end the sound that immediately follows, as in these examples: yaf fi = ya fi; yay yi = ya yi; taƙ ƙwad = ta ƙwad. Such variations are common in twentieth century Hausa roman manuscripts.

The Hausa language has four glottalized consonants, ɓ, ɗ, ƙ, and 'y, which are usually represented by hooked characters. Special note should be made here of the Hausa term "hakika" (see work 6, *Tabbat Hakika*, Be Sure of God's Truth) which is written in Hausa roman with either a "ƙ" or a regular "k". For simplicity's sake, we have decided to use the non-hooked "k", since there seems to be no preferred usage according to region.

Many words of Arabic origin were assimilated into languages used in the Sahel zone of West Africa over the centuries. Examples are:

Nupe: *ibada* (religion), *jahdi* (jihad), *jahili* (to be ignorant), *jama* (an assembly), and *hankuri* (patience) (Banfield 1914);

Fulfulde: *kamus* (dictionary), *jiba* (pocket), *fitina* (trouble), *boju* (ice), and *alarba (Wednesday)* (Taylor 1932);

Hausa: *a'uzu billahi* (I take refuge in God); *ma'ana* (meaning); *sadaka* (alms), *talaka* (indigent individual), *maraba* (welcome), *makaranta* (school), *mudu* (a unit of measure) (Bargery 1934).

In addition to these words in common usage, there are many words used by the scholarly community whose daily parlance is distinct from that of the person in the street. In such scholarly vocabulary are words like *hakika* (undoubtedly), *fa'ida* (benefit), *hakaza* (and also), *lajabi* (wonder), *mujiza* (miracle), and the huge vocabularly of Islamic learning evident in the following terms: *nafila* (supererogatory), *talak* (divorce), *ijma'i* (Islamic jurisprudence), *gululi* (illegal booty),

fasikanci (profligacy), *Zabur* (the Psalms of David), and *Jahannama* (hell). In light of the above comments, we have made no attempt to turn back the clock and re-Arabize vocabularly which has been assimilated; these words lack diacriticals that would appear in their Arabic form. We have, however, used diacriticals with the titles of Arabic books, in the names of people who lived in the Middle East, for place names in the Hijaz, and in a number of other words where it seemed appropriate. In this century, when transliterating Arabic, scholars have used a variety of conventions. We have followed the style we found when quoting from Hiskett (1975), Muir (1923), Nurbakhash (1990), Schimmel (1994), Waddy (1980) and the Encyclopedia of Islam (1960--). Whatever the position may be now regarding standards, experts have differed in the past. The synthesis of styles shown here reflects the differences[13]. We have made no attempt to impose a common style on the transliterations because it is not in our remit to do so, and is unnecessary.

Our English translations have relied for spellings on those used by Northern Nigerian presses in their translations to English of works set in a Hausa context. Throughout the text foreign words are italicized. Where the origin of the term is not evident from the context in which it appears, it is provided. The glossaries list Hausa terms, individuals, and place names. All of these are explained in a Hausa cultural context, which by definition includes strong Arabic influence in names, as well as direct loan words into Hausa. The Hausa scholar will easily differentiate terms as to their origins, and the Arabist will have access to Asma'u's works originally in Arabic, in the event that checking for retranslation is desired. We have tried to provide as much original material as is available to imbue this volume with value as an historical document. At the same time we have endeavored to make the material clearly accessible to non-specialists who seek to be informed about the subject and the period.

C. Hausa Poetry

The body of Hausa poetry traditionally includes orally transmitted works that are found in the circumstances of both quotidian and celebratory events. R. Sutherland Rattray published a collection of Hausa stories in 1913.[14] By the 1920s books were being published by the Education

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[13]For instance, Last (1967), Nurbakhash (1990), Schimmel (1994), and Waddy (1980) all give a different rendering of "Aisha".

[14]The two volumes contained Hausa *ajami*, Hausa roman, and English versions of the tales.

Department, Northern Provinces (*Al'amuran Duniya da na Mutane* - About the World and Its People) and later by the Translation Bureau (*Koyarwar Labarun Kasa da Tarihi* The Teaching of Geography and History). Later, the Literature Bureau published *Ruwan Bagaja* (The Water of Cure) (1934), whose author, Alhaji Abubakar Imam, went on to write many books. In 1939 a newspaper called *Gaskiya ta fi Kwabo* (Truth is Worth More than a Penny) was printed regularly in Zaria and gave its name, Gaskiya, to the corporation established at the end of the second world war to publish Hausa books produced by the twin organizations *Yaƙi da Jahilci* (War against Ignorance) and NORLA (North Regional Literature Agency). In this context, works of the jihadists, which had previously not been available in printed form because of the British administration's concern about religious revivalism, began to appear in both authentic and folk forms. The three stories about the Shehu which appeared in Imam's *Magana Jari Ce* (Talk is a Good Asset) (1937), presented as folktales, were adaptations of brief episodes recorded in *Raud al-jinān* by Gidaɗo ɗan Laima, and are not actual compositions by the Shehu. *Tabbat Hakika* (Be Sure of God's Truth) was printed in a volume called *Waƙoƙin Hausa* (Hausa Poetry) in 1957, and *Ma'ama'are* (In Praise of the Prophet) appeared at the same time[15]

Since the 1960s Hausa poetic verse has been studied by scholars both within and beyond Nigeria. Dalhatu Muhammad's comprehensive work (1977) involves analysis of the Hausa poetic tradition, and studies like those by Dandatti Abdulkadir (1975), and Habib Ahmed Daba (1978) focus on specific performers. Local interest in oral poetry is affirmed by the numerous conferences and seminars on the topic held in the 1970s and 1980s at universities throughout northern Nigeria, where the subject of Hausa poetry, both oral and written, continues to be a popular focus of university conferences and seminars. The work of non-Nigerian scholars is also of prime importance. Among these, Mervyn Hiskett stands out as perhaps the foremost authority on Hausa

[15]These represent the few popular tracts by the Shehu that are widely and continuously distributed. Many of his works however, remain inaccessible to the general public. Since the 1960's various small "printing outlets" have sprung up in the North (Sidi Umaru Press in Sokoto is an example) and begun to print selected jihadi literature in *ajami* and Arabic as inexpensive tracts, which nonetheless require from the reader a high degree of literacy. Difficult words are not explained and Arabic terms are not translated.

poetic verse in both Arabic and Hausa. His A History of Hausa Islamic Verse (1975) constitutes a compendium of all types of Hausa verse, ranging from praise-singing and popular song to panegyric, biography, mystical and socio-political verse. In addition, it focuses on poetic techniques and standards of criticism and appreciation in Hausa culture.[16] M.G. Smith's seminal study of the Hausa praise singer (1965) clarified the value of attention to praise singing as a barometer of political activity in Hausa culture, while Neil Skinner's work (1980) on Hausa poetry has been significant in making Hausa poetry accessible to scholars outside Nigeria. John Paden's study of twentieth century political culture in Kano (1973) underlined the importance of the use of poetic works in the Hausa context, as did Graham Furniss's research on Hausa poetry, especially the overview of songs and verse in his Poetry, Prose and Popular Culture in Hausa (1996). Beverly Mack's study of Hausa women's oral poetry (1981) examined extemporaneous poetic performance by Hausa women, as well as written works.

Indeed, Hausa culture is known to have a "thriving unwritten indigenous literature...in verse"; however, that kind of indigenous literature is "essentially un-Islamic" (Hiskett 1975: 1), a view supported by the findings of many scholars on the subject[17]. There exists little evidence of such material prior to the jihad led by Shehu Usman ɗan Fodiyo at the beginning of the nineteenth century. One of the reasons put forth by scholars for this situation is that there were few Muslim Arabist scholars in the locality prior to the jihad.[18] After the jihad, Hausa Islamic poetic works increasingly were produced by a growing literate Muslim population. Thus it is logical that these works are linked to religious themes, and address the need to incorporate Islamic perspectives in

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[16]Numerous studies by Hiskett of Hausa poetry appear in various journals; see the bibliography.

[17]Said (1973) mentions numerous examples: work songs, songs of boys and girls, songs of boxers, wrestlers, women's songs for naming ceremonies, floor-laying, or work at the grinding pot, praise epithets, tongue twisters, proverbs, stories. He says any pre-jihad literature has been difficult to identify because in those days there was a dearth of scholars who in any case were not held in high esteem.

[18]This is not to imply, however, that there was a dearth of Islamic scholarship in the wider West African region. The network of scholars from that period remains to be researched, but evidence is accumulating to indicate that such a network of both female and male scholars was active prior to the nineteenth century.

all areas of social organization. Within the Hausa Arabic poetic tradition that flourished during and since the jihad, there is a great deal of political material that speaks to the socio-political hierarchy of its day, as well as works of didacticism that enforce the Islamic status quo (Yahaya 1990: 280-290). This is true for the corpus of works presented here.

The importance and popularity of certain works is evidenced in their various authorship. It is common in the Arabic poetic style to translate the works of others. Sometimes these are considered the new works of the translators, and sometimes they remain attributed to the original authors, as for Asma'u's Works 20 and 22, translated by Isa b. Shehu.

Nana Asma'u's agenda included a recounting of monumental events during the jihad period, instructional works for new converts to Islam, and meditative works for those pursuing higher levels of religious awareness. Implicit in each of her works is the value system -- both public and private -- that constituted the foundation of the jihad. Complementing her works, there also exists a vast body of unpublished verse and narrative written in Arabic by other members of Asma'u's family. A few of these have seen the light of day in this century through the efforts of scholars like Bello Sa'id, whose study of Hausa culture in the jihad period (1973) is of prime importance to this volume, and includes many works by those who promoted the jihad. In scholarly meetings on Hausa poetry, the focus on jihadic poetry has dwelt on discussion of the subjects of such written verse - Bello's sufism for example, or the Shehu's attitude toward Mahdism. It is unusual to find poems translated in full in such circumstances, but the portions translated were those especially suited to the message communicated at the time. It is important to recognize that poetry for the Hausa is a popular channel of communication, just as ballads were in an earlier period of European history. In contemporary Hausa society, poetry remains a viable part of the communication of cultural values, and has not become a purely aesthetic form relegated only to the classroom.

Curiously, in the frameworks of both Hausa non-Islamic and Islamic poetic works, almost nothing has been published by women; this volume will indicate that what has been published is

not representative of what has actually been produced. [19] Indeed, most of the Hausa poetic materials available in print are those written by men, and are mainly works that date in the mid to late twentieth century. Evidence of the rich scholarly tradition of nineteenth century northern Nigeria is only suggested by the occasional academic studies or rare reproduction of one of the Shehu's works.[20] And although Asma'u has remained a legend since her own time, her works are nowhere available in print. This collection of her poetry constitutes the first volume of its kind. Her works offer new insights into the political and social conditions of her time, to say nothing of their importance as examples of her consummate skill in poetics. This volume is significant in that it presents the life's work of a single jihadist, enabling us to assess in a way not yet possible with anyone else in the Fodiyo group, her lifetime commitment to working for the Community and the full extent of her scholarship.

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[19]To date, only one volume of Hausa women's poems have been produced commercially, and that was as recently as 1983: Hauwa Gwaram and Hajiya 'Yar Shehu, *Alƙalami a Hannun Mata* (A Pen in the Hands of Women).

[20]Although quite a lot of jihadi men's poems have seen the light of day even these are studied either in the close circles of academia, or in their original format, without explanation or commentary. Furthermore, they are only available to those who can read ajami or Arabic. The Fulfulde poetry emanating from the Sokoto scholars has rarely been studied (except see Sa'idu 1981) within the Nigerian context because of its relative inaccessibility. We know of no other collection of Nana Asma'u's works as complete as this one is, and no other collection of any jihadi writings that attempts to present them as comprehensively as this one does, by incorporating works in all the languages used in the originals.

The Essential Nana Asma'u

Historical Context: Nineteenth Century Hausaland

The background to Shehu Usman ɗan Fodiyo's nineteenth century Sokoto Jihad is well known and has been discussed at length in many scholarly works (see especially Hiskett 1973; Last 1967). It involves the confluence of several major forces of competition in the region: Islam, commerce, and a tenuous balance of control by several ethnic groups. Turmoil in eighteenth century Hausaland resulted from centuries of competition over trade routes and cultural hegemony in that part of the western Sudan. Islam, which had been introduced as early as the eleventh century, continued to be a pervasive influence in the area at the time of these struggles. Throughout the centuries of indigenous Hausa rule in the region, Fulani immigrants - many of whom were Muslim scholars - had become influential advisors to the Hausa kings. The latter embraced Islam outwardly, as a symbol of affiliation with Arab trans-Saharan traders, and an indicator of their prestige. But the Fulani Muslim scholars recognized that continued adherence to non-Islamic customs, practiced by Fulani and Hausa alike, threatened the integrity of Islam.

One such scholar was the charismatic Shehu Usman ɗan Fodiyo, whose compelling manner of preaching Islam over thirty years in the area (1774-1804) gained for him an ever-increasing following. Such popularity was perceived by the kings of Gobir as a threat to their power. Therefore the Shehu was forbidden to preach; he was harassed, his life was threatened, and his efforts to educate and mediate peaceful reconciliation were rejected by local rulers. Anticipating the eventuality of open conflict, the Shehu and his followers prepared themselves. By the time they were attacked, they were able to respond by launching a three-pronged foray against those who sought to suppress the Shehu's revivalist movement. This active stage of the Shehu's struggle to promote right Islam came to be known as the Sokoto Jihad, whose aim was to end adherence to non-Muslim customs that functioned to suppress the practice and promotion of Islam.

Every able-bodied person in the Fodiyo clan gave active support. Principal among those riding into battle were the Shehu's brother Abdullahi, and his son Muhammad Bello, each of

whom was entrusted with the oversight of a front line of the jihad. The Shehu's son-in-law Gid'ad'o was also a trusted jihad leader. Prolific authors and accomplished scholars, the Shehu, Abdullahi, Bello, and Gid'ad'o wrote extensively about the state of affairs leading to the jihad battle, and their reluctance to engage in such conflict.

Meanwhile, the Fodiyo women were instrumental in allowing for the success of the jihad campaigns. Although it has not been the focus of history, women's active and labor-intensive preparations of material goods necessary to both battle itself and the itinerant life that resulted from warfare allowed for the survival of these Muslims. As has been described in detail elsewhere (Boyd 1989), women's industriousness and dedication produced spun thread to make into battle garments, preserved food for the army, and crafted containers for both food and water; all of these endeavors were carried out continuously over many years of living in temporary settlements in a harsh environment of few resources. Such preparations for battle were conducted in addition to the quotidian domestic tasks necessary to survival in the most ordinary of times: processing grains and milk products for both immediate and long-range use, daily meal preparation, childbirth, child care, and nursing the ill. In addition, it was the women who shouldered the responsibility for nursing the men wounded in jihad battles, and helping to transport them as they fled in the face of enemy attack.

Furthermore, women were familiar with both the battlefield and scholarly endeavors in which men were engaged. As was true in the seventh century for Aisha, the Prophet Muhammad's wife, so too the nineteenth century women of Sokoto were eyewitnesses to battles during the jihad. Principal among these was Nana Asma'u, the Shehu's daughter. Asma'u's scholarship was well-respected because it actively supported the major tenets of the jihad: the promotion of Islam, and the end of oppression of Muslims. She taught both men and women, was fluent in four languages, composed didactic and philosophical works in whatever language suited her intended audience. Asma'u was as egalitarian in training non-Muslim refugees as she was comfortable communicating with revered Muslim scholars far across West Africa. Talented as she was, Asma'u was neither alone in her intellect nor unique among women in her activism. Indeed, her accomplishments exemplify a long-standing pattern in West Africa of Muslim women's scholarship and

contributions to the community.[21]

The Position of Women in the Fodiyo Family

One day in Gwandu[22], when Nana Asma'u was twelve years old, she spoke to her father, the Shehu, in Tamajek , the language of the Tuaregs:

> He enquired of her where she had learned to speak Tamajek. She told him that Fad'ima, a Tuareg concubine of her brother Ali, had taught her. So the Shehu tested her. What is the Tamajek for earth ? sun ? moon ? and so on. Until he came to salt, and she didn't know that word. The Shehu said to her, "You have been going to the Tuareg camp, asking them words, and writing them down." She admitted her guilt and promised not to lie again. (Gid'ad'o, *Raud al-jinān*, c. 1840: f. 6)

From the beginning, Nana Asma'u had an enquiring mind, and it seems was accustomed to leaving the house to learn all that she could. That this story is one that she remembered and told her husband while he was writing about her, focuses on her hunger for knowledge, and the value of the truth in her family. The stories about her childhood and her relationship to the Shehu, in the book *Raud al-jinān*, written by her husband Gid'ad'o, are vital because the information came from her, selected according to what she felt was worth remembering.

Scholarly Women

Asma'u was born into a sufi *Qādiriyya* [23] community in which education was felt to be important for every individual, and she grew up among the many learned women of the Shehu's home. Speaking about them, Asma'u observes in one of her poems, "Those of the Shehu's clan reached as many as a hundred" (Sufi Women, v. 75). Asma'u's grandmother, Hauwa, and maternal

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[21]The network of women's scholarship throughout the region over the past three centuries is the subject of a work in progress by Boyd and Mack.

[22]In what is now known as northwestern Nigeria, during the period 1806/07 A.D.

[23]A scholastic 'clan' whose spiritual guide was Abdulkadir al-gīlānī, b.1077 A.D.

great-grandmother, Rukayya, were erudite, teacher-women.[24] Asma'u, her sister Hadiza, and other women from this scholarly community were educated, as were other intellectual women throughout the wider West African region. Asma'u wrote about these women in many of her works,[25] and it must be assumed that women as literate as she was communicated with one another over long distances in the region.[26]

The community of scholarly women in Asma'u's home was not unique in its day, but echoed other comparable groups throughout West Africa, especially in affiliation with the main movement of the *Qādiriyya* brotherhood, from the northern part of Africa and the West, into Hausaland. For instance in Darfur, in the Nilotic Sudan, a system of women scholars has existed since the sixteenth century. Indeed the condition of women scholars there was such that they "established their own *khalawi*, attained the status of *Quonni* (i.e.senior *faki*) and initiated disciples into Sufi orders" (al-Karsani 1988:137). Women sufi scholars have long been common in Northern Senegal. Khadija Ahl-al-Aql, (circa 1750) was a teacher of Abd al-Qadīr, the Mujahid of Futa Toro (Couloun 1988; Willis 1979).[27] In Timbuktu women scholars have been active for as long; Aisha Kunta (circa 1750), who was known to be capable of holding her own in "scholarly dialogue", was the daughter of Sidi Ali al-Takruri (d.1757). Women scholars were also known in the Trarza region of Mauritania: Fatima bint Ahmad Nafa' (n.d.) was a copyist, which skill requires literacy and education. To date a comprehensive history of linkages among Muslim scholars in West and North Africa - especially with regard to women - remains unwritten.

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[24]Indeed the views of the Shehu on promoting the education of women are clear in *Nūr al-albāb*, the relevant parts of which are to be found in Hodgkin 1960: 194. His early Fulfulde poetry, which is available in the SOAS archives, University of London, contains a detailed exposition of his views.

[25]The earliest indication of such communications is in Asma'u's Elegy for My Sister Fadima(1838) in which Asma'u gives a moving elegy for her sister who has died. Many others of Asma'u's works applaud the admirable qualities of women.

[26]For instance, Nana Asma'u herself accompanied her niece Saudatu to Kano for Saudatu's marriage to the Emir there. After the marriage, they did not visit one another, and one must assume that they remained in direct written communication.

[27]Also personal communication, Professor Charles C. Stewart, University of Illinois, who has found a work on logic written by her in the Nouakchott archives; from his database [Reference: author 684, work 2995].

Sufism and Scholarship

Growing up in a sufi community, Asma'u's energies were focused on righteousness, believing that an individual's every action was to be accounted for in the spiritual realm. It was equally true for men and women that the pursuit of knowledge was expected, and undertaken for the aim of living a life focused on redemption. Within this sufi community, women chose to pursue such ends in various ways. At one end of the scale, women like Inna Garka, Bello's mother, practiced the discipline of prayer in retreat from the world (*khalwa*, Ar.), while others taught and settled disputes (see Asma'u's poem, Sufi Women). Asma'u was well versed in sufi philosophy. She had memorized the Qur'an at a young age[28], and was familiar with books on the topic by her father the Shehu, her brother Bello, and others, with whom she must have discussed sufi values often. Her command of the subject is clear in her poem The Path of Righteousness, written when she was only 27 years old. In this work she specifies nine character traits that a devout sufi should cultivate, following the pattern set by the Shehu in his *Al-kitāb 'Ulam al-Mu'āmala* (trans. at-Tarjumana 1978).

Asma'u's teaching and literary works also served to underline the Shehu's reputation as a saint as early as 1838 with the production of her Elegy for My Sister Faɗima. In this poem the name of the Shehu is linked with that of Abdulkadir Jelani, founder of the *Qādiriyya* brotherhood, characterizing both as saints, as they are characterized in many other works of the period. It was the function of sufi saints to intercede for Muslims on their way to paradise. The Shehu was recognized as a saint in his time, and he himself wrote that he had some characteristics of the Prophet; Asma'u's The Story of the Shehu draws attention to the well-established parallel between the Shehu's life, character, and career, and those of the Prophet Muhammad. It is clear that Asma'u herself believed in the mysteries surrounding some of the happenings in the Shehu's life.[29]

Asma'u was married to Giɗaɗo, who wrote extensively on *kashf* (Ar.), the ability to see the unseeable (Giɗaɗo 1838). She shared with him belief in this and other paranormal abilities.

[28]Waziri Junaidu, personal communication, circa 1975.

[29]See also Asma'u's In Praise of Ahmada and Yearning for the Prophet in comparison with her The Story of the Prophet.

She included in the story she told him of her own life, certain miracles she had witnessed. The Shehu himself spoke of his gift in his poem *Munasaba*. [30] The Shehu's long involvement with sufi mysticism, as well as Asma'u's own belief in miracle-working during the jihad make it logical that sainthood and, to a much lesser extent, miracles appear throughout her works. Asma'u recognized that God worked through the Shehu because of his extraordinary righteousness and devotion to virtuous living through sufi practices and prayer. It was a model that she strove to emulate, and fostered it in others through her own exemplary behavior.

Nana Asma'u grew up expecting to learn as much, and as well, as anyone else in her community, and was making progress towards full participation in the sufi philosophy around her when the commencement of the jihad disrupted the Degel community in 1804. Nevertheless, during the peripatetic life that the jihad imposed and in spite of her youth, she is perceived to have used her talents to foster devotion to the *Sunna* in ways that responded to the special needs created by the jihad. At the same time that she was a devoted sufi, Asma'u was also very much a pragmatist who lived in the real world, and was known for her practical disposition.

She crafted her poems in a way that facilitated the audience's understanding of her point; for instance, her poem Yearning for the Prophet, records events of the Prophet's life that can be

[30]This poem is found in Bello Sa'id's thesis (pp. 91-96). Written originally in Fulfulde, it was translated into Hausa by Isa b. Shehu. In the opening verses he said, "*Ina yin sallama bisa Annabinmu,/Ku san na sam kammanu nai da dama*" ("I pray for peace upon the Prophet,/Know that it was ordained that in many ways my life should follow his") (v.2). Among the examples he gave were: the foretelling of his birth (v. 4); his calling of people to religion (v. 7); the hijira to the north (v. 8); beginning the jihad in the month of *Safar* (v. 13); and the severe trials faced by the jihadists during the war (v. 17). In v. 22 he said, "*Da wansu gare su nig ga su can ga kashf,/Hakikan ban fad'in su sunna da girma*" ("And some [of the ways of my life which followed the pattern of the Prophet's] I perceived through the power I have of *kashf* / I cannot reveal them because they are too profound").

parallelled with the Shehu's life.[31]

Clearly, constant reminders of the Shehu's uniqueness served to reinforce his reputation and make the political point that the jihad was justified. She also organized women's education groups to incorporate refugees and captives into the existing sufi community, including them in the community by imparting the philosophy that motivated it. Her genius lay in transforming the women's organizations that had existed among the non-Muslim women prior to their capture, and channeling their interests and needs into an organization representative of the jihadic community's values. Through her organization of itinerant women teachers of other women (the *'Yan Taru*, discussed below), Nana Asma'u made working for the community both desirable and honorable.

Responsibilities

Asma'u's responsibilities went beyond those involved with teaching. She was a highly educated scholar, upon whom the best scholars in the community could depend, an efficient manager, and a consummate mediator. One of her first state duties, at the age of twenty-seven, was to facilitate the organization of the Shehu's works after his death. This was a task so important

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[31]The following features of the Shehu's campaign can be compared with events in the Prophet's campaign:
a) Hijra; b) giving out of flags of authority; c) despatching envoys; d) "the five initial sorties"; e) Battle of Kwatto = Battle of Badr ; f) Alƙalawa = Battle of the Ditch; g) Alwasa = Uhud; h) Sokoto = Medina. Recently scholars have sought to establish that Asma'u's works were the forerunners of a post-jihad movement to establish the Shehu's charisma, and ultimately his sainthood in the *Qādiriyya* brotherhood, especially as a resistant response to controversy and threat from the rival Tijaniyya brotherhood, which tried to claim after the Caliph Bello's death that he had accepted initiation in it. (O'Brien 1988:17). This puts a date of 1839 on the establishment of "the tradition" [of the Shehu's Sainthood], in which some contemporary scholars claim "... a concerted campaign [was] led by Gidaɗo...and Asma'u ... in Arabic, Fulfulde, and Hausa [in which] they wrote and disseminated treatises and poetry designed to sanctify the memory of the Shaikh as a saint" (Brenner 1987: 49-50). But it is more likely that Nana Asma'u's works revering the Shehu as a saint were in response to a tradition that was established about him far earlier, before his death in 1817. In 1811 the Shehu's son Bello referred to a prophecy by a saintly Fulani woman Umma Hani'i, who said, "A saint from among the saints of Allah will be revealed in this part of the Sudan" (Bello 1811:3). Asma'u shared with her contemporaries belief in the Shehu as the precursor of the *Mahdī*, the one who was to lead at the (imminent) end of the world. Her brother Bello wrote extensively on Mahdism and the sense that "the end of the world is nigh" Indeed, the Shehu himself asserted his identity as precursor to the *Mahdī*. His poem "*Munasaba*" contains the following verse: "I am a precursor, like the wind before a storm/This is how I am in relation to the *Mahdī*."

that the *'ulama* in Sokoto today draw a parallel between it and the compilation of the Qur'an after the Prophet Muhammad's death. Such a task required her quadri-lingual skills, and an intimate knowledge of the Shehu's entire corpus of writings, which were extensive, since he had been writing since the time he was twelve. Furthermore, this project would have required an extraordinary memory to allow her to catalogue innumerable pages of unbound texts that had suffered decades of use and transportation from one encampment to another during the jihad years. Only someone who was of unquestionable trust, and whose ability was revered, would be equal to the job.

At the same time that she was immersed in this endeavor, she continued to be responsible for a household of several hundred people, seeing to it that their daily needs for food, clothing, and shelter were met. During this time her husband Gid'ad'o, acting as vizier, was often departing for an outlying area on assignment; such journeys would have required special preparations and provisions, for which Asma'u would have been responsible. Furthermore, she would have had to play host to the many travelers who arrived at her home to visit her husband, providing them with all the comforts that were expected. As a figure of authority, Asma'u would also have been responsible for mediating disagreements, a talent which seemed to be part of her character, and for which she was noted all her life. Her brother Isa commented on her talent for mediation in his elegy for her. Asma'u's scholarship, sufism, and responsibilities were all related to her promotion of sufi values, representing the aims of the community. Her talent for executing her many roles with consummate skill made her one of the central figures of her community.

Nana Asma'u's Charisma

Circumstances of Her Birth

Just as the word "Islam" reminds a Muslim of his or her "surrender to the will of God" each time it is pronounced, so too, Asma'u's name weighs heavy with its multiplicity of implied meanings. The term *al-Asmāʾ al-Ḥusnā*, "the most beautiful (99) names of God", echoes in Asma'u's name, along with suggestions of "higher", "God's special name", or "the name that cannot be named"; these are likely choices for a father undergoing mystic sufi revelations, as the Shehu was at the time of Asma'u's birth. In selecting "Asma'u" for his daughter's name, he

confirmed for all who knew her an expectation of the extraordinary in her character.[32] A story recorded by Gid'ad'o about the Shehu's manner of choosing names reflects the belief that the Shehu had fore-knowledge of both the order of his children's births and the nature of their characters:

> Two women were discussing which name would be given to the last daughter of the Shehu. Jawo said Hanna, the other woman said Amina. So Jawo sent Asma'u to Aisha to enquire of her and so settle the dispute. Asma'u found the Shehu in Aisha's room: he said to her "Who sent this query ?" Asma'u said, "Jawo." Shehu said, "Tell them God showed me I shall have a son Abdulkadir and a daughter called Hajara and others." When the Shehu migrated to Gudu a daughter was born, "Safiya". Then Asma'u asked him "Why Safiya, and not Hajara ?" The Shehu said, "Hajara hasn't come yet..." (Gid'ad'o, Rauḍ al-jinān, c. 1840: f. 5)

Such advance knowledge of which child was to follow must have included advance knowledge of what each child was to become.

Asma'u was molded from the beginning to play an important role in the Shehu's endeavors. Her exceptional role was evident from birth, when her father named her as he did, rather than as expected by custom. Traditional practices involve naming twins after the Prophet's twin children: Hassan and Hussain. Asma'u's name should have been Hussaina, to complement her twin brother Hassan's name, but instead the Shehu chose Asma'u, naming her after the seventh century woman Asma bint Abubakar, daughter of one of the first Muslims; Asma became part of the history of the Prophet when she took food to him when he was in hiding. At the time of Nana Asma'u's conception and birth the Shehu had been having profound religious experiences (Hiskett 1973: 64), and it may be that he foresaw an important role for her in the efforts of the jihad.

The Shehu may have expected his daughter to play the role of a latter-day Asma bint Abubakar. Her presumed namesake protected the interests of the Prophet and his Companions

[32]These possible meanings were suggested by Professor Mohamed el-Hodiri, personal communication, 20 June 1996.

when cross-examined by their adversaries.[33] It is clear that Asma'u knew about the historical Asma; speaking of Asma in one of her own poems, Asma'u said: "Asma stored all these acts [of the Prophet] in her memory/So that all would know the miracle of Ahmada" (Yearning for the Prophet, v. 216). The historical Asma is mentioned again in another of Asma'u's poems about the Prophet Muhammad: "Asma, the daughter of Abubakar, had a true understanding of [the Prophet]" (In Praise of Ahmada, v. 26). To Asma'u's audience the parallel between her and the historical Asma would have been clear.[34] Asma'u's inclusion of her namesake in these works would not have been a means of boasting[35], but a demonstration of her awareness of the weight of her role[36]. It is evident she felt a pressing need to fulfill her responsibilities and satisfy the hopes that many had for her work.

Like her namesake, seventh century Asma, Nana Asma'u certainly was privy to knowledge about the movement's leaders, as is plain in her poem Islam, Sokoto, and Wurno: "I wrote this poem in order to set down something about the Shehu/which his close associates have spoken about" (v. 3); "I will set down for the benefit of Muslims an account of the profit to be gained/from living in a frontier fortress which I heard from Bello" (v. 14). Asma'u was very close to her brother Bello, collaborating with him on writing projects, and discussing the jihad with him regularly. She married Bello's best friend Gid'ado, and the three maintained a close daily relationship throughout their lives. When Bello died, she mourned her loss: "I am alone, missing the eternal love, the companionship of my brother..." (Elegy for Bello, v. 4), as she did when her husband Gid'ado died: "I feel lonely as I think about my beloved..." (Elegy for Gid'ado, v. 2). Asma'u's close and

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[33]Muir's account of Asma's role is that "Asma relates that, after the Prophet had gone, a company of Koreish, with Abu Jahl, came to her house. As they stood at the door, she went forth to them. 'Where is thy father ?' said they. 'Truly I know not where he is,' she replied. Upon which Abu Jahl, who was a bad and impudent man, slapped her on the face with such force that one of her earrings dropped." (Muir 1923: 140n, quoting Ibn Hisham, p. 329).

[34]Evidence of Asma'u's intention to draw a parallel between herself and the historical Asma is evident in her work In Praise of Ahmada, in which references to Asma follow close on repeated citations of "the Best of Mankind," an epithet for Muhammad (vv. 24-50).

[35]Such conceit would have been a transgression of one of the sufi ideals she strove to uphold.

[36]See Work 23, The Path of Truth, in which the Introduction discusses her recognition of her own level of authority.

very personal association with the leaders of the jihad meant that she shared with them responsibility for and devotion of her energies to the success of a campaign of reform that echoed that of the Prophet Muhammad. That they were able to effect such change is owed in large part to their charisma.

Asma'u's *baraka*

Asma'u's charisma came in large part from the numinous quality of *baraka* (Ar., blessedness)[37] that surrounded her. Her attributes, as one who had *baraka*, included piety, spirituality, moral fibre, and therapeutic gifts (O'Brien 1988: 4). She also shared with the Shehu a sense of obligation to use her own special talents to the benefit of the jihad. Her abilities allowed her to become an active member of the intelligentsia that was the driving force behind the jihad, and clearly her poetic works are evidence of her linguistic and creative talents, as well as the degree of her political acumen and social sensitivity. However, it is her charisma that made her an effective teacher of both men and women, as well as a leader of women educators. People within her community and those far off in other countries recognized her special character, which commanded extraordinary respect for her.[38]

Such *baraka* was recognized early in her life. A widely held tradition about Asma'u tells of her contribution to the Battle of Alƙalawa, which was being led by her brother Bello:

> Bello and the Chief of Gobir were locked in conflict at Alƙalawa. The battle raged, then the Shehu went to Wurno [another town, away from the battle], and said to his daughter, "You see how Bello is struggling at Alƙalawa." At that point Asma'u took a burning brand and pointed, saying "Burn Alƙalawa". Then the fire consumed the city [of Alƙalawa]. (Boyd 1989: 24)

The fall of Alƙalawa was "the single most important event of the Jihad...[and] in popular folk memory it was Asma'u who provided the means" by miraculously transforming a symbolic gesture

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[37]*Baraka* is the quality of blessedness that enhances an individual's chance of having charisma. One can have *baraka* without having charisma, but is not likely to have charisma without *baraka*. For discussions of *baraka* and charisma see O'Brien and Coulon (1988).

[38]See Asma'u's Welcome to the Mauritanian Scholar, Work 54.

into tangible assistance (Boyd 1989: 24). She was fifteen at the time. Shortly thereafter she married Gidado, and moved to Sokoto with her husband and Bello to establish there a center for the Caliphate which was to be modelled on caliphates of the Middle East. It is not surprising that her influence and authority in Sokoto was without question.

Another legend about her involves her concern about political appointments, and is said to have occurred in the same year as the "miracle" at Alkalawa: Asma'u talked to the Shehu when men were getting their share-out of official appointments. Asma'u asked him, "What about us, the women?" and he replied, "You will be over all the women. The women of the Caliphate belong to the women and the men belong to the men" (Boyd 1989: 100). Thus, from an early age, Asma'u's extraordinary character was established. Her *baraka*, in part inherited, in part a numinous quality, was linked in her to a charisma rooted in scholarship and righteousness. She had authority which transcended gender.

The Fruits of Asma'u's Charisma

Asma'u's charisma and scholarship converged in her actions. She was a polymath, able to speak informedly on a wide range of topics including spirituality, medicine, politics, history, and issues of social concern. The breadth of her knowledge, and the depth of her charisma, were equally focused on promoting the *Sunna* and the well being of her community. Her extraordinary authority facilitated the institution of behaviors she had recommended in 1820 in her very first written work, The Way of the Pious.

Asma'u drew upon her special knowledge to promote education in Islam. Having memorized the Qur'an, she knew about the penalties of sin and the tortures of Hell, which are thoroughly recounted in it. Her poem Fear This tells in chilling detail what awaits those who do not devote themselves to a life of upright behavior and good works. Similarly, Signs of the Day of Judgment warns of the imminence of the end of the world, and the importance of following the *Sunna* to avoid eternal damnation.

Asma'u knew about Islamic medicinal treatments based on the use of Qur'anic texts, and spoke of them with authority. Clearly her own *baraka* acted "as the extra symbolism necessary to make it more than averagely successful" (Last 1988: 200). She used her resulting enhanced reputation to good effect in promoting her father's political cause. Her poem Medicine of the

Prophet explained how to use the Qur'anic texts as treatments, offering "metaphysical remedies based on the Qur'an" as an alternative to the non-Muslim *bori* spirit possession cult on which Hausa women had long relied (Boyd 1989: 126). In other modes of instruction, Asma'u's many "Warning" poems guide her audience in the procedures for private prayers, and the ways of the sufi order as defined by the Shehu in his writings. These sought to aid the Muslim in purifying the heart against the whisperings and diversions of Satan and guarding against conceit, pride, false hope, anger, envy, showing off, and rebellion.[39] Asma'u's own life was a model of such sufi ideals, and the charisma for which she became known imbued her teachings with an authority honored by individuals at every level in her society.

Asma'u's Authority

Evidence of Her Authority and Status

Evidence of Asma'u's leadership role is clear in her own written works. One of them, The Path of Truth clarifies simply, for the masses, the obligations of newly converted Muslims. In the process of explaining the basic aspects of earthly obligation and Islamic paradise, Asma'u expresses her sense of responsibility for teaching about Islam: "If anyone asks who composed this song say/That it is Nana, daughter of the Shehu, who loves Muhammad./You should firmly resolve, Friends, *follow her* [emphasis added]/And thus you will follow the *Sunna* of the Prophet ..." (vv. 125-126). In various other works[40], Asma'u makes clear her authority in prescribing behavior, and her poem Sufi Women specifies her intended audience: "To Muslim women I speak" ... (v. 13). Following the tenets of sufi doctrine, Asma'u understood her role to be that of a teacher of the *Sunna*, and was not hesitant to exercise her authority to promote the well-being of the community.

Historical sources indicate clearly that Nana Asma'u was revered as a scholar and a leader of women. In his elegy for her, and using a nickname that indicates her scholarly authority, Isa

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[39]This is only a partial list of recommended behaviors listed in the Shehu's Handbook on Islam. The rest are: doing without in this world, safeguarding out of fear of Allah, trust and reliance in Allah, entrusting the affair to Allah, contentment with the decree of Allah, and fear and hope.

[40]See her Elegy for Hawa'u: "*I said* they should repent" ...[emphasis added] (v. 12) and A Warning, II: "I have written this poem of admonition/for you to put to good use in the community" (v. 25).

writes "Out of obedience and respect to *'Inji'*.../ We the children of Usumanu followed the leadership of *'Inji'*..." (vv. 5-6).[41] A fellow scholar, Aliyu b. Ibrahim said to her "You have evinced your ability to hurl weapons at the enemy" (Poems exchanged between Asma'u and Aliyu, part c, v.2). Poets like ɗan Kwairo writing in the 1960s spoke of her in the same breath as her father and uncle (Yahaya 1981: 148). Some of the strongest evidence for her leadership role lies in the titles by which she was known, especially when this is considered in relation to titles held by other women of the region and the period. *Nana* has come to be part of her name, but there is evidence of its being a title held by women scholars in Timbuktu (Boyd 1989: 4). She also was known as *uwar gari* (H., lit., mother of all, comparable to a man's title, *uban gari*, chief of a town), which indicates her standing in her community. As far as can be determined, *uwar gari* was used only for Asma'u, implying that she was exceptional in such status. The title *uwar gari* may appear in modern jingles, as is seen in Elegy for Asma'u, but its use pre-dates modern usage. Nana Asma'u is universally known by the *'ulama* as *uwar gari*. It was her title, and its use is not a modern invention.

Prior to the jihad, during the eighteenth century within the *Qādiriyya* community at Degel, there had been some kind of hierarchy among the women which indicated that the authority of some stretched beyond the home.[42] In the Hausa city states at the same period there is good

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[41]The Hausa *Inji*, was a family nickname for Asma'u, a highly personal family name of affection (Waziri Junaidu, personal communication, circa 1980). This nickname indicates the sense of "on the authority of"; such an attribution for Asma'u may have developed from her being able to justify even quotidian actions with the ciatation of a *ḥadīths*, an ability that is a measure of her learnedness and piety. The Arabic term "*injeel*" indicates "gospel" or "authority" (Professor Mohammed el-Hodiri, personal communication, 21 March 1996). It is likely that multiple puns were intended in the use of this nickname.

[42]Other women's titles were common at the time, such as: *Inna Kabo, Inna Garka,* and *Iyya Garka. Inna* is a woman's nickname that can be attached to other terms to designate titles or positions of status; it is a term for "mother, maternal aunt, or any female relative in loco parentis" (Bargery 1934: 478). Furthermore, the term designated a woman's title of authority prior to the time of the jihad. The *Inna* of Gobir was the Chief's sister, "A woman whose traditional influential role was symbolized by the distinctive male garb she wore on ceremonial occasions" (Boyd 1989: 14).

evidence to indicate that women had positive roles.[43] The Gobir woman known as *Inna* was the head of the non-Muslim ecstatic religious cult (*bori*). During the time of the jihad, two of these titles were adopted by the "two 'mothers' of the *jama'a* (H., Muslim community), *Inna* and *Iyya Garka*" (Boyd 1989:15). More important in relation to Nana Asma'u, the title was connected with the one by which Asma'u came to be known, *uwar gari*. Asma'u's reputation as *uwar gari* indicates that she enjoyed the authority traditionally vested in the *inna* role in Gobir, transformed and transfigured to fit the new circumstance. Asma'u also transferred some of the authority previously inherent in the *Inna* to the *jaji*, the name Asma'u gave to official leaders of itinerant women teachers; this was accomplished by having them assume the signatory attire of the *Inna* (the high-crowned straw hat) that was a symbol of the *Inna*'s authority. (Boyd 1989: 51). Thus, Asma'u was careful to refashion the region's traditional network of women and their symbolic head, simply refocussing their realm of authority to serve the interest of the jihad.

Women's Organizations

Asma'u relied on the title *jaji* [44] to designate the women assigned to leadership roles in the *'yan taru* women's education system she established. Thus, the titles used in the period of the jihad reflected very closely women's titles in the region that had been common for centuries. Identifying women scholars of the jihad by these Hausa titles would serve to integrate the old order and the new, furthering the reformation of society among women as well as for men.

The variety and number of women's titles - both official and unofficial - underlines the strength and scope of organizations of women in the region. The reorganization of society as a result of the jihad did not diminish, but refocused, these groups, which provided support and care for women of all ages, regardless of who they were. Asma'u's work with itinerant teachers as

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[43]*Magajiya* was a state title that dated back prior to the nineteenth century. It was usually given to a ruler's eldest daughter; or, if there were no daughter, to the ruler's sister or aunt. In nearby Zaria, prior to the jihad, the *magajiya* had responsibility for all internal arrangements of the palace community, and was allowed to attend the emir's court sessions (Dikko 1982:12, 14; Mack: 1991: 111) In Daura, with its long history of queens (described in both Hausa and Arabic texts), *magajiya* was the term by which they were known. The legend of a long line of women rulers in Daura was fixed in "the constitutional doctrine that the *magajiya* could countermand the orders of the chief and might, if necessary, depose him" (M.G. Smith 1978: 56-57).

[44]Lit. "leader of a caravan", and therefore not particular to the *'yan taru*.

social workers allowed for the simultaneous processes of education and supportive friendships among women, whether secluded or not, whether devout practicing Muslims, or novices. Furthermore, the network of teachers established a conduit for all women to be apprised of current events and news of political concerns during a period of rapid socio-political change.

Women in these networks acted deliberately. They undertook responsibilities, organized food for the army, brought up orphans, distributed goods to the poor, gave religious instruction, sorted out problems and related well to everyone willing to respond, regardless of their background or status. They were by no means isolated in seclusion as has often been suggested by contemporary scholars, but constituted a sisterhood. Asma'u makes this clear in several of her poems. Sufi Women is a litany of women's names and accomplishments. Asma'u's close relationship with these women is mentioned in a number of her works, especially elegies like this one: "...I am sorrowful because the world is being depleted/by the deaths of my beloved women friends" (Elegy for Zaharatu v.12). When Asma'u writes, "I have written this poem of admonition/ for you to put to good use in the community" (A Warning, I v. 25), she is referring as much to the special community of women as she is to the wider community in general; originating from the women's community, the news would then be spread throughout the wider community.

Conversely, what may be the most un-Islamic, least scholarly community of women in West Africa, is the one that is organized around the traditional spirit possession cult known in Hausa as *bori*. Its historical origins are the topic of scholarly debate in contemporary times: some believe *bori* is pre-Islamic, others argue it has developed since the jihad, as the response of disenfranchised women to the patriarchy of reformed Islam, and others treat it as a group for the achievement of mental therapy (Lewis 1991). The *Inna* of Gobir has always considered herself to be the chief of all women who follow *bori*[45]. Considering the *Inna*'s traditional role and authority as the female counterpart of the king, as well as head of the *bori* cult, her command of community

[45] "*Masu shan bori*", i.e., adherents of *bori*.

sisterhood is significant[46]. Men's networks are evident everywhere in Hausaland: men go to the mosque, sit around outside each others' homes, congregate frequently for brotherhood prayer meetings and make journeys to attend extended family functions. Women also have a need to belong to a sisterhood which is supra-family, which makes them feel part of a larger and supportive group. *Bori*, in Gobir, gives them that. The current *Inna* says she helps any woman who contacts her for help - runaway wives for example. In Asma'u's time the *Inna* enjoyed a role of power and authority that spanned quotidian and spiritual realms, uniting women in a vast network through which they were able to reconstruct the self. It was this leadership role for women that Nana Asma'u sought to incorporate and transform into a Muslim context, reasoning that nothing could be more reconstructing than Islam.

AN OUTLINE CHRONOLOGY (*=Tentative date)

1793 Birth of Asma'u and twin Hassan. Shehu's important work *Ihyā' al-Sunna*, about the revival of the Way of the Prophet Muhammad completed.

1795 Asma'u's mother died*. Asma'u was brought up by the Shehu's wives Aisha and Hauwa, Muhammad Bello's mother.

1804 21 February, Shehu made his hijra from Degel to Gudu - the start of the jihad. Battle of Tabkin Kwato occured and the emigration of the Shehu to Kebbi. 17 October invasion of Gobir by the entire Community including women and children. Defeat at Tsuntsuwa.

1805 Shehu retreated from Gobir. Abdullahi conquered Birnin Kebbi. Victory at Alwasa.

1807 Asma'u married Usman Gidado. Attack on Gobir launched.

1808 3 October, Alƙalawa, capital of Gobir, captured by army commanded by Muhammad Bello. Asma'u "helped" him with the miracle of the burning branch.

1809 Asma'u went to live in Sokoto, the new town built by Muhammad Bello.

1810 Asma'u's first son, Abdulkadir, is born.* Shehu moved to Sifawa where strenuous efforts

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[46] "*La Iya ou Inna...[est] choisie par le Sarki pour l'assister dans son commandement, [et] elle apparait comme le double feminin du roi...[les] Inna et Iya ont autorité sur toutes les femmes adeptes du Bori et de leurs Principautés...*" (Nicolas 1975: 340).

made to set down views on the Jihad and the Islamic constitution of the new Caliphate.

1811 Shehu wrote *Tabban Hakika*, Be Sure of God's Truth, a plain guide to rights and responsibilities under Islamic law. Asma'u translated this into Hausa in 1831 and the poem became one of the best known of the Shehu's works.

1817 20 April, the Shehu died and was buried in the place which was later known as the Hubbare: November, Asma'u's twin brother died. Widespread rebellion on the frontiers of the Caliphate. Asma'u and Gidado started to collect and have copied all the Shehu's papers.

1820 Asma'u's second son, Ahmed, is born*. Asma'u wrote The Way of the Pious, a book about morality and working for the Community.

1822 Asma'u wrote her acrostic poem So Verily in response to the dangerous invasion of the Caliphate by Tuaregs and Gobirawa.

1824 Commander Hugh Clapperton's first visit to Sokoto where he stayed in Gidado and Asma'u's house.

1825 Asma'u wrote Give us Victory.

1827 Clapperton's second visit and death. Building of Wurno, a frontier fortress, commenced by Bello.

1828 Asma'u wrote Elegy for Abdullahi for her uncle, the Shehu's brother. Her first grandchild, Halilu, is born to her son Abdulkadir.*

1829 Asma'u wrote The Qur'an, in which the *sūras* of the Qur'an are listed by name. Asma'u's third son, Usman, is born.*

1831 Asma'u translated Be Sure of God's Truth (see entry under 1811). al-hajj Omar, the Tijani leader of Masina came to Sokoto and stayed until 1837.

1832 Asma'u was close to 40. Her position as leader of women, "*Uwar Gari*", was established. Her fourth son, Abdullahi Bayero, was born.

1834 Asma'u's fifth son, Muhammad Laima, born*. She wrote A Warning and Forgive Me.

1835 Muhammad Bello writing *Kitāb al-nasīhah* about famous sufi women.

1836 A large force of Tuaregs and Gobirawa defeated at Gawakuke on 29 March by Muhammad

Bello: Asma'u wrote Victory at Gawakuke.

1837 March, Muhammad Bello fell ill: He died on 26 October and was succeeded by his brother Atiku: Asma'u wrote Sufi Women, an adaption of Bello's work, in verse and Elegy for Bello.

1838 Asma'u wrote Elegy for My Sister Fadima and translated The Qur'an (see entry under 1829).

1839 Asma'u wrote Elegy for Buhari, for her brother; In Praise of the Prophet, The Journey, Medicine of the Prophet and Thanksgiving for Recovery.

1840 Asma'u wrote The Story of the Shehu against a background of continuous warfare.

1842 Caliph Atiku died while campaigning against Gobir: He was succeeded by Aliyu b. Bello: Gidado went into informal retirement and his office was administered by his, and Asma'u's son Abdulkadir: Asma'u wrote The Path of Truth.

1843 Asma'u wrote Remembrance of the Prophet.

1844 Caliph Aliyu scored a victory over Gobir: Asma'u wrote Caliph Aliyu's Victory and Elegy for Halima, a woman neighbor.

1848 Gidado died aged about 74: Asma'u wrote Elegy for Gidado: She went to live at Wurno with her son Waziri Abdulkadir: She translated The Journey from Fulfulde to Hausa.

1850 Asma'u translated The Qur'an into Arabic.* (See entries for 1829 and 1838.)

1853 Asma'u wrote Islam, Sokoto and Wurno, to emphasize the need for righteousness in both places: Gobir and Kebbi made successful forays: The traveller, Heinrich Barth visited Wurno, Sokoto, Gwandu: Asma'u wrote Destroy Mayaki against the Gobir leader and Elegy for a Youth.

1854 She wrote an elegy for her uncle, Elegy for Na'Inna and Remembrance of the Shehu, a work modelled on the Shehu's poem, *"Afalgimi,"* written in 1765.

1855 She wrote an elegy for her brother-in-law, Elegy for Mustafa, and two poems for her beloved friend Lamentation for 'Aysha I and II.

1856 Asma'u wrote The Battle of Gawakuke, her second poem about the battle which had taken

place in 1836, in which Bello is depicted as the ideal man: She also wrote A Warning.

1857 In late October Caliph Aliyu's death was followed 40 days later by the death of his Waziri, Abdulkadir, Asma'u's eldest son; Asma'u's support for Ahmadu b.Atiku to succeed Aliyu was decisive. Halilu, her grandson, became Waziri. Asma'u wrote Elegy for Zaharatu and Prayer Rain. She left Wurno for Sokoto.

1858 Asma'u wrote Elegy for Hawa'u, one of her appointed women leaders.

1860 She wrote Elegy for Halilu, her cousin the Emir of Gwandu.

1861 Asma'u wrote Reasons for Seeking God in Hausa for her pupils and Destroy Bawa, an attack on the Chief of Gobir.

1863 She wrote Elegy for My Niece Fadima and Dan Yalli, a poem which condemned the conduct of her kinsman: In the same year Asma'u died, AH 1280, and was buried in the *Hubbare* near to her father.

Work 1

The Way of the Pious

Tanbīh al-ghāfilīn

1820-1236/1237

Language of original: Arabic

Source of text: Waziri Junaidu

Introduction:

This work was Asma'u's first, as far as we know, and was written when she was in her twenties. It is important because it shows how clear her vision was in relation to her life's work. She believed that one who loves Muhammad should work for the interests of the Muslim community, humbly and modestly, visiting the sick, teaching, and contributing to society. It is a condensed rule-book for Muslims and in particular for sufi Muslims. [47] Part One of this work describes barriers that exist between man and Paradise. These are: death, and the travails of the grave, and resurrection and beyond. Part Two lists the personal traits which lead to damnation, which are eight in number. Part Three lists redeeming traits, also eight in number. Part Four lists the ways in which those who love Muhammad will exemplify the fact in their daily lives.

Related Texts:

Asma'u would have been very familiar with Muhammad Bello's work *Infāq al-maisūr*, written in 1812, in which he described what the Shehu taught and how he taught:

> When he went to them, he greeted them in a voice which everyone could hear. His face was relaxed and his manner gentle. Then he said, "Listen" He never grew tired of explaining and never became impatient if anyone failed to understand."

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[47] Its message should be read alongside contemporary criticisms of sufism; one of the best known such critics is Sheikh Abubakar Gumi: "My first disagreement concerns the overall objectives of sufism which involve withdrawal from worldly affairs so that one does not have to teach others, for instance, or participate in social matters ...". (1992: 135). Asma'u and Bello did not, of course, withdraw from worldly affairs at all, but devoted themselves to active participation in changing the society around them. In this one is reminded of neo-Platonist philosophy, which maintained itself throughout the spread of Islam, and which affirms the world as a proving ground for the soul's endeavors, allowing one to convert the quotidian into the spiritual.

(Infakul Maisuri, 1975 edition: 7)[48]

Asma'u was very familiar with the Shehu's preaching about the requirements of the *Sharī'a*, encouraging people to follow the *Sunna*, bringing people from error to righteousness, extirpation of devilish innovation, and spreading the *Sharī'a*. In his sermons on sufism he preached about the qualities which lead to damnation (conceit, vanity, envy, ill-will, failure to give alms, showing off, greed for status, greed for wealth, boasting, evil thoughts to Muslims). He also taught about those traits that lead to salvation (repentance, purification of service to God, patience, scrupulousness, reliance on God, entrusting matters to God, fear of God, fear of the suffering inflicted by God, hope in the mercy of God).

Whether The Way of the Pious is a precise reflection of what the Shehu said and Bello wrote is unimportant - for example, Asma'u's listing of the significance of kinship[49] as her 7th and 8th "virtues" may well be found elsewhere in the Shehu's writings, but it is not in the ten points listed by Bello. What is clear is that her work was patterned on her father's, and fits comfortably into the mold, all the time, however, keeping focused on her own priorities in these matters.

Significant Features:

For this English translation, Dr. I.A.Ogunbiyi's work was consulted (see his forthcoming work for comments on technical features of this poem). However, the English translation provided here below is by Heather Sharkey.

The Way of the Pious

In the name of God, the Beneficent, the Merciful. May God's blessings be upon our master Muhammad, and upon his family and companions, and may He protect him fully.

This is a composition by the ascetic and pious scholar, the worshipper of God, Asma', daughter of the renewer of the faith, our Shaykh 'Uthman ibn Fudi (may God protect him with His grace). Amen.

Praise be to God, the Lord of the Worlds. Blessings and peace be upon the Messenger of

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[48]The title in Arabic is *Infāq al-maisūr*. The quotation is taken from the Hausa translation *Infakul Maisuri*.

[49]'kinship' - a translation of *'yan uwa* - is wider in meaning than 'family' and includes co-religionists.

God (may God bless and protect him).

Now we proceed. This is a book which we have called: "Warning for the Negligent and Reminder for the Intelligent Regarding the Ways of the Pious." I have divided it into four sections. The first: Discussion of the barriers dividing man from Paradise. The second: Discussion of dangerous habits. The third: Discussion of redeeming habits. The fourth: Distinguishing characteristics of those who follow the *Sunna*.

The Barriers Dividing Man from Paradise

Chapter One: On the barriers dividing man from Paradise. There are nine.

First, Death: It is the destiny of every soul. As the Exalted One said: "Every soul shall taste death." As for its remedy, it is the avoidance of disobedience, and frequency in alms-giving. As the Messenger of God (may God bless and protect him) said: "Lighten your sins and dying will be light for you."

Second: Interrogation by al-Munkar and al-Nakīr in the grave. As the Exalted One said, "God will make un-shakable those who had believed in the unshakable word." As for its remedy, it is persistence in reading *Sūrat al-Mulk* and *Sūrat al-Ikhlāṣ*.

Third: Sitting in the grave, with its darkness and its loneliness. Its remedy is good conduct and purity.

Fourth: Resurrection and the terrors thereof. Its remedy is pronouncing blessings on the Prophet (may God bless and protect him).

Fifth: Divine judgment. As for its remedy, it is love for the good of all Muslims, dislike for all evil befalling them, and abstention from three things - envy, hatred, and hypocrisy. As the Messenger of God (may God bless and protect him) said: "Envy devours good deeds the way fire devours wood, and hatred spoils religion as vinegar spoils honey. As for hypocrisy, God will not accept any deed in which there is the slightest taint of it."

Sixth: The Divine record. According to what the Exalted One said: "As for him who is given his record in his right hand, the true believer, he shall be judged lightly" (Qur'an 84:8). "But as for the unbeliever, he who is given his record behind his back, he will burst into loud laments and roast in the blazing fire"(Qur'an 84:10). Its remedy is the following of the *Sunna* and the

avoidance of *bid'a* (innovation).[50]

Seventh: The Path[51]. As for its remedy, it is hastening to repent after disobedience and asking for forgiveness from God.

Eighth: *al-Kawthar* (the river of Paradise). Its remedy is maintaining the link of kinship as well as good relations with neighbors, while following all of the *Sunna*.
The Messenger of God (may God bless and protect him) said: "He will be defended against anyone who argues with him and contradicts him."

Ninth: The Mountain of al-A'raf. As for its remedy, it is in loving, imitating, serving, and honoring God's people, the *'ulama* (religious scholars), and those who follow the *Sunna* of the Messenger of God (may God bless and protect him).

Discussion of dangerous habits.

Chapter Two: There are nine such habits.

First: Antagonism to the believer and opposition to him.

Second: Discord over what does not concern God and His Messenger. The Exalted One said: "God does not guide evil-doers."

Third: Greed. As the Messenger of God (may God bless and protect him) said: "Greed blindfolds and deafens."

Fourth: Excessive materialism. As the Exalted One said: "Excessive materialism distracts you until you reach the grave."

Fifth: Boasting. The Exalted One said: "God does not love the conceited braggart."

Sixth: Consultation with diviners. The Messenger of God (may God bless and protect him) said, "Whoever visits a diviner and believes what he says has repudiated what was revealed to Muhammad" (may God bless and protect him).

Seventh: Following the Satan called *'Bori'*. On the day when you shall be gathered together, God the Exalted One will say: "O you community of jinns, you have had frequent contact with mankind." Then their human associates will say, "Our Lord, we enjoyed associating

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[50]The Arabic concept of *bid'a* has connotations of something corruptive and detestable.

[51]This is reference to the *sirāt al-mustaqīm* (the straight path) of the first *sūra* of the Qur'an.

with each other and we have now reached the time which you have set for us." God will say: "Hell is your everlasting abode."

Eighth: Witchcraft. As the Exalted One said: "The sorcerer shall never be successful no matter what his level of skill," and "They are following that which the devils invoked against the kingdom of Solomon. Solomon did not blaspheme, but the devils did blaspheme, teaching men sorcery and things which were revealed to the two angels in Babel." He also said, "the sorcerer shall have no happy lot in the hereafter."[52]

On redeeming habits.

Chapter Three: There are eight.

First: Repentance. The Exalted One said: "O ye believers, all of you should turn to God in repentance, and perhaps you will prosper;" "God certainly loves those who repent and He loves those who purify themselves of sin;" and "Turn to God in sincere repentance."

Second: Adherence to worship and observance of the times of prayer - morning, evening, and at some time in the night. As the Exalted One said: "I created jinns and men only so that they would worship me."

Third: *Al-Dhikr*. As the Exalted One said: "The *dhikr* of God is of great importance[53], and God knows what you do." The Exalted One said: "Remember God often, and perhaps you will prosper."

Fourth: Alms-giving. The Exalted One said: "O ye believers, spend in charity from what we have given you before there comes a day without trade, friendship, and divine intercession."

Fifth: Fasting. The least amount of fasting is three days per month; the average amount is Monday and Thursday; the most is the fast of Dawud (peace be upon him).[54] This is according to the *ḥadīth*.

Sixth: Patience. As the Exalted One said, "Indeed, God loves those who are patient;" or, "Indeed, God is with those who are patient."

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[52] There are only eight "dangerous habits" in the texts we have seen.

[53] Literally, "is more important"; it is a comparative adjective without anything to be compared with.

[54] Dr. Ogunbiyi noted that this was half one's lifetime.

Seventh: The Bond of Kinship. The Exalted One said: "Give unto kinsmen their due."

Eighth: Good Relations with Kinsmen. That means assisting them and protecting them from harm.

On the distinguishing characteristics of those who follow the *Sunna* of the Messenger of God (may God bless and protect him).

Chapter Four: That means faith in everything he has brought forth; obedience to him in these things; obligation to loving him by imitating him in speech, action, and manners; and behaving this way with sincerity of intention.

Among the signs of love for the Prophet are obedience to his commands, avoidance of things prohibited by him, and preference for his *Sunna*. This means the following: avoidance of *bid^c^a* (religious innovation) and of customs contrary to his *Sunna*; endeavoring to recite the Qur'an, to understand it, and to act by it; affection for the Muslim community shown by working for its best interests and defending it against injuries or losses; asceticism in worldly affairs and love for the hereafter; humility when the Prophet (may God bless and protect him) is mentioned; extolling the members of the Prophet's family, his companions, and even his sites of Mecca and Medina; longing to visit both places; frequently blessing him; imitating his conduct by doing whatever is pleasing to God and by opposing whoever opposes the religion of God, be he father, mother, son or brother; treating the latter with compassion, forbearance, and forgiveness even when one has authority over them; and being patient with the soul in making it do what it hates.

Other signs are humility towards fellow believers and avoidance of discrimination between them; and good relations with one's relatives, servants, and comrades. This is shown by being cheerful with them; doing good things for them; serving them; never acting as if superior to them; consulting them in many matters; helping them financially and physically; not coveting their possessions; not covering up any of their blameworthy affairs that one may discover, and not excusing them for such things; not boasting to them of wealth, position, or nobility; visiting their sick ones; and offering them advice without any pretense or excessive conceit.

The worst person is the one who is not ashamed to be seen doing evil.

The generous soul is far from Hell and close to Paradise. The miser is far from Paradise and close to Hell. However, moderation - the avoidance of ostentation or extravagance - is

necessary in food, drink, and dress.

Accentuating clothing and the like is contrary to the *Sunna* for men. The *Sunna* for women is that their dress can flow as far as a hand-span or an arm's-length.[55]

Moderation in sleep means sleeping in the first half of the night and getting up in the second half, cleaning one's teeth, performing ablutions, and then praying. It also means sleeping on the right side, whether on bed, mat, or ground, and remembering the names of God the Exalted One, while not being sated with food.

Among the distinguishing marks of those who follow the *Sunna* are: channeling zeal into obedience of God the Exalted One by endeavoring to purify one's faith; knowing what God does and does not require of believers; and then repenting from every sin, obvious or hidden, in order to treat Him obediently and agreeably. They also perform all obligations which they have to fulfill, and disengage themselves from mankind's rights in property, life, honor, respect, and religion.[56] Then they strive to repel any obstacles to religious observances arising from worldly affairs, from people, from Satan, and from the soul, by withdrawing from the world except insofar as it is necessary and by withdrawing from other people except insofar as religious and worldly matters require.

Also involved is battling with Satan, taking refuge in God, and seeking His protection; frequently meditating on his name; warding off the temptations of Satan and recognizing his tricks; bridling the soul with the rein of piety; restraining the soul from following passions; and strictly observing the times for worship and for prayer to God for His help.

Also included is restraining the eye from looking at what is forbidden and from being too curious; preserving the tongue from uttering the unlawful; protecting the heart from expectations and from haste, hypocrisy, pride and anger; preventing the ear from listening to obscenities and to slander; guarding oneself[57] from adultery and sodomy; preventing the feet from walking to do what is forbidden; preventing the whole body from neglecting prayer and from being disrespectful to

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[55]In Northern Nigeria a modest woman covers her body except for her face, hands and feet.

[56]The injunction here is to renounce worldliness and the pursuit of mundane pleasures.

[57]Literally, guarding one's bodily orifices.

parents; and preventing oneself from fleeing from the battlefield and from ruining the possessions of others.

Trifling sins are forgiven if grave sins are avoided.

This completes what we wanted to convey. May God provide for us. Beware that you follow the *Sunna* until death.

Praise be to God, Lord of the Worlds. Blessings and peace upon the one sent forth, the Prophet Muhammad, upon all his Family and Companions, upon the Followers of the Followers, and upon everyone who follows them in good spirit until the Day of Judgment. The End.

Praise be to God, Lord of the Worlds. May God grant us success in doing that which is pious and pleasing to him. Amen. May God's blessing and complete protection rest upon our master Muhammad, his family, and his companions.[58]

Work 2

So Verily ...

Faʾinna maʿa al- ʿusrin yusra

1822-1238/1239

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction:

On the surface this poem is a prayer for deliverance from the threat posed by the invasion of Gobir and Adar forces[59]. Its true meaning only becomes apparent when the poem is read in the light of Waziri Junaidu's explanation, and alongside Muhammad Bello's poem on the same subject. Waziri Junaidu's explanation is based on Waziri Giɗaɗo's book *al-Kashf waʾl bayān ʿan baʿd*

[58]The conclusion of the work in Waziri's possession reads as follows:

"Praise be to God, Lord of the Worlds. Blessing and peace be upon the Messenger of God (May God bless and protect him). This is the end of the book of Asma' daughter of the Shehu, the Renewer of the Faith, the pious Shaikh, the Commander of the faithful, known as Ibn Fudi (ɗan Fodiyo), may God protect him with His grace, Amen. This was completed in praise of God and with the goodness of His assistance and with blessings and peace upon the Messenger of God, may Allah protect him."

[59]The date of the invasion by Ibra is fixed in *Rauḍāt al-afkār* by Abdulkadir b. Mustafa.

ahwāl al-sayyid Muhammad Bello, and supplemented by family tradition:

> Ibra, Chief of Adar and Ali, Chief of Gobir made an alliance and advanced on Sokoto, making towards Dun ɗaye (an area now occupied by Usumanu ɗan Fodiyo University) a few miles to the northwest of the city. Muhammad Bello established his forces in a camp outside the city gate and left Giɗaɗo in charge with instructions to report any developments to him. He then rode back into the city to address the people. He went into his house and into the room of his wife, Aisha, where he left an acrostic poem using the verse from the Qur'an *fa'inna maʿa al- ʿusrin yusra,* "so verily with every difficulty there is relief" [*sūra* 94, verse 5], with the instruction that it should be given to his sister, Asma'u, who was in a state of anxiety. He then went out to meet the people. Meanwhile the war drums of the enemy forces came within earshot and Giɗaɗo rode into the city to warn Bello who was so engrossed in what he was saying that he first finished his speech before turning to Giɗaɗo. They returned together to the camp and soon afterwards their forward scouts made contact with the enemy. In the ensuing battle the enemy was routed, partly as a result of a disagreement which had erupted between Ibra and Ali, and Sokoto was safe.

Bello's poem "So Verily..." is the same length as Asma'u's (fourteen lines), and is printed below in full as it is not available except in the thesis of Sambo Junaidu. Bello asks the questions, "Are you apprehensive knowing that your Lord is powerful?" (v.6), and "Do you think He would neglect one who is hopeful of Him?" (v.14). He is very reassuring, advising: Do not be despondent, but anticipate His bounties, God's affairs are according to plan...Joyful relief will come soon. (vv.7-8). Yet he is also reproachful, admonishing: "Despairing from His mercy is a loss/Nay, it is a disbelief leading to Hell" (v.11).

Asma'u's poem was a response to Bello's and, it must be assumed, was composed in the hours before the results of the battle were known; she says, "We pray for victory and that the rebellion of Ibra may be overcome" (v.9). This work is the first indication of literary collaboration between Asma'u and Muhammad Bello. The rapport between brother and sister, already established, was reinforced by these intuitive reactions to each other's needs. The preservation of the story over 170 years is proof of this.

Faʾinna maʿa al- ʿusrin yusra

by **Muhammad Bello**

1 Seek succor from God, the Truth, and do not
Despair of receiving favors from the Powerful.

2 Rely on Him and have trust in Him,
So He may save you from harm.

3 The bounties of God are many,
They bring along with them benevolence and triumph.

4 Whenever misfortunes are hard on you,
Rely on Him alone and be forbearing.

5 Perhaps the Lord for His mercy,
Will bring ease along the track of the misfortunes.

6 Are you apprehensive knowing that your Lord is powerful?
Contemplate on His antecedent phenomenon.

7 Do not be despondent, but anticipate His bounties,
God's affairs are proceeding according to plan.

8 Joyful relief will come soon from God,
To him who expects it all the time.

9 Ask your Lord and never ask
Anyone other than Him to dislodge hardship.

10 Whoever takes refuge by His side
Will be protected from the harm of those arrogant ones.

11 Despairing from His mercy is a loss
Nay, it is a disbelief leading to Hell

12 Praise Him, exult Him and confess your sins
He will rescue you from any serious grief.

13 Anticipate His abundant favors,
With the unwavering yet broken heart.

14 Do you think He would neglect one who is hopeful of Him?

Nay for with hardship goes ease. [Translation: S.W. Junaidu]

Related Texts: As above.

Significant Features: Acrostic poetry has long been a popular technique in literatures throughout the world. The extent to which it is a common feature of Arabic poetics, however, is one which merits more extensive research. The key letters in this poem are those at the beginning of each line in the original Fulfulde *ajami*, and in the Arabic version by Muhammad Bello.

So Verily...

1 Lord God Almighty, all Powerful, he who asserts there is more
than one god will perish.
2 One God, Almighty, nothing is perfect except it comes from Him.
3 Come to God, receive His generosity: all good things are derived from Him.
4 Anyone who says he requires nothing of God is either ignorant or an unbeliever.
5 Everyone who seeks God's help will receive it,
for God allows people to make requests.
6 I pray God will show me the Way of religion and that I will keep to it until I die.
7 God is Pure, and forgets nothing: those who He forgives find peace.
8 May He bless us and show us the Path, and may He help us to remain one people.
9 We pray for victory and that the rebellion of Ibra[60] may be overcome.
10 We pray too, for forgiveness in this world and the next.
11 Call upon God always, so that things which are too difficult may be made easy.
12 Pray to God, do your meditations, praying for forgiveness and giving thanks.
13 Look at His generosity! It is unbounded, His munificence is infinite.
14 We give thanks to God and pray for our Lord of the Universe.

[60]Ibra = Ibrahim b. Ahmad Alwali, Chief of Kelgeres (Tuareg) (Hamani 1975).

Work 3

Give Us Victory

Hi Nasaraku

circa 1826/1827-1242

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction:

This work is an urgent and impassioned plea to God to come to the aid of the Caliphate forces hard pressed by a rebellion (to the south and east) and among Hausa rulers, furious at their overthrow, massed at Maradi (to the north and east). (See map six.) This is a powerful work that Asma'u wrote in her desperation over the situation. Note in it the variety of "Holy Allies" who are all marshalled as reinforcements.

Related texts: None

Significant features:

The date of this work is not certain. However, since Tsibiri is not listed as a center of Gobir opposition, the rebellion referred to in this poem predates the move to Tsibiri by Gobir in Waziri Junaidu's view. Verse 9 uses the term Bauci in the *ajami* text to indicate the wilderness south of the River Ka, and not Bauci on the Plateau (Waziri Junaidu, personal communication). In verse 10 the text reads "Gazu". This should read "Gandi", which makes sense, although there is no text for comparison; in *ajami* the mistake amounts to a slight slip of the pen. Verse 12 has several terms that refer to works of the Bible: "*Tawra*" = Torah, 'the book' given to Moses (*Sūra* 11:110); "*Zabaura*" = *Zabūr*, the Psalms; and "*Lanjiyla*", the New Testament, now more commonly referred to as *Sabon Alƙalawali*. Muslims recognize Jesus as a great prophet. The interpretations, such as the Acts of the Apostles or Letters of the Apostles are not accepted. Finally, note that the work is unfinished; the concluding few couplets which would have provided the closing doxology were lost at some time. No other copy has been found.

Give Us Victory

1 I begin with God, the Beneficent, and the noble Prophet, bringer of the Qur'an
2 May the blessing and peace of Allah be upon him;

he was taken to heaven and greatly rewarded
3 And upon his Relatives and Companions who exceeded their
contemporaries, also those known for their piety and generosity who followed
4 I beseech God to give victory to the Muslims. It is right to make requests to Him,
for He is omnipotent.
5 And has other wonderful attributes, Almighty Merciful and Beneficent.
6 Oh God I beg you to unite and reconcile all Muslims wherever they may be
7 And give them victory. Destroy unbelief and fortify religion until it reaches
to the very throne of God.
8 For the sake of the matchless Prophet who is our rightful mediator.
9 And for his sake quell the rebellion which engulfs Hausaland and its borders:
it is right to cleave to him.
10 Oh God destroy Gandi, Maradi and Talata. Bring them to utter ruin.
11 For the honor, the board and the pen[61] and what was written.
12 For the honor of the Qur'an, the most excellent of books, and the Old Testament Books of
Psalms and the words of Jesus.
13 For the Honor of all the Holy Books of God, religion, and insight of precious Belief.
14 For the honor of the Prophet and other Envoys of God; I rely on them
and pray that God
15 For the honor of the Assembly of His Angels .....
(unfinished)

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[61]That is, the writing board (*allo*, H.), and the pen - the instruments that create the holy word.

Work 4

Elegy for Abdullahi

Sonnore Abdullahi

1829/1838-1245

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction:

This work is an expression of grief for the death of Abdullahi ɗan Fodiyo, Asma'u's uncle, whose soubriquet was "the tall Arabist" due to his perfect fluency in the language. Abdullahi was born at Marnona in 1776 to Muhammad Fodiyo and Hauwa of Marnona. He died in 1829. He travelled with his elder brother, the Shehu, on preaching tours to Gobir, Zamfara, and Kebbi, and was a close disciple. For many years he was the Shehu's private secretary and took dictation from the Shehu so that many of the Shehu's books were first written down in Chief Minister (Waziri) Abdullahi's own hand. During the early Jihad wars, 1804-7, he led numerous campaigns. In 1807, disenchanted by the lack of idealism of some of those who joined the Jihad, Abdullahi set off for Mecca but was persuaded to stay in Kano where he wrote his book, A Guide for Rulers (*Diyā' al-hukkām*). After laying the foundation stone of the Friday mosque in Kano to the north of the Emir's palace he returned home, rather than continue on to Mecca. When Gobir was overpowered, the Shehu, for the sake of convenience, divided his administration into two. He gave the western portion to Abdullahi and the eastern portion to Muhammad Bello, feeling that it was no longer necessary for all decisions in government to be referred to him. Abdullahi made his headquarters at Gwandu, Bello at Sokoto. On the death of the Shehu, Bello was appointed Commander of the Faithful (*Amīr al-mu'minīn*). This may have disappointed Abdullahi, (Last 1967: 64-65) but reconciliation took place. Abdullahi formally ceased to be the Waziri of the Caliph Muhammad Bello which position was then taken by Giɗaɗo, Asma'u's husband. As a symbolic gesture Abdullahi took his full length cloak and placed it round Giɗaɗo shoulders. From that time a custom grew up whereby when the Emir of Gwandu, Abdullahi's descendant, stays in the house of the Waziri of Sokoto (Giɗaɗo's descendant) he presents him with the robes in which he arrived. The Emir of Gwandu is also privileged in the relationship he has with the Sultan of Sokoto,

(Bello's descendant), and holds a reception in the Sultan's palace on ceremonial occasions.

Abdullahi's corpus of works (Last 1967: 240-243) includes 75 works in Arabic. Another list prepared by Alƙali Sidi Sayudi contains 72, yet another, in an unknown hand, 90. Abdullahi also wrote poetry in Hausa: Bello Said (1973: 147 et seq) lists 7 poems, but we have seen no reference to any poetry he may have written in Fulfulde, although he translated poems his brother had written in Fulfulde into Arabic, an example being *al-Qādiriyya* (Hiskett 1963: 105). As for subject matter, he wrote clear handbooks on the proper organization of government, the day to day running of schools, family relationships, mystical poetry, and poetry to celebrate victory. In other words he wrote about everything. Of Abdullahi's works in English there is *Tazyīn al-waraqāt* (Hiskett, 1963) and in Hausa *Diyā al-hukkām*, (translation Binji: n.d.).

Related texts:

Muhammad Bello wrote an elegy of Abdullahi (translation Sambo Junaidu, 1985: 157-158) which is different from Asma'u's - the one is not a translation of the other. Bello makes no metaphorical reference to the Niger River in his poem but does speak of the Shehu being the sun (v.22) and Abdullahi the moon (v.23) while extending the imagery to the stars (vv.24-5).

Significant features:

In one verse Asma'u's metaphors are the same as those used by Bello (mentioned above), with Abdullahi and the Shehu placed among the heavenly constellations, giving their positions relative to one another and making the Shehu's importance evident in such hyperbolic metaphor. This is the second instance of literary collaboration between Asma'u and Bello. Because one poem is not a translation of the other, it can be conjectured further that such metaphors for the Shehu and Abdullahi were commonly held. It is significant that Asma'u indicates knowledge of the importance of the Niger River; in verse 17 she says, "He was like the Niger River in that all of Hausaland knew of him..."

Elegy for Abdullahi

1 We give thanks to the All Powerful who is the One Only
who does not die, who is Omnipotent.

2 His Omnipotence extends over everyone. He is unique in

His authority: those who do His will are recompensed in Paradise.
3 We therefore submit to the King of Judgements: may
we receive our reward. O Muslims give thanks and repent.
4 God knows we have been warned to do so, and to be
obedient, righteous and penitent for our wrongdoings.
5 In the *ḥadīth* we found the Prophet said so. The Qur'an
contains the same thing, though some refuse to listen.
6 God knows of the warnings we have had, therefore let us
with the best intentions, gather the items needed
to nurture us on the journey through life.
7 Fear of God, the doing of good deeds, the rejection of evil
and piety are the items to nurture us on this journey.
8 The Shehu was the sun of his time, his younger brother was
the moon. Those two had great light.[62]
9 And Bello is their legatee, it is apparent.
May God prolong his life and awaken our minds.
10 If it were not for God's admonitions concerning life,
we would be terrified by this taste of death.
11 I weep as I write this elegy for my father's younger brother
who propagated Islam and revived the *Sunna*.
12 If it were not for the decree of God,
I would continue to weep ceaselessly.
13 I submit to God's law and confess my obedience to Him:
may He pardon and forgive me.
14 Abdullahi was unique among the Shehu's brothers
and famous for his scholarship and for his tireless teaching.
15 He was like the twin courses of a river which constantly

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[62]Compare with v. 11 in In Praise of Ahmada (Work 19): "His light exceeds the light of the full moon. There is no light like the light of Ahmada."

pour with water, providing enough for all.
16 The rivers were the Law and Scholarship of the Islamic Sciences:
he was profoundly learned.
17 He was like the Niger River in that all Hausaland knew of him,
and the waves he made spread everywhere.
18 He graced every endeavor: he was an awesome scholar
attending the mosque in an exemplary manner.
19 Every facet of scholarship, every mosque, every school,
everything he touched, he illuminated.
20 Everyone is now distraught; students
have dispersed in their anxiety,
21 And the common man weeps. He knows he has lost
his benefactor who never failed him.
22 Oh God we rely on You this day and wait upon Your word.
May You effect for Muslims that which they cannot do on their own.
23 The gap left by him cannot be filled except by God's grace,
because there was no one like Abdullahi.
24 It is written in the *ḥadīth* that the Prophet said,
"When a scholar dies, Islam is breached."
25 Only one as great as Abdullahi is capable of filling
the gap he has left.
26 May God give him and the Shehu a handsome reward.
May we be united with them in Paradise.
27 May God forgive them, receive them, and take them to Paradise,
Which is the place of the Prophet in Heaven.
28 May they be certain of divine protection in the grave
until the Day of Resurrection comes.
29 My poem is finished. May the Almighty accept it.

The year of the Hijra is 1245.[63]

30 May God pour His blessings on the Prophet and

his Relatives and Companions.

31 And his followers who have supported religion

and never strayed from the Path of the *Sunna*.

Works 5/16/29

The Qur'an

Sunago/Waƙar Faɗanci da Surorin Alƙur'ani/Qasīda Fī'l Munājā

1829/1830-1236;1838/1839-1254;1850-1267

Languages: Fulfulde, Hausa, Arabic

Source of text: Fulfulde - Waziri Junaidu

Hausa - Bayero University, Kano

Arabic - Malam Boyi of Kofar Atiku

Introduction:

This work is a mnemonic device used for teaching beginners the names of the *sūras* of the Qur'an. Its usefulness is indicated by its appearance in Arabic, Fulfulde, and Hausa, making it accessible to all members of the jihad community. Hiskett says Asma'u "is also credited with a versification bearing the Arabic title *Qasīda Fī'l Munājā*, a work of little literary interest that merely recites the titles of Koranic *sūras* or chapters and is supposed to protect the reciter from misfortune" (1975: 44). Asma'u herself does not say that recitation affords protection, but Arabic, being the language of the Revelation, has talismanic qualities which endow this poem with a certain kind of *baraka*.

Related texts:

It has been suggested that the versification of this work was inspired by a similar Arabic poem attributed to Qādī 'Iyād (Hiskett 1975: 44), although this is only speculation.

Significant Features:

S.W. Junaidu noted in his English translation of this work (10/3/86), that the Fulfulde

[63] 1245 =1829/1830.

version of it included the date Umm Rushd (1245). The date of the Hausa version, 1254/1838-1839, appears in pencil on the first sheet of a photocopy obtained from the Centre for the Study of Nigerian Languages. How this was determined is not known. The Arabic version was translated into the language by Aliyu b. Abdullahi: the date is approximate.

The names of the *sūras* of the Qur'an are presented in the translated text as they appear in the transliterated Hausa version (Sa'id 1973: 269-271); they reflect local conventional pronunciation and usage. The conventional Arabic names of the *sūras* are listed on the following pages for comparative purposes. In translating this work to English, it appeared at first examination to have omissions. But it is inconceivable that a scholar of Asma'u's stature would have omitted any part of the Qur'an. Deeper investigation revealed that there were no faults in the work, but only in our ability to understand it. The opening *fātiḥa* is not missing, but is implicit in the opening doxology, *Alhamdu*. The "missing verses" (104-108) are very plainly indicated for those who know (see footnotes at verses cited).

Sūras of the Holy Qur'an

1	al-Fātiḥa	19	Maryam
2	al-Baqarah	20	Ṭā Hā'
3	al-ʿImrān	21	al-Anbiyā'
4	al-Nisā'	22	al-hajj
5	al-Mā'ida	23	al-Mu'minūn
6	al-Anʿām	24	al-Nūr
7	al-Aʿrāf	25	al-Furqān
8	al-Anfāl	26	al-Shuʿarā'
9	al-Tawba	27	al-Naml
10	Yūnus	28	al-Qaṣaṣ
11	Hūd	29	al-ʿAnkabūt
12	Yūsuf	30	al-Rūm
13	al-Raʿd	31	Luqmān
14	Ibrāhīm	32	al-Sajdah
15	al-Ḥijr	33	al-Aḥzāb
16	al-Naḥl	34	Sabā'
17	Banī Isra'il	35	al-Fāṭir
18	al-Kahf	36	Yā' sīn

37	al-Ṣāffāt
38	Ṣād
39	al-Zumar
40	al-Muʾmin
41	Hāʾ Mīm (al-sajda) Fuṣṣilat
42	al-Shūrā
43	al-Zukhruf
44	al-Dukhān
45	al-Jāthiyya
46	al-Aḥqāf
47	Muḥammad
48	al-Fatḥ
49	al-Ḥujarāt
50	Qāf
51	al-Dhāriyāt
52	al-Ṭūr
53	al-Najm
54	al-Qamar
55	al-Raḥmān
56	al-Wāqiʿah
57	al-Ḥadīd
58	al-Mujādilah
59	al-Ḥashr
60	al-Mumtaḥanah
61	al-Ṣaff
62	al-Jumʿa
63	al-Munāfiqūn
64	al-Taghābun
65	al-Ṭalāq
66	al-Taḥrīm
67	al-Mulk
68	al-Qalam
69	al-Ḥāqqah
70	al-Maʿārij
71	Nūḥ
72	al-Jinn
73	al-Muzammil
74	al-Muddathir
75	al-Qiyāmah
76	al-Dahr al-Insān
77	al-Mursalāt
78	al-Nabāʾ
79	al-Nāziʿāt
80	ʿAbasa
81	al-Takwīr
82	al-Infiṭār
83	al-Muṭaffifīn
84	al-Inshiqāq
85	al-Burūj
86	al-Ṭāriq
87	al-Aʿlā
88	al-Ghāshiyyah
89	al-Fajr
90	al-Balad
91	al-Shams
92	al-Layl
93	al-Ḍuḥā
94	al-Inshirāḥ
95	al-Tīn
96	al-ʿAlaq
97	al-Qadr
98	al-Bayyinah
99	al-Zalzala
100	al-ʿĀdiyāt
101	al-Qāriʿah
102	al-Takāthur
103	al-ʿAṣr
104	al-Humazah
105	al-Fīl
106	Quraysh
107	al-Māʿūn
108	al-Kawthar

109	al-Kāfirūn
110	al-Naṣr
111	al-Lahab
112	al-Ikhlāṣ
113	al-Falaq
114	al-Nās

The Qur'an

[*sūra* numbers follow their names for the reader's convenience; numbers are not part of the original work]

		<u>*Sūras*</u>
1	I pray to God the Glorious	1
	Through the honor, Alhamdu[64] and the *sūra* Bakara	2
2	And Ali Imrana and Nisa'u and Ma'idatu,	3,4,5
	Lan'ami, La'arafi and Lanfali and Bara	6,7,8,9
3	Through the honor of Yunusa, and Hudu, Yusufu all,	10,11,12
	And the Ra'adu *sūra*, Ibrahima and Hujura	13,14,15
4	And the *sūra* of Nahali and Subuhana, so also Kahafi,	16,17,18
	Kahe and Ɗahe through their honor.	19,20
5	With Anbiya'u, Hajji, Muminina and	21,22,23
	The *sūra* of Nuri, also Furƙanu, and Shu'ara,	24,25,26
6	And Namli, Ɗasin, Ankabuti and	27,28,29
	The *sūra* Rumu and Luƙumanu.	30,31
7	Raiba, Lahazabu, and Saba'in and Faɗiri	32,33,34,35
	Yasin and Saffi and Sadda and the *sūra* Zumara	36,37,38,39
8	Gafiruz, Fussila and	40,41
	Shure and Zuhurufi, and Duhanu.	42,43,44
9	Through the honor of Jasiya, Lahaƙafu, include also	45,46

[64] Alhamdu = al-Fātiha

	Kitalu, Fatahu, also the *sūra* Hujura,	47,48,49
10	And Kaf, Zari, and Ɗuri, I seek,	50,51,52
	Also Najami, and the *sūra* Kamara,	53,54
11	Rahamanu, Waƙi'a, and Hadidi, Sami'a,	55,56,57,58
	For them all I pray and also the *sūra* Hashara,	59
12	And Imtihanu, and Saffu, and the *sūra* Jumu'a	60,61,62
	Munafiƙuna, Tagabuni, I believe in them all.	63,64
13	Ɗalaƙu, Taharimu, Mulku and Nun, I hope for,	65,66,67,68
	And Haƙatun and Ma'ariji, Nuhu,	69,70,71
14	And Jinnu, Mu'zzammilu, and Muddassiru also,	72,73,74
	Kiyama and the *sūra* Insani.	75,76
15	And Mursalati and Naba'in and also	77,78
	Nazi, A'ame, and Takawiri Infaɗara,	79,80,81,82
16	Muɗaffifina, and the *sūra* Linshiƙaƙi also,	83,84
	Buruji, Ɗarƙi, and Sabbi	85,86,87
17	With the blessings of Gashiya, and Fajari,	88,89
	With the *sūra* Baladi and Shamsi	90,91
18	Laili and Luhe and also Alam-nasharah	92,93,94
	I seek their refuge and Tini, Iƙira	95,96
19	And the *sūra*, Kadari, Lam yaku and also	97,98
	Zilzila and Adiyati, I cite them all.	99,100
20	Through the blessings of Kari'a, Alheku and Asari,	101,102,103
	"Woe to those who ..." : "Haven't you seen ..."[65]	104,105
21	"The members of the tribe ...", "Have you seen ..."[66]	106,107,108
	And *Kausara*, Kafiruna and the *sūra* Nasara	109,110

[65]"Woe to those who ..." is the beginning of *sūra* 104, and "Haven't you seen ..." is the beginning of *sūra* 105.

[66]"The members of the tribe ..." is the beginning of *sūra* 106, and "Have you seen ..." is the beginning of *sūra* 107

22 Be certain of Kulhuwa, Kula'uzu and Zilfalaƙi 111,112,113
So I have completed with Birabbinasi 114
23 God Almighty pour down blessings upon
His Prophet who is our salvation on the Day of Judgment.
24 We are enlightened through the Qur'an, we are prepared
Through his blessings; we will be ready.
25 I have finished the poem of the verses of the Qur'an;
Through their sacredness I appeal to God.
26 Forgive my sins and give me
Repentance and let me follow the *Sunna*, which protects me.
27 Protect me from earthly misfortunes and
Also those of the grave, my Lord, and on the Last Day.
28 Forgive my mother and father,
And all Muslims, I pray, Oh Powerful.
29 We thank God, we praise
The Leader of mankind, we also pray for victory.
30 We ask for blessings on his Family and Companions
And the followers of the *Sunna*, and those who thank God.

Work 6

Be Sure of God's Truth

Tabbat hakika

1831/1832-1247

Language of origin: Hausa

Source of text: Malam Garba Gerau, Kofar Atiƙu, Sokoto

Introduction:

This work informs people at all levels of their duties and responsibilities under a government based on Islamic principles. The first version was written in 1812 by Shehu ɗan Fodiyo, when the new administrative capital Sokoto was still being built. It focuses on reciprocal relationships (God/ruler; ruler/ruled; judge/seekers after justice) and lists examples of wrongdoing.

The Shehu wrote the original poem in Fulfulde which was understood by most of the ruling elite. Twenty years later, Asma'u translated the poem into Hausa: the unchanged message was intended for the much larger number of people who had been brought into the Caliphate, willingly or not. Its obvious intention is to educate those who were new to the theocratic structure, and to instill in them the sense of order by which they were to organize their lives.

The refrain, "Be sure of God's Truth" (*Tabbat Hakika*) has both an outer and inner meaning. In the context of each verse, and referring to the admonitions each contained, it is a warning "you can be sure of this", or, "there is no mistake". For example: "Those who pay money for titles of authority/Without doubt will burn tomorrow, This is God's Truth"(v. 10). However, the sufi leaders knew "The way to God was seen as *Sharī'a*, the Highway of the Law, *ṭarīqa*, the narrow path of the mystic which leads in its end to *ḥaqīqa*, 'Divine Truth'" (Schimmel 1994: 77). Thus the "twofold orientation of Islam towards *ẓahīr* and *bāṭin*, the exoteric 'prophetic', and the esoteric 'mystical' stance" is exemplified (Schimmel 1994: 249). The reason for such word play is best understood with regard to the poem's aim: the regularization and stabilization of the Caliphate, following hard-won victories, especially at Alƙalawa. So the outer meaning refers to the truth of what is recounted in this work, while the inner meaning carries a message that it is every person's responsibility to strive towards God, to set himself or herself on the Path. Being religious was not the monopoly of "Holy Men", and treading the Path lay in obedience to the Law. So the refrain, while emphasizing verse content, drives home the message, "Be sure of God's Truth" (*Tabbat Hakika*) which is tied in meaning to *sūra* 69: it is a mantra. Clearly, the penalty for disregarding the message is Hell Fire. Carried to yet another level, the Truth is God: "Rumi explains the *anā'l ḥaqq*, 'I am the Truth'(= I am God) of the martyr Mystic al-Ḥallā j (d. 922) by comparing him to a piece of iron in the fire: the red, glowing iron calls out 'I am the fire', and yet its substance is still iron..." (Schimmel 1994:11). As one of the ninety-nine names for Allah, "*al-Ḥaqq*" (the Truthful) (*sūra* 69) is repeated in "*hakika*", creating a contemplative focus on "the Ultimate Reality", "Divine Turth", "the Sure Truth" (Ali 1988).

Asma'u's version of this work in Hausa became famous and has remained so. The Sokoto History Bureau printed it in the 1980s in *ajami* and this version was a best seller. The continued interest in this work underlines Asma'u's position as one of the leading figures in the team which

set up the Caliphate.

Related texts:

The Shehu, along with his brother Abdullahi and his son Bello, organised the new Muslim Caliphate according to classical concepts of State developed by the Abbasids who ruled the Arab Empire from 750 to 1258. Each wrote a major book on the subject, the Shehu and Abdullahi in 1806 (*Bayān Wujūb* and *Diyā al-Hukkām*, respectively), and Bello in 1821 (*al-Ganth*). Explaining the connection between the community's well being and the role of the leader, Bello said in this work:

> There is no rulership without the army
> There is no army without wealth
> There is no wealth without tax
> There is no tax without prosperity
> There is no prosperity without justice
> Justice is therefore the base on which the
> foundation of the State is laid. (f.142)[67]

It is evident that Bello was aware of the "Circle of Equity", a neo-Platonist proposal by the historian Naima to remedy ills in the Ottoman Empire circa 1687, because the wording of Naima's list is virtually identical:

> There can be no royal authority without the military.
> There can be no military without wealth.
> Wealth is produced by the state.
> The sultan keeps the state through justice.
> Justice requires harmony.
> The world is a garden, the walls are the state.
> The state's prop is the law.
> There is no law without royal authority.[68]

---

[67]Translation by Alƙali Sidi Sayuɗi Muhammad.

[68] Itzkowitz 1976: 283, slightly adapted.

In Diyā al-Hukkām Abdullahi held the same perspective on the role of the leader; saying "The Caliph is appointed to uphold the rule of law, ensure all people receive their entitlement. He must safeguard the rights of all, including those of orphans and the insane"(13).

And the Shehu said in Bayān Wujūb that the Caliph may set his affairs right "by summoning the scholars, and enjoining truth, and acting in accordance with it by upholding the *Sunna,* by making justice prevail" (150).

Significant Features:

This poem is a fine example of the literary collaboration between the Shehu, Bello, and Asma'u, and as such is evidence of the intellectualism of the jihad movement. The practice of working *takhmīs* into verses is an Arabic poetic device widely used among the Fulani and Hausa in Northern Nigeria. *Takhmīs* is the technique of adding three lines to an existing couplet, thereby creating a new poem constructed in canteens. In this work, Asma'u used as her basis a work originally created by the Shehu himself in 1812. To the original, the Shehu's son Bello had added *takhmīs*. Twenty years later Nana Asma'u translated her brother's version of her father's poem into Hausa. Then Asma'u's brother Isa wrote *takhmīs* for Asma'u's poem. However, this statement creates a problem in judging authorship. For Isa to be able to add *takhmīs*, Asma'u's work would have had to have been in couplets; yet the prospect that she did not translate Bello's *takhmīs* is unlikely, considering the degree to which she revered her father, her brother and their works. It is possible that Isa discarded Bello's *takhmīs* (translated by Asma'u) and wrote his own, although this too seems unlikely, considering the high regard Isa had for Bello's work. Furthermore, a later verse containing a wrong date may have been written by yet another (now anonymous) scribe, as Mervyn Hiskett suggests (1975: 171).

For this translation the authors here have translated a single *hakika* as "in Truth", and *tabbat hakika* as "this is God's Truth" in an effort to convey the forcefulness of the phrases where they occur.

Be Sure of God's Truth

1 Let us praise the King, *hakika*,[69] in Truth,
Who is merciful and generous, *hakika*, in Truth.
Mankind is fully aware of this, *hakika*, in Truth.
Thanks be to God the Sovereign, *hakika*, in Truth
One God sufficient for all, *Be sure of God's Truth.*

2 Kinsmen, let us pray ceaselessly for the Prophet,
With attention to detail let us beseech the Prophet
That tomorrow we might find salvation through the Prophet.
Let us pray and invoke blessings on the Prophet
Ahmadu who excelled all, *Be sure of God's Truth.*

3 Let everyone consider and reflect.
I will give you good advice: be respected.
Let us continue to follow the Path, and escape retribution.
Listen to my song and repent
And so find salvation, *Be sure of God's Truth.*

4 Whether a man has a high position,
Whether he is a ruler or a poor man,
Whether he is powerful and miserly, or powerful and generous,
Whoever fails to revere the Caliph
Will die ignorant, *This is God's Truth.*

5 No matter how pious you are,
Nor how godly and saintly,
Nor how profoundly learned,
All who refuse to follow the commands of the Caliph
Will be without excuse Hereafter, *Be sure of God's Truth.*

[69] *Hakika* is a word with special sufi significance. It is however used in everyday speech to mean "undoubtedly". Retained here to provide a sense of its mantric effect.

6 As for you if you are the Caliph,[70] you must act generously
You are warned not to be mean,[71]
So you will be trusted by the people:
He who is Caliph and acts righteously.
Will be in Paradise Hereafter, *Be sure of God's Truth.*

7 If you become the Caliph,[72] with authority over people,
You are to look after the interests of everyone.
Strive hard to do well for fear you will burn.
He who becomes Caliph to devour the people
Will be consumed by fire, Hereafter, *Be sure of God's Truth.*

8 Whoever seeks a position of authority
So that he can get rich or become powerful,
Or slyly allies himself with wrong-doers,
And those who pay money for titles of authority
Without doubt will burn, Hereafter, *Be sure of God's Truth.*

9 Anyone who wants to find peace
In this world and the next should act peacefully,
And anyone who refuses my advice will be sorry.
But the lowest village chief who is merciful
Will escape Hereafter, *Be sure of God's Truth.*

---

[70]The essential function of the head of the Muslim Community is to be its *Imām*, he who leads the *salat*, the ritual prayer" (Gaudefroy-Demonbynes 1950: 108). Here in the poem it says *imām*, but what is meant is Caliph. Note that in verse 6 the pattern is emerging: first the responsibility of the ruled to the ruler is made clear, then the responsibility of the ruler to the ruled, cf. Muhammad Bello, al-Gaith, Ch. 1, "Obedience must be given to the Caliph in public and in private: the Qur'an, *Sunna*, and *Ijma* are agreed on this".

[71]"God commands justice, the doing of good, and liberality to kith and kin ..." (Qur'an 16: 90).

[72]Literally the *imām* , leading everyone in prayer. The use of the word *sarki* (king) is deliberately avoided, putting leadership (with all its social, economic, military connotations) under the authority of the leader of communal prayer, the *imām*.

10 Obey your leaders, listen to what they say[73]
It is your religious duty regardless of their characters.
Whether they are good or bad, you must obey them:
Those who refuse because the rulers do not benefit them
Will burn Hereafter, *Be sure of God's Truth.*

11 Rulers must persevere to improve affairs,
Do you hear? And you who are ruled, do not stray:
Do not be too anxious to get what you want.
Those who oppress the people in the name of authority
Will be crushed in their graves,[74] Hereafter, *Be sure of God's Truth.*

12 Act righteously towards the people and do not cheat.
Be always compassionate towards them; your reward is in the Hereafter.
Do not follow those who have strayed from the Path.
Those who prevent the victims from lodging complaints
Will themselves be kept from access to Heaven[75], *Be sure of God's Truth.*

13 Some have obeyed and resolutely keep the laws
That God has made: they have joined our Jihad.[76]
Others have disobeyed, deliberately, and have flouted the laws,
They move about doing all kinds of evil.
They will roam in Hell Fire, *Be sure of God's Truth.*

14 Those with a case should seek legal redress

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[73]The injunctions are now passed back to the ruled.

[74]There is a play on Hausa words here, *matsuwar talaka* and *matsuwa*: the first means "oppress", the second refers to one of the torments of the grave, ie. being pressed (squeezed tight) in the coffin. See Fear This (Work 61) v.13.

[75]The pool of *Kausara* at the Gates of Heaven from which the righteous will drink.

[76]*Sun yo* - here *yo* emphasizes the writer's position among the jihadists.

Instead they choose to go to influential people.[77]
They do not seek lawful judgement, as instructed.
Those who cause commotions and spread slander
Will be shrieking in the Hereafter, *Be sure of God's Truth*

15 If the judge summons you, you must go:
To refuse the call is to disobey God.
Go to the judge, and do not look elsewhere.
Anyone who refuses to answer the summons of a judge
Will be summoned by the Fire, *Be sure of God's Truth.*

16 The angry person who is irate with the judge,
Or is abusive, lacks respect.
You are not to act like this even in jest,
Nor refuse to accept the decisions
That the judge makes, *Be sure of God's Truth.*

17 However if the judge, in making his judgements
Refuses to follow the Path, he is guilty of oppression.
In the Next World, he will be shackled,[78]
For if the judge changes the law[79]
He has become an infidel, *Be sure of God's Truth.*

18 Instruct your people to seek redress in the law,
Whether you are a minor official or the *Imām* himself.
Even if you are learned,[80] do not stop them.
All those who prevent their people from pursuing the law
Will go to the Fire, *Be sure of God's Truth.*

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[77] Go to influential people to fix their case.

[78] With his hands to his neck.

[79] The significance is in the sovereignty of the law.

[80] And therefore knowledgeable about the law.

19 We have been warned, kinsmen, to be constantly obedient
And at all times worthy of salvation.
Do not therefore disregard the law in any respect.
He who unravels legal judgements
Will be flogged in the Hereafter, *Be sure of God's Truth.*

20 A person who breaks a promise is a cheat,
And he who treats his people contemptuously must repent,
For he has sinned. Who is he like? See
The enslaver of a freeman who inflicts on him harsh treatment.
The Fire will enslave them all, *Be sure of God's Truth.*

21 There will be no escape, Hereafter, for witches
Unless they quickly repent.
There are others doing wrong, miscreants
Those who grab land, and flaunt their gain,
Will bear the burden of it Hereafter, *Be sure of God's Truth.*

22 There are those who inflate market prices:
And others who double deal when selling.
There are still others, let me tell you
Who swallow up the wealth of the treasury.
The Fire will swallow them, *Be sure of God's Truth.*

23 The same goes for the thieves in the villages
And towns, who rob and take away.
Those who strip a room and take its contents,
And those who illegally conceal booty[81]

[81]*Gululi* (H.) is the booty which is secreted away. The strictest laws applied to the division of booty (*ganima, H.*) (Gibb and Kramers 1961: 110). "By *ganima* Muslim scholars mean the weapons, horses and all other movable possessions taken in battle from unbelievers. Four fifths of the booty are to be divided among the troops who have been present at the battle, the remaining one fifth (*humusi*, H.) belongs to Allah, "know that one fifth of what you have won belongs to Allah, to his apostle, his family, to the orphans, the needy and the traveller - if ye believe in Allah" (Qur'an 8:41). The author of the poem speaks harshly of common thieves and includes them in the same verse as those who hide booty.

They will be revealed, *Be sure of God's Truth.*

24 If you join the Jihad, give heed -
You fight for God's sake, do not forget.
Those who cheat their companions using evil charms,
And those who use brute force to wrest things illegally,
Will be exposed, *Be sure of God's Truth.*

25 When a town is captured wreak no vengeance.
Wrongdoing is unworthy of us.
Yet some of us are always defaulting:
Those who steal booty from those who first captured it
Will be seized by the Fire, *Be sure of God's Truth.*

26 Captured booty must definitely not be hidden:
War trophies must be taken to the leader.
There are those, without doubt, who conceal booty.
Those who deny the poor their rightful share
Will receive the Fire as their share, *Be sure of God's Truth.*

27 When the army is victorious
Slaves are taken, including some for the leader.
But some men act illegally
They fall on the women, disregarding all sanctions:[82]
They will fall in the Fire, *Be sure of God's Truth.*

28 Be fair in all your dealings, even about the smallest thing.
Do not dupe people headed to the market to sell.
It is wrong, like reclaiming gifts you have given away.
Those who are untrustworthy, Hereafter,
Will have no trust left, *Be sure of God's Truth.*

[82] *Bara'a* = *idda* = the period of time (three menstrual cycles) during which the woman may not remarry if she has been widowed - or in this case permanently separated from her husband. But it was lawful to have sexual intercourse with a female captive after waiting for one period of menstruation. (Shehu ɗan Fodiyo, Bayān Wujūb : 117)

29 You have been warned to practise no oppression
So that you will receive the pardon of God the Bountiful.
Anyone who refuses will eat the bitter fruit of Hell,[83]
And he who robs with violence, including Muslims,[84]
Or breaks faith, will burn, *Be sure of God's Truth.*

30 Let us study, and keep on learning:
This gives mankind all that he needs.
Do not stay among ignorant people
Who violently seize property in Muslim lands.
The Fire will seize them, *Be sure of God's Truth.*

31 Some waste their energy where the music is wild.
They find it impossible to return to the Path.
They refuse to reform,
Those who snatch and grab in the market
Will be snatched by Fire, *Be sure of God's Truth.*

32 Ruthless and envious people will
Be taken to the Fire where it is red hot.
When they are put there, they immediately swell up.
Evil people, adulterers and kidnappers,
Will all go to the Fire, *Be sure of God's Truth.*

33 My warnings are uttered to wake you up
Always live in the fear of God, beseeching Him.
This is the real truth, there is no mistake.

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[83]The horrible foods forcibly fed to those in Hell are to be found in Fear This (Work 61) v. 37 (*kadirande*, F.) and v.41 (*zaqqūm, Ar.*) .

[84]The implication is that "Muslims" cannot expect dispensation and here "Muslims" means "our side" as they always referred to themselves thus.

Rulers who create mayhem when collecting alms[85]
Will themselves be caught, *Be sure of God's Truth.*
34 Those who in themselves are not erudite,
Are lost because they never ask even about the things essential
To knowing the Path. Let this not be so!
Those who lie with their wives at will and not in turn,
Will have their turn in the Fire, *Be sure of God's Truth.*
35 The person who does not repent truly will burn.
Listen to my admonition and take care.
Do not cover up for anyone, even relatives.
He who refuses to sleep with his wives in turn
Will twist in Hell Fire, *Be sure of God's Truth.*
36 Some people's sole means of livelihood is in seizing property by force:
Others lie waiting, concealed, in order to steal.
Others cheat: they are there in readiness.
Women who bind their husbands with spells
Will be bound up in Hell, *Be sure of God's Truth.*
37 Some will go to the Fire of Sa'ira,[86]
Others to the Fire of Sijin,[87] others to the Fire of Sakara.[88]
All were disobedient and will go to the Fire of Naru,[89]
Including women who go out unnecessarily.

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[85]*Zakka*, H. - see Muhammad Bello, al-Gaith, 1236/1820: 21/45, "only Muslims pay *zakka*; it is a wealth tax ie. 10% on wealth which includes farm produce and animals. It is used for the poor destitute *zakka* collectors and those you wish to convert, also to buy slaves from cruel masters etc. The Caliph has to appoint *zakka* collectors and distributors." In Sokoto the title of the officer in charge of *zakka* collection was *Sa'i*.

[86]*Sa'ira*= *sa'īr* = raging flame.

[87]*Sijin* : not identified.

[88]*Sakara* = *saqar* = scorching fire.

[89]*Naru* = *al-nār* = the Fire.

They will not escape the Fire, *Be sure of God's Truth.*

38 Anyone who presses a poor man to repay a loan,
Or an excessively jealous woman
Who has been warned that this is unseemly,
And any wife who uses a spell to hurt her co-wife,
Will be humiliated tomorrow, *Be sure of God's Truth.*

39 Some commit many sins
And because of their evil deeds, they attract wrongdoers,
Knaves, who gather from near and far,[90]
Sorcerers and the makers of evil charms
Will go to Hell Fire, *Be sure of God's Truth.*

40 These warnings are intended to wake you up,
To prepare you for the place you will go to in the Hereafter.
Stop rushing to people for favors:
The persistent wheedler will find in the Hereafter, his face
Has been turned about, *Be sure of God's Truth.*

41 You are warned to do your best at all times
Be always merciful to your kinsmen and generous.
Those who cheat colleagues intending to harm them
And those who disrupt family harmony
Are nothing but firewood to burn, *Be sure of God's Truth.*

42 Anyone who turns his energies towards oppression
And refuses to repent, and he who set his learning aside,
Has reaped no benefit from his existence.
Gossip mongers who divide the community
Will see Paradise? Indeed not! *Be sure of God's Truth.*

[90] Lit. "even from Borgu" a place in the region of the Niger River.

43 Those who pay people to sing their praises[91]
Will find no heavenly reward for their endeavors.
There are others who will not get what they want,
Like those who pretend to be saintly in order to get
Money. All will burn, *Be sure of God's Truth.*

44 I have set forth my warnings, kinsmen,
To make you wake from slumber,
To make you repent. Do you hear Muslim friends?
Everything I have said in this song is true,
As are forgiveness and salvation, *Be sure of God's Truth.*

45 I have finished, kinsmen, hear the Truth
Take it into your hearts, it is the Truth
The Truth is what the song is about, hear the Truth
All of us, let us repent, for anyone who in Truth.
Repents will be saved, *Be sure of God's Truth.*

46 I ask you to accept the *takhmīs* and
The reckoning of the date since the Hijra of the Prophet,
For mankind will find salvation from him.
I have finished the song and the chronogram's
Total is *rushdi*,[92] pay attention. *Be sure of God's Truth.*

47 I shall praise the Prophet all my life
Until the time when I shall die.
Because of him God made forgiveness possible,
Let us give thanks to Him and pray

---

[91]The clue here is "*don a san su*" - the only way of relaying praise was/is through praise singing which is still highly popular and lucrative to the singer, if he pleases the customer.

[92]This chronogram is wrong as it adds up to 1204 =1790, twenty years before the Shehu wrote the original at Sifawa. The text says clearly *rushdi*: *shi* = 1000, *r* = 200, *d* = 4, total = 1204 = 1790, which is wrong. Since the Alƙali gave the date as 1247 = 1832, he must have got hold of another text. But see Hiskett 1975: 171.

For Muhammadu who excelled, *Be sure of God's Truth.*
48 Shehu composed the original version of this song
Nana translated it into Hausa
Isa wrote the *takhmīs,*
In Hausa, and the reason was
To bring this warning, Be sure of God's Truth.

Work 7

A Warning, I

<u>*Wa'azi*</u>

1833/1834-1249

<u>Language of original</u>: Fulfulde

<u>Source of text</u>: Waziri Junaidu

<u>Introduction</u>:

This poem was written to teach Muslim students what their basic religious obligations were - prayer, alms, fasting, pilgrimage, and belief in God's Oneness. As a teacher of teachers, Asma'u does not seek distance from her students, but counts herself among those who need to be taught to practice humility: "May I be rescued from the wicked ways of Satan into which I have fallen through my own obstinacy"(v.22). Her father wrote the following on the need for a teacher to be understanding:

> When the proud man teaches he is not courteous to his students. He looks down upon them. He is very condescending towards them and exploits them. He looks at the common people as if he were looking at asses. He thinks that they are ignorant and despicable (In the Shehu's <u>*Ihsān*</u>: 36).

This is a clear indication of Asma'u's own source of formal and moral education.

<u>Related texts</u>:

Asma'u's own knowledge of Islam, rather than specific sources, seems to be most important to this work.

<u>Significant features</u>:

This simplified version of obligations may have been written for children. Its language

is basic, yet very much in keeping with the language of the jihadists. Its didactic nature is clear

A Warning, I

1 I give thanks to the Almighty who made me,
and to the Prophet, the beloved of God.
2 The Almighty, the Omnipotent, shares his position with
no one. Rest assured of this.
3 I greet my creator,the Almighty, the Beneficent, the Omniscient.
4 We have been touched by His Grace, so Muslims
we should return thanks to Him.
5 May the blessings of God be upon the Peerless Prophet, His servant.
6 And the Kinsmen and Companions
and all the servants of God.
7 Also those who believed in Him and the Prophet,
and turn to Mecca to pray. [93]
8 Muslims who give alms, fast in *Ramaḍān* and perform
the hajj, if they have the means, show they believe in God.
9 For these items are the pillars of Islam which are
obligatory duties placed on all Muslims.
10 The declaration of God's One-ness[94] and the hajj
are Islamic religious duties.[95]
11 Alms giving[96] and the fast are annual events and are

[93]See Qur'an 2, 142 n. 141-142. The *kibla* indicates the direction in which one should pray, which is the direction toward Mecca. "Turn then thy face toward the holy mosque,/Turn your faces to it wherever you are."

[94]The word in the text is *shahāda*. See glossary.

[95]In vv. 10-12 focus is on when the obligations must be carried out; belief in God's unity and the intention to make the hajj are ongoing, whereas, in contrast, prayer is said fives times a day.

[96]The reference here is to the annual alms giving, the *zakāt*.

obligatory when the time comes.

12 Prayer[97] is performed five times in the course of a day and night.

13 Endeavor to carry out all acts of religious
observance properly, in the sight of God.

14 If what you enact is unacceptable, all your piety
is in vain, I swear.

15 Try to be watchful and learn about the Path
of the *Sunna* which is the Truth of God.

16 I rely on the Almighty and His Authority
by the grace of the Prophet.

17 May I be given the grace to repent and learn
from the *Sunna* of God's religion.

18 My sins are numerous and I am afraid
and weep; may God be kind to me.

19 Let each of us be obedient, put himself in
rightful mind and relax not in our efforts.

20 I beseech the Prophet who exceeds all mortals
who was the Chosen One of God.

21 That my many sins will be forgiven and my prayers
answered by God.

22 May I be rescued from the wicked ways of
Satan into which I have fallen through my own obstinacy.

23 Enable me to pray in the Prophet's name that
I might be rescued from the wiles of this world until the time of departure.

24 Forgive my mother and father and all Muslims
who have believed in God.

25 I give thanks to God who made me and pray
for blessings on the Prophet who excelled all mortals.

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[97]Prayer times are: early morning; about two pm.; about four pm.; sun set; and at night.

26 The date of the Hijra is 1249[98].

Work 8

Forgive Me

Mimsitare

1833-1249

Language of original: Fulfulde

Source of text: Malam Ahmadu ɗan M. Muhammed Bashir

Introduction:

This poem by Asma'u was written either while she was in a mystic retreat, or *khalwa*[99] or immediately after, while the experience was still fresh in her mind. There are many reasons for believing for this to be the circumstance in which she wrote this poem. First, in verse 15 Asma'u refers to the Prophet performing special religious rites "in the cave"; by inference these are worthy of emulation. Second, the work contains a request for help to overcome self will (v.2), distress at being unable to express penitence (v.3), and reference to the many faults she had committed (v.6), all of which point to it having been written during a time of rigorous self examination. The sins she refers to were, in this context, likely to be the blameworthy qualities which students of the science of sufism *(ihsān)* were taught to guard against. These include: conceit, pride, anger, envy and showing off. Finally, there is reference in Sufi Women (Work 11) to Muhammad Bello's mother, Hauwa, going into retreat. Also, Asma'u says specifically that Muhammad Bello's sister, Faɗima, (and daughter of Hauwa) "went very often into mystic retreat" *(khalwa)* (Elegy for my Sister, Faɗima, Work 15, v.12).

As understood by contemporary scholars, *khalwa* is a means of strengthening one's character, a "strategy of power [that involves]...a triple test of isolation, lack of sleep,and lack of food [undertaken]...only [by] someone able to conquer his gross appetites and the urge for their immediate satisfaction, and who has given evidence of a divine presence..." (Triaud 1988: 57-58). By undergoing *khalwa*, Asma'u was seeking to increase her influence: "Someone who devotes 40

[98]1249 = 1833-34

[99]*Khalwa* is very personal experience, a quest for the divine presence, a kind of flight from the world.

days to God will have a pure heart and enlightened speech. He will be listened to by everyone. Everything he says will be respected "(Triaud 1988:58. See also Schimmel 1994, 48).

Related texts:

The Shehu's *Kitāb 'Ulam al-Mu'āmala* (n.d.) and Muhammad Bello's *Infāq al-maisūr* (1812) describe qualities a sufi strives to acquire.

Significant features:

Interestingly, Asma'u was aged forty when she underwent such experiences, as was her father, the Shehu, who was undergoing mystical experiences during the time of her birth. He wrote, "When I reached forty years...God drew me to him, and I found the Lord of djinns and men..." (Shehu *Wird*, p. 2 in Hiskett 1973: 66). The authorship of the *takhmīs* is not known.

Forgive Me

1 Oh God prevail over my will: I cannot control my life by myself
and can be guided only by Islamic law.
Oh God answer me when I call upon You, for You give to
Muslims who make bequests to you.
Your munificence is what people depend on.

2 It is my own will which has control, help me to over rule it,
to You I turn.
I seek the intercession of the Prophet. My sins are
numerous and I am full of anxiety.
Please help me, and all Muslims, for it is to You that we look.

3 I have committed so many errors that I am afraid.
I cannot even find a way to express penitence and I suffer in consequence
You, who can restore all things to their proper condition, conceal my awful secrets
and grant me salvation on the Day of Judgment,
The Day on which mankind will be gathered and resurrected.

4 Help and restore me for the sake of Your Chosen One
who exceeds all others,
He who surpasses all mortals and is the supreme

manifestation of Your work,
All Muslims find consolation in him.
5 I am afraid for what I have done and I am heavyhearted:
if it were not for the Prophet I would have no hope.
But there is salvation through him and he is sufficient for us.
On him was bestowed all goodness, and he was taken to Heaven
He alone passed the Heavenly landmark beyond
which no one else goes.
6 Were it not for him I would be in fear because of my
carelessness which has led me to commit faults.
On too many occasions to count I have become involved with evil
and I am hemmed in with what I have done.
Oh please help me, Leader of Mankind.
7 Only by remembering you do I find relief. My actions have
caused me to feel this unhappiness.
And I think of you, then I feel restored, my heart
responds and my anxieties subside.
Because of you happiness comes to Muslims.
8 Oh God prepare us, show us the Path shown to the Prophet,
the one which is best for mankind.
Guard from error everyone who tries to do his best.
May the Prophet help us to keep religious observances.
May God forgive me on the day of my death.
9 May my trials after death be made easier, for the sake
of the Prophet.
May I give the correct answers to Munkar and
Nakīr, for we hope for God's munificence.
To reach Heaven on the Day of Resurrection will not be easy.
10 May God put me with the Saved of the Prophet and deliver me from evil.

Deliver me from the fire of Hell and take me to Paradise.
For it is through the Grace of the Chosen One that
Muslims make their pleas.
11 Forgive my mother and father and forgive my brothers and sisters,
Forgive my neighbors and all Muslims who are of the Faith.
For the sake of the Prophet, the Leader of Mankind.
12 Oh God is the Munificent. He never grows tired
of pleas made to Him: it is proper to make supplications.
Let us all redouble our efforts to make supplications
and may He reward our good works.
His generosity is unlimited to the end of time.
13 My poem is finished. Oh God answer me for Your
munificence is limitless
Enter into the great river of His generosity and
receive of it: it will never dry up.
God has never said Muslims must not make requests.
14 I give thanks to God and pray for blessings on the
Prophet who exceeded all mortals
And his Relatives and Companions and all his Followers
Who followed the Path and found salvation.
15 The date is 1249 according to the reckoning of the Hijra
The Prophet performed his religious duties in the cave,[100]
and we rely on his example
And ask him to free us from our fears when the
Day of Judgment comes.

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[100] A reference to the Prophet's sojourn in a cave. See Yearning for the Prophet, (Work 60), v.113 et seq. Also "... it is well known that the Prophet Muhammad received his initial revelation in a cave on Mt. Hira where he used to retire for meditation" (Schimmel 1994: 48).

Work 9

Victory at Gawakuke

Gawakuke Famarde

1835/1836-1251

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction:

This work is a celebration of an important victory by Muhammad Bello's forces at Gawakuke on Tuesday, 29 March 1836. Asma'u wrote a longer , more descriptive poem about the same battle in 1858; this is The Battle of Gawakuke (Work 38) to which the reader is referred. These works are evidence that Asma'u was part of the team which labored to preserve the set of ideas and attitudes associated with the reformist campaign of the Shehu. It also demonstrates that Asma'u was speaking of Bello as a "saint " (*walijo*, F., *waliyyi*, H.) during his lifetime. She said, "Great blessings were obtained through this saint of God, son of God's saint" (v.19). This challenges the views of contemporary scholars, who date the "cultivation" of the sainthood of the Shehu and Bello after Bello's death in 1837, and root the whole matter in the "bitter controversy" over the jihadists' alleged association with the Tijaniyya brotherhood.[101] Instead, Asma'u links Bello's sainthood to this victory, which involved a miracle, the pouring forth of water. This miracle, in turn, echoed the miracle in which water appeared to the Prophet's desperate forces in the valley at al-Hijr on the Tabura campaign. Thus it creates a parallel between the Shehu's

[101] The following argument is the one refuted by evidence in Nana Asma'u's own writings: "The *Qādiriyya* as a mystical association linked into the life of Shaikh Uthman b. Fudi had a shadowy pre-eminence in Hausaland from the late eighteenth century. But it was only through the subsequent stress of competition with a rival brotherhood, in contesting the exclusivist Tijani claims to spiritual superiority, that the *Qādiriyya* took clear political shape as an organised brotherhood. This development can be dated from 1837 with the death of Shaikh Uthman's son Muhammad Bello. A bitter controversy developed after Bello's death as to whether or not he had accepted an initiation to the Tijaniyya. ...The Qadiri establishment then counterattacked, promoting the *Qādiriyya* as the unique brotherhood and Shaikh Uthman as the best of saints. His miracles were publicized together with promotion of the idea that his tomb should be a second place of pilgrimage after Mecca. This controversy between brotherhoods which has lived on in Northern Nigeria to the present day exemplifies the politicisation of brotherhood links." (Cruise O'Brien 1988:17).

campaign and the Prophet's.

In attempting to prove that the Shehu's veneration as a saint came after his death, it has been said that reverence for him was orchestrated with purpose:

> ... This transformation (the development of the corporate identity based on the *walāya* of the Shaikh) was accomplished by means of a concerted campaign led by Gid'ad'o d'an Laima, Wazir to the now deceased Bello, and Nana Asma'u, daughter of Shaikh Uthman, wife of Gid'ad'o and a highly trained scholar in her own right. In Arabic, Fulfulde and Hausa they wrote and disseminated treatises and poetry designed to sanctify the memory of the Shaikh as a saint. They enumerated his *karāmāt* and endorsed the idea that his tomb was a sacred place of pilgrimage ...(Brenner 1988: 49-50; 1987: 59).

However, there is no evidence in Asma'u's writings to support the view that she "endorsed the idea that his tomb was a sacred place of pilgrimage". Furthermore, it is important to clarify the custom of visiting. On the occasions of births, deaths, marriages, and other similar situations appropriate to giving personal greetings, people in the region customarily visit the home of the family at the heart of the situation and all such greetings are extended in person, not by letter. Considering the centrality of the Shehu's large household, and the importance of the people in it, kinsfolk would have been visiting his home often throughout his lifetime on the occasions of births, marriages, and deaths. When the Shehu died, such visits would have continued; moreover two significant events which occurred within a few months of his death would have given rise to his home again being flooded with visitors. One was the death of his son, Hassan, Asma'u's twin brother, and the other was the birth of his last born child, Isa. He left four widows, a concubine and a number of small children: over the years their needs had to be attended to and the community endorsed their continued support for the man who had led them, by visiting his house. It is against this background that discussion on the origin of Sokoto as a place of pilgrimage should be conducted. Later in the century, after Asma'u herself died, his sister Maryam took on the role of chief woman educator and she lived in her father's house, as befitted a widow. Women went to her in large numbers from 1865 to circa 1885, and on her death they went to her successor, Ta-Modi, Maryam's daughter.

Related texts: Asma'u's own The Battle of Gawakuke, (Work 38).

Significant features:

In verse 18 Asma'u said she saw the miracle occur herself; she must have been there. (See also Remembrance of the Prophet (Work 24) vv. 37-48, where reference is made to the Prophet causing water to appear to save his troops, and The Battle for Gawakuke, Work 38, fn 23.)

Victory at Gawakuke

1 Oh God I thank You for the swift destruction of
Ibra and Ali[102] during the battle

2 And also Rawda, Baciri[103] and the other numerous
foes. They were destroyed easily.

3 Muslims were preserved from all hurt and enjoyed
the fruits of their victory.

4 Exult then for the life and mercy given you, in the
name of the Chosen One in whom all Muslims find refuge.

5 Muslims have been honored and rewarded: unbelief
has been abased beyond the abasement meted out
to Kisira, the King of the Persians.[104]

6 Let all members of the Muslim Community give thanks
to God in public and in their hearts.

7 And let us pray for forgiveness, flee from evil,
receive the *Sunna* and do all that we have been instructed to do.

8 God revealed many marvelous things in a single hour
at Gawakuke, exactly at two o'clock.

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[102]For an explanation of the participants in the battle see The Battle of Gawakuke, Work 38, which gives a fuller account of the affair. Ibra, Ali, Rawda and Baciri were all enemy leaders. See especially, see footnotes 13 and 14 of that work, and the glossary of names.

[103]Enemy leader; see previous footnote.

[104]Chosroës, Persian King, died 628. See Yearning for the Prophet, (Work 60), v.197, and glossary of names.

9 He overcame the enemy leaders, displaying His strength
and His authority.
10 The house of the unbelievers is down and it will not be raised again
until the Day of Resurrection when they will enter the fires of Hell.
11 Anyone who attempts the impossible will be put to shame.
He who attacks the Shehu will get his fill of trouble.[105]
12 Religion has been established by God: with His authority
He will guard it and be sufficient in Himself for it.
13 He will help people who have regard for Truth and will unravel
the conspiracies of those who, in their stupidity,
do not know what Truth is.
14 May God amply protect the Caliph[106] and assist him
15 And unite him, at last, with the Shehu in Paradise
where there is union with God and joy.
16 May we see the Prophet; the Chosen One. May God
answer my prayer.
17 Give thanks, Muslims that we may continue to find the protection,
peace and happiness which religion pours forth like a living stream.
18 Muslims were reprieved from dreadful thirst,[107] they were given to drink:
indeed a marvelous sign was given, I saw it myself.
19 Great blessings were obtained through this saint of God,
son of God's saint[108], Muslims give thanks.

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[105] "He who attacks the Shehu will get his fill of trouble", the Shehu died in 1817 nearly twenty years earlier. Clearly an essential part of the ethos of the Community was the belief in his on-going authority.

[106] Muhammad Bello.

[107] See The Battle of Gawakuke (Work 38) and In Praise of Ahmada (Work 19) v. 39.

[108] Muhammad Bello. The word used is *walīyyi* (saint). Asma'u was proclaiming her brother a saint in his lifetime. But it is not so surprising: the late Sardauna of Sokoto, Alhaji Sir Ahmadu Bello, died 1966, was talked about in precisely these terms by some people.

20 And let us fear God, and yet thank Him.
Let us pray for unity of purpose.
21 And pray that our worship and prayers will be acceptable,
for the sake of Muhammad and his Companions.
22 He was the wonderful gift of God to mankind,
and we acknowledge him.
23 We greet his Kinsmen and all those who have
benefitted religion.
24 The poem is finished in the year 1251.[109]
benefitted religion.

Works 10/11

Sufi Women

Tawassuli Ga Mata Masu Albarka/Tindinore Labne

1836/1837-1252/1253

Language of original: Hausa / Fulfulde

Sources of text: Bello Sa'id's Thesis, pp. 253-259 (Hausa)
Waziri Junaidu (one page only) (Fulfulde)

Introduction:

This work puts women's Islam firmly in the cultural picture. It is a roll of honor, a merit list of pious women and it includes women of the Shehu's community some of whom may have been alive and well known to many when the work was written. The poem is one of a pair, the other being the Fulfulde version, *Tindinore*, (Work 10). Both were written in 1837 to bring to public notice a work by Muhammad Bello composed in 1836.

Asma'u therefore produced these translations with a sense of great urgency, possibly owing to a scandal, the exact nature of which is not known. Between 1810 and 1835 very large numbers of non-Muslim women were captured and put into concubinage by Muslims. Some of them were knowledgeable about forbidden cults like *bori*. Others may have been former leaders of such cults, yet they all shared with wives the responsibilities of bringing up the new generation.

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[109] 1251 = 1835

However, these captives were without the framework of religious discipline and household frugality known to Asma'u, and bereft, not only of any status they had before capture, but also the kind of support any cult membership may have offered. Thus, many women were adrift. Some concubines may have demonstrated passive resistance to attempts to give them a Muslim education, and wives may not have approached their role with enthusiasm. Meanwhile the husbands in some households may have failed to find the time to begin any re-education program for their women.

It is difficult to assess how many captured women there were. A clue may be found in the number of concubines of the Shehu and his son Muhammad Bello. The Shehu had no concubines before the Jihad (i.e., before 1804). However, he always had four wives, replacing each one as she died or was divorced. In toto he had twelve wives. In 1806 he took Mariya as his concubine, and she remained the only one he ever had. The concubines of his son, Muhammad Bello's, however, numbered at least five; they were Katambale, Ladi, Gwardo, Faɗima, Abu "and others" according to Giɗaɗo.

It can be speculated that 25 years after the decisive victory of the Jihad (the fall of Alƙalawa in 1808) Bello saw that victory had opened the door to acquisitiveness and decided to apply remedies. One of these was to address women directly. In so doing he acknowledged the importance of women's roles in the formation and potential transformation of society. From the texts at his disposal, Bello produced *Kitāb al-naṣīḥah* (1835) which he then asked Nana Asma'u to translate and versify. His work's opening remarks were about his fears that women were becoming greedy for material possessions. He followed this with eight pages of traditional sayings (*ḥadīth*) of the Prophet about the frailty of women. Pure women, he said, were "pious, upright and unworldly" (f.8) and he illustrated his words with thirty-six examples of exemplary womanhood. First, he listed the wives and the daughter of the Prophet, then he described the piety of sufi women saints of the Middle East, and finally he added the names of women in the Shehu's community, including his own mother.

Asma'u translated and versified his book, remolding it, and omitting the introductory on the *ḥadīths*. She said her poem was about ascetic women who had been exalted through their piety. Her poem followed Bello's pattern but diverted from it at verse 57 where in the next five

verses she thanked God for the exemplary lives lived by women sufi saints. As far as we know this is a unique literary event. Its effect was to elevate the perceived position of women in the Muslim community, creating role models for her contemporaries.

It seems sensible to assume that Bello had in mind the establishment of women's education as a priority. The *'ulama*, after all, had long considered women's education to be an historically appropriate necessity. It is also just as sensible to assume that it was at this juncture that a decision was taken to widen the scope of Asma'u's teaching activities to include rural women. She was at the time aged 44, energetic (she rode a horse to Wurno from Sokoto when the occasion demanded it) and had composed at least nine other works. Most importantly, she had, for all to see, the confidence of the Caliph. This was such an evident truth that there was no gainsaying it. And, within the Caliphate, his was the ultimate authority.

The poem is not intended to be read just as literature. It is a mnemonic device, a formula to help students remember names. It was meant to be interpreted by a teacher who would have received her instructions from Asma'u. Asma'u devoted herself to extensive work with the teachers, or *jajis*. It was their job to learn from Asma'u what was necessary to teach to other teachers of women, most of which work involved the interpretations of very difficult and lengthy material about Islamic practices, and practical modes of behavior for their times.

Sufi Women was meant to make students feel involved in the mainstream of Islam, to feel part of a tradition of women's scholarship and piety which had its roots in the family of the Prophet himself. Although it is addressed to women, the poem also implies that men should have a change of heart, for after all, women could not be expected to eschew worldly possessions if men did not. The poem is intended to mobilize women, to mutate their will and make them obedient to the Muslim ethic. Ultimately, therefore, it is about winning the political battle, and ensuring peace without the application of force.

Related texts:

Asma'u's two poems are derived from *Kitāb al-naṣīhah* written by Muhammad Bello in 1836. Its composition is as follows:

Introduction	Folio 1
Chapter 1: On the wives of the Prophet	Ff 2-4

Chapter 2:*ḥadīth*	Ff 5-8
Chapter 3: Examples of pure women:	
examples of pious women,	Ff 9-50
including 7 from the Shehu's community	Ff 49-50

There is no published translation of this book as far as is known.

Both Bello's and Asma'u's works reflect the vitality of traditional sources in Islamic writings. One of Bello's main sources was *Sifat al-safwa* by Ibn al-Jawzi (d. 1200). Evidently this was also a prime source for Sufi Women by Dr. Javad Nurbaksh (1983 1st ed., 1990 2nd ed.), which contains the names of 126 women, and draws on at least fourteen other sources. The interested reader need only compare the section on Omm Harun in Nurbaksh's Sufi Women (1st ed: 89; 2nd ed: 97) with that of Ummu Haroun in Bello's *Kitāb al-naṣīḥah* (f. 21) to see similarities between the works. The comparisons reflect the tendancy common in Islamic literature to treat all works as common property among authors. It also provides a good indication of one of the classic works used in the education process experienced by both Asma'u and Bello.

That Asma'u sought to identify with the sufi saints was not extraordinary. She was familiar with such technique, as is evidenced in a work by her father the Shehu who wrote a poem in Fulfulde called al-Qādiriyya in which he repeatedly reminded his readers of the status of Shaikh Abdulkadir al-Jilani, founder of the Qādiriyya order of Sufism. Abdullahi ɗan Fodiyo translated the poem into Arabic, and this was incorporated in his book, *Tazyīn al-waraqāt* (trans. Hiskett 1963: 105). The difference between these and Asma'u's work is that Asma'u introduced the notion of women saints, calling on these individuals, whom she recognized as extraordinary and fully expected to meet in the Hereafter.

Asma'u, as previously noted, wrote her poem simultaneously in two languages, Fulfulde and Hausa (Works 10 and 11). She intended this work to be accessible to both the inner circle of Fulfulde speakers and the masses, the conquered Hausa speakers who were being integrated into the Muslim community. Asma'u's work focuses on the accomplishments of Sufi women, and by choosing not to repeat in her poem Bello's admonitions about women's behavior, Asma'u makes clear the positive message she wanted to transmit to her contemporaries about women's potential roles in Islam. She underlines in this work what women can and should do to contribute to Islam.

The issues central to Asma'u's Sufi Women remain current in the late twentieth century, as is evident in a wide range of relevant writings, from Northern Nigerian Muslim scholars' comments to articles in popular literary forums. In his Where I Stand, Sheikh Abubakar Gumi provides a modern rebuttal of sufism (1992: 134-6). Aisha Ahmed included a transliterated version of *Tawassuli*, together with an English translation in her M.A. Thesis, An Anthology of the Poetry of Nana Asma'u (1981), and more recently Michel Chodkiewicz has written about women saints, some of them in al-Jawzi's words "blessed anonymous women who gave themselves over to perpetual worship" (1994: 18). He incorporated the same source material as that used by Muhammad Bello.

Significant Features:

For work 10, only the last page of an *ajami* script in Fulfulde exists, therefore only verses 64 through 89 are extant in translation. Thus, with no full Fulfulde text available, any comparison between this and the Hausa version is impossible. Further, the Hausa *ajami* is not available; therefore any comparison between it and another version (such as the Hausa roman) is also impossible. Work 11, of which the transliterated roman Hausa version has been preserved, is presented here in English. Even this version of the manuscript is rare; it is the only copy the Waziri had ever seen. Bello Sa'id kindly gave permission for its use.

The names of Sufi women are written as they have been found. However, it should be made clear that various versions of the names exist. Asma'u was not unaware of their Arabic spellings, but for literary and cultural reasons, used familiar forms of the names. Such transmogrification of names between cultures is normal, as in the example of an English Agnes being an Italian Inessa. The second edition of Sufi Women was used when compiling the footnotes.

Sufi Women

1 Alhamdulillahi, we thank God,
We invoke blessings on God's Messenger.[110]
2 We invoke blessings on his Family and Companions

[110]The Prophet Muhammad.

And those who followed them, thus we gain self respect.

3 We invoke blessings on the Companions of the Prophet
Who are now sanctified.

4 My aim in this poem is to tell you about sufis
To the great ones I bow in reverence.

5 I am mindful of them while I am still alive
So that they will remember me on the Day of Resurrection.

6 The ascetic women are all sanctified
For their piety they have been exalted.

7 They prayed ceaselessly to be delivered from the Fires of Hell
Take this to heart my friends.[111]

8 I have written this poem to assuage my heart:
I remind you how they yearn for God.

9 I swear by God that I love them all
In the name of the Prophet the Messenger of God.

10 The scent of their yearning engulfs me
Its intensity exceeds the perfume of musk.

11 To the Prophet's disciples who draw close to God
I bring all Muslims to Aisha.

12 Aisha, the noble daughter of Al-Siddiq
The believer, an honest man, Abubakar the esteemed.[112]

13 To Muslim women I speak of Zainabu Jahshi[113]
I cherish them, Lord of the World.

14 You made her to exceed, according to Aisha,

---

[111]Bello's *Kitāb al-nasīhah* sets out to warn women of the dangers of worldliness and says that the majority of people going to hell are women (f. 5). It also says that the majority of the people going to heaven are the poor.

[112]'Aisha, wife of the Prophet Muhammad. The verse reads, *Dayyibatun, ya dayyibi ko sadika/Ya sadiki Abubakar mai daukaka.* The translation here is an interpretation.

[113]Zainab, wife of the Prophet Muhammad.

She was held in esteem by the Prophet.
15 I speak of all the mothers
Who were the wives of the Prophet.[114]
16 And Fad'ima Zahra'u, or Batulu[115]
Gracious lady, close follower of the Prophet.
17 She was peerless, she who shunned the world,
The Prophet's daughter, who was better than any other child.
18 I speak of Aminatu Ramliyya,[116]
And Ummu Hassanu, of Kufa.[117]
19 As was Ummu Sufyanu of Suriyyi [118]
And the relative of Fudailu,[119] a most kind person.
20 The mother of the Prophet was pious
A reformer, and upright. [120]
21 I speak of the wives of the Prophet
For his wives were ascetics.
22 She[121] was very generous and kind
Daily she gave away gifts: she never ceased.

---

[114]The Wives of the Prophet were known as "The Mothers of Believers": as widows they were therefore forbidden from remarrying, considering that no man would be able to marry his mother. (Anwar Hobrom, personal ccmmunication, October 1994.)

[115]Fātima, the Prophet's daughter, Batulu was her nickname: lit., "to cut", because she was "cut off" from worldly delights: she was God's servant (*Kitāb al-Nasihah*, f. 16).

[116]Muhammad Bello, *Kitāb al-Nasihah*, f.18, Aminatu Ramilyatu: Sufi Women 1990: 87, Amenah Ramliyah.

[117]Kufa = a city in Iraq , built by the Fourth Caliph, -*Kitāb al-Nasihah*, f.17: Sufi Women 1990: 89 Omm Hesan.

[118]Muhammad Bello, *Kitāb al-Nasihah* f.18

[119]Muhammad Bello, *Kitāb al-Nasihah*, f.19

[120]This seems to be out of order.

[121]The referent is not clear .

23 She gave alms most generously
Undoubtedly she wept day and night.[122]
24 She used to say "I have no tongue"
She had no wish to speak.
25 She bought horses for the Jihad of the Lord
And to follow the Way of the Prophet of God.[123]
26 I speak of Al'umatus Salliyatu[124]
For her asceticism and also Umayyatu[125]
27 Umma Haruna had radiance [126]
and Habibatu Adawiyyatu recited the Divine Names.[127]
28 I speak of Rabi'atul Adawiyya [128]
Who was more pious than anyone else.
29 Adawiyyatu Kaisiyyatu of Basra

---

[122] Weeping was a symptom of sufi women, which may be a metaphor to describe, or a result of the intensity of their meditations. Obviously, remembered as they are for their sanctity, they did not waste all day crying.

[123] In neither nor Sufi Women is there any reference to buying horses. However, dependable horses were crucial to the successful organization and administration of the Caliphate.

[124] Possibly the wife of Raba Qaysi in Sufi Women 1990: 162) Muhammad Bello, *Kitāb al-Nasīhah*, f.19.

[125] It appears at this point some names found in Muhammad Bello, *Kitāb al-Nasīhah* are missing from the manuscript we have of Asma'u's poem; Umayyatu is possibly Umul Baniyna (Muhammad Bello, *Kitāb al-Nasīhah*, f.20)

[126] Muhammad Bello, *Kitāb al-Nasīhah*, f.13; Sufi Woman 1990: 97, Omm Hārun.

[127] Muhammad Bello, *Kitāb al-Nasīhah*, f.21; Sufi Women 1990: 119 Habiba 'Adawiyah.

[128] Muhammad Bello, *Kitāb al-Nasīhah*, f.22; Sufi Women 1990: 15. Rābe'ah al-'adawiya. She was born in humble circumstances and sold into slavery as a child. She later settled in Basra where she attained great fame as a saint and preacher and was highly esteemed by many of her pious contemporaries. The date of her death is given variously as 752 and 801. The standard work on her is by Margaret Smith 1928.

Exalted, able to see the unseen,[129] radiant

30 She had a mastery over learning and exceeded all women
She was the outstanding pious person of her time.

31 And so to Ummu Ayyuba of Lansariyyatu [130]
And Umm Darda'u[131] and Mu'azatu.[132]

32 Her[133] prayer was a thousand prostrations
Rabi was cognizant by day and by night

33 In order to please the Prophet's heart.
On the Day of Judgment you will understand her zeal

34 Rabi'atu the daughter of Ismailu[134]
Zealously praying to God

35 She could see male and female djinns
Because of her sainthood and praying to God[135]

36 And Ru'kayyatu of Mausiliyyatu[136]
And Raihanatu Majnunatul the Pious[137]

---

[129]*Kashf* - a mystical ability. Asma'u's husband Giɗaɗo ɗan Laima's book *al-Kashf wa'l bayān* is about the mystical powers of Muhammad Bello, how the Shehu (in Sokoto) had "seen" Asma'u in Kano when she visited the city, for example.

[130]Muhammad Bello, *Kitāb al-Naṣīhah,* f. 22. Ummu Ayuba, a Nazarene (Nasàra). Alƙali Sayuɗi's comment was that she was, "Not a Christian", the usual meaning attached to the word, implying that she was from Nazareth, probably northern Syria at the time.

[131]Muhammad Bello, *Kitāb al-Naṣīhah,* f.22; Ummu Darda'i.

[132]Muhammad Bello, *Kitāb al-Naṣīhah,* f.22; Mu'azatu Adawi'a.

[133]This verse refers to Rabiatu in vv.28-30; Bello returns to her in his own text at this point.

[134]Muhammad Bello, *Kitāb al-Naṣīhah,* f.28, Rayi'atu; Sufi Women 1990: 77, Rābe'ah of Syria.

[135]*Kullu lailu*, which appears here, is probably from the Arabic *Al'ilahu* (Anwar Hobrom, personal communication, January 12, 1995).

[136]Muhammad Bello, *Kitāb al-Naṣīhah,* f.30, Rukkayatu of Mosul; Sufi Women 1990: 126 Roqiya.

[137]Muhammad Bello, *Kitāb al-Naṣīhah,* f.31.

37 And Sha'awanatu, also pious[138]
And Atika Unawiyyatu Hidatu[139]
38 Aisha, the daughter of Ja'afaru,[140] Ubaidatu[141]
Daughter of Abi Kulaibu, and Ahhiratu[142]
39 Umratu[143] was an ascetic and so was Mu'azatu[144]
Of Mausili, and so too Majidatu.[145]
40 And Maryamu[146] of Basra and Mu'azatu[147]
Maimunatul Majnu'atul [148] *akilatu*[149].
41 I speak of Maimunatu Sauda'u [150]
All pious, and Zahara'u.[151]
42 Whose intense piety made her appear transformed;

---

[138]Muhammad Bello, *Kitāb al-Nasīhah*, f.32, Shawanatu; Sufi Women 1990: 138, Sha'vanah.

[139]Muhammad Bello, *Kitāb al-Nasīhah*, f.34, Atika; Sufi Women 1990: 147, ^{c}Atekah Ghanuyah.

[140]Muhammad Bello, *Kitāb al-Nasīhah*, f.34; Sufi Women 1990: 145, ^{c}A^{c}esha, daughter of *imām* Ja'far.

[141]Muhammad Bello, *Kitāb al-Nasīhah*, f.34,Ubaida bint Abi Kalib; Sufi Women 1990: 149, ^{c}Obayda daughter of Abi Kelab.

[142]Muhammad Bello, *Kitāb al-Nasīhah*, f.35, Akiraul of Basra; Sufi Women 1990: 153, ^{c}Ofayrah ^{c}Abedah.

[143]Amratu wife of Habibu; Sufi Women 1990:152, Amrah.

[144]Muhammad Bello, *Kitāb al-Nasīhah*, f.37, Muafikatu of Mosul.

[145]Muhammad Bello, *Kitāb al-Nasīhah*, f.37, Majadatu Adawiya.

[146]Muhammad Bello, *Kitāb al-Nasīhah*, f.37, Maryamu.

[147]Muhammad Bello, *Kitāb al-Nasīhah*, f.38, Mu'azatu bint Abdullahi; Sufi Women 1990:174, Mo^{c}adha ^{c}Adawiya.

[148]Muhammad Bello, *Kitāb al-Nasīhah*, f.38, Maimuna (Sauda). The Alƙali said she was black. Sufi Women 1990:177, Maymuna Siyah.

[149]Meaning unknown.

[150]Muhammad Bello, *Kitāb al-Nasīhah*, f.41, Maimunatu Sauda of Misra (Egypt), i.e. a second Maimuna.

[151]Muhammad Bello, *Kitāb al-Nasīhah*, f.44, Zaharatu; Sufi Women 1990:132, Zahra.

For when they reached this stage of Sufism they gained much.[152]

43 I speak of Fadimatu Nisaburi [153]
Who was zealous even to those who understand enthusiasm

44 And so to the daughter of Hassan, Nafisatu[154]
Who prostrated herself on account of her piety.[155]

45 She recited the Qur'an six thousand times in the grave
Prayed and fasted: note well her devotion

46 Born at Mecca she was a descendant of the Prophet
She grew up in Medina where she was honored

47 Anyone visiting her grave
And praying there would receive blessings[156]

48 The blessings and compassion of God
Fell upon Egypt on account of Nafisatu[157]

49 I speak of Fad'ima, daughter of Abbas Saihatu[158]
Who taught and was a preacher

50 She used to mount the steps outside the mosque and preach to women[159]
Her sermons caused them to fear and repent

51 She made an attempt to stop using the steps

---

[152]This is an interpretation.

[153]Muhammad Bello, *Kitāb al-Nasīhah*, f.42, Fad'ima tu Anai-sa-Buriya; Sufi Women 1990:161, Fatemah Nishapuri.

[154]Muhammad Bello, *Kitāb al-Nasīhah*, f.43, Nafisatu bint Alhassan; Sufi Women 1990:184, Nafisa.

[155]"She had prepared her own grave and used to pray there and read the Qur'an"; *Kitāb al-Nasīhah*, f. 44

[156]The visiting of tombs is an aspect of sufism which has been attacked by Wahabists and recently in Northern Nigeria by the late Alhaji Abubakar Gummi. Others, just as forcefully, defend the practice.

[157]Muhammad Bello, *Kitāb al-Nasīhah*, f.33, Nafisatu; Sufi Women 1990:184, Nafisa.

[158]Muhammad Bello, *Kitāb al-Nasīhah*, f.38, Fad'ima Anniya buriya; Sufi Women 1990:161, Fatemah Nishapur.

[159]The implication is that she gave public sermons. The steps are the place from which the muezzins call the faithful to prayer.

But realized that the Prophet had heard of this decision[160]
52 "She is a truly noble person on account of her work"
He the Prophet told Tarinu[161] in a dream
53 She set aside considerations of family and possessions
Choosing instead God and his religion
54 I speak of the ascetic who withdrew from the world
Fakhriyyatu of Basra, mother of Yusufu[162]
55 She entered into a Sufi state of holiness[163]
In which she stayed for forty years[164]
56 At the end of her life she went to Mecca
Where she died and was buried near Hadiza[165]
57 I pray, Oh God, for their blessings
Give me the grace to repent my sins.[166]
58 Out of respect for their greatness I dedicate myself
Believing that I will receive what I request

---

[160]An interpretation. In Sufi Women 1990:161 it says Ebn Taymiyah, unsettled by Faɗima's public appearances, and wishing to stop her, was visited by the Prophet in a dream and rebuked.

[161]Text "*ɗan Tarinu*" is Ebn Taymiyah, *Kitāb al-Nasīhah*, f.46 gives the word as *Ɗan Tanima*, "He and other scholars were amazed at her learning and praised her common sense and modesty."

[162]Muhammad Bello, *Kitāb al-Nasīhah*, f.36, Fahariyatu; Sufi Women 1990:165, Fakhriya. The name of Aisha b. Uthman (Muhammad Bello, *Kitāb al-Nasīhah*, f.34, Aisha of Nishapur, Sufi Women 1990: 146) is missing in the text before us.

[163]See Muhammad Bello, *Kitāb al-Nasīhah*, f. 47

[164]Forty years (Muhammad Bello, *Kitāb al-Nasīhah*, f. 47); "Forty days she stood outside the mosque at Jerusalem waiting for its gates to open" (Sufi Women 1990:165). The forty year reference must be metaphorical.

[165]All accounts agree on this. *Kitāb al-Nasīhah*, f. 48 says she died in the year 753 A.H., aged 86 (about 1352 A.D.)

[166]Asma'u is allying herself here with the community of women saints, as far as we know this is a unique literary event. Compare this with the poem *"Abd al-Qādir,"* written by her uncle, Abdullahi b.Fodiyo, in his *Tazyīn al-waraqāt* (Trans. Hiskett 1963: 105).

59 For their majesty will wipe away my sins
And because of them I will escape the burden of my wrongdoings.
60 In this world and the next[167] where souls await judgement
I will rely on them for my salvation
61 I know full well that I have committed many sins
Yet I hope for escape on the Day of Retribution
62 The rest is about the women members of the community of
Shehu ɗan Fodiyo, for whom I pray[168]
63 I speak of those who are still alive
And those who have died
64 I mention first of all Shehu Degel,[169] our father
Ɗan Fodiyo, he is our leader[170]
65 And Inna Garka[171] who was exceedingly pious

---

[167]Barzahu and Lahira are places where departed souls await Judgment Day.

[168]At this point we have the last 26 verses of the Fulfulde text to compare to the Hausa text, both of which can be compared with Muhammad Bello, *Kitāb al-Nasīhah*.

Kitāb(pp.49-50)	Fulfulde	Verse	Hausa	Verse
Aisha	(fragment begins here)		Iyya Garka(Aisha)	65
Hauwa	Inna Garka		Inna Garka (Hauwa)	66
	(Hauwa)	B		
Habiba	Habiba	G	Habiba	68
Ja'ibatu [?]	Aishatu	H	Aisha	69
Juwaidu	Joda Kawuuri	I	Joda	70
Aminatu Luba	Aminatu Lubal	L	(missing)	
Aminatu bint Ade	Ade's daughter	J	Bi Ade	71
Yahinde Limam	Yar Hindu	K	Hindu Limam	72

[169]Degel was the place where he lived for much of his adult life and where Asma'u was born.

[170]Significantly, Asma'u uses the present tense although the Shehu had been dead twenty years (1817).

[171]Inna Garka was Hauwa, mother of Muhammad Bello. She was Shehu's third wife and outlived him.

Giving alms, she completely ignored worldly things[172]

66 Then Iyya Garka[173] who was very pious
Good natured and generous to her kinfolk

67 I speak of the other wives of the Shehu
For they were all pious[174]

68 The teacher of women, Habiba[175]
She was most revered and had great presence

69 I speak of Aisha, a saint
On account of her asceticism and determination

70 And Joďa Kowuuri, a Qur'anic scholar
Who used her scholarship everywhere

71 I speak also of Biada[176] who was diligent
For her attribute was in reclusion[177]

72 And 'Yar Hindu, daughter[178] of the *Imām*
Who was diligent at solving disputes[179]

73 There were others who were upright

---

[172]The Fulfulde version is fuller, three verses.

[173]Aisha, the Shehu's second wife, mother of his eldest son, Muhammad Sa'ad, and his eldest daughter, Hadiza, who became the wife of Malam Mustafa, the great scholar, and mother of Abdulkadir, who was described by Heinrich Barth as the "greatest living scholar' of his age.

[174]Curiously she does not mention by name her own mother, Maimuna, who died circa 1798. Her name is, however, mentioned in Work 15, v.15.

[175]This constitutes evidence of an on-going system.

[176]Bi-Ade, Ade's daughter.

[177]*Ba ta ko ƙeta wuri* - she did not leave the house. That this is commented on indicates that reclusiveness was unusual.

[178]*'Yar Hindu* is a Fulfulde nickname, cf. *'Yar Hinna* (daughter of 'he who had pity', ie. Muhammad).

[179]In the Fulfulde version (verse K) one reads "*'Yar Hindu* , wife/daughter of the *Imām*, who lived to a very old age. And excellent person, a Qur'anic scholar, we benefitted from her."

In the community of the Shehu; I have not listed them
74 Very many of them had learned the Qur'an by heart
And were exceedingly pious and zealous
75 They never tired of preaching the righteous Faith
Those of the Shehu reached as many as a hundred[180]
76 The song which has listed them is now finished
And you now know of their fine reputations
77 May God reunite us with them in the Next World
And through them may we achieve salvation[181]
78 Together with my mother and father[182] and all Muslims
May we be delivered, Oh Lord of Gifts.
79 For the sake of the glory of he who was exalted
Above all other mortals. My song is finished
80 I thank God Almighty
To whom all prayers are addressed
81 May He bless Ahmadu and all his Family
And all those who followed them
82 And his Companions all of whom were exalted
And the faithful who are enshrined in light
83 The chronogram of the year of the Prophet's hijra is Nabshiru
It is ended, let us say Nabshiru.

---

[180]The number 100 does not appear in the Fulfulde script.

[181]The following verses in Fulfulde appear next and have no equivalent in Hausa:

v.A I rely on the Almighty to help me in my religion, to pardon me and prepare me.
v.B May I be forgiven and overcome self-will. May I be aided to avoid Satan in all my dealings
v.C Save me from Hell-Fire and put me in Paradise. May I see the Prophet.

[182]*Uwa ubana* means mother and father in this context, and not *uwar ubana*, i.e. father's mother

Works 12/13

Elegy for Bello

Sonnore Bello/Marthiya Bello

1837-1253

Language of original: Fulfulde/Arabic
Source of text: Waziri Junaidu

Introduction:

This poem is about the sense of desolation Asma'u felt after Bello's death. It incorporates her prayers for the repose of his soul, and discusses the great love she had for her brother, the Caliph. She describes him as the teacher who was most important to her intellectual and spiritual development. In terms of its emotion, it may be compared to Asma'u's _Lamentation for 'Aysha, II_ (Work 37), which also expresses her disconsolate state.

Asma'u's brother Bello was ill for months prior to his death. Nevertheless, despite having had time to prepare herself for his passing Asma'u was devastated to lose Bello, her close companion, with whom she shared both intellectual and spiritual philosophies. This work was written in the year of his death, which occurred on 26 October 1837; the year 1253 is encoded in its last verse. There are other elegies in which an individual is honored and remembered, but none is as poignant as this, conveying as it does the depth of Asma'u's sorrow, which the reader is made to share through her vivid imagery. Note especially the images in verses 7 and 8. This work specifies Bello as Asma'u's mentor. Verse 9 states that he was her teacher; nowhere else in her works does she discuss her teachers. Bello clearly was the most influential and dearest person in Nana Asma'u's life. No understanding of Asma'u can be reached without studying her relationship with her brother.

Related texts:

The Jihadists drew on a vast reservoir of literature that linked them to the wider Islamic world. They took pride in this connection, which is evident in their writings.

Hiskett (1963: 10) speaks of Abdullahi ɗan Fodiyo being "deeply influenced by his reading of pre-Islamic poetry" and shows how some of his own poetry echoed works by the 17th century North

African poet, Abū ᶜAlī-Hasan b.Masᶜūd al-Yūsī:

> The poet's composition...was written in praise of his Shaikh Abū ᶜAbdullāh Muhammad b. Nāsir al-Darʻī, and it affected ᶜAbdullah deeply for not only does al-Yūsī's imagery and vocabulary inform the whole of ᶜAbdullah's [Ode] but the thought behind the two poems is essentially the same. (Hiskett: 1963: 10)

Asma'u studied with Bello and Abdullahi; therefore, it is likely that Asma'u's elegy parallels those of classical Islamic verse. A possible source might well have been the elegies written by one of the most famous of Arab women poets, al-Khansā[183] for her brothers Sakhr and Mu'awiya. However, as the following examples show there is no evidence of line by line correlation between poems we have seen written by al-Khansā and Elegy for Bello.

> I was sleepless and I passed the night keeping vigil,
> as if my eyes had been anointed with pus
> Watching the stars - and I had not been charged to
> watch them - and anon wrapping myself in
> the ends of ragged robes. (Trans. Arberry 1965: 38)

Second example from al-Khansā's works:

> O loss for my soul in Sakhr as horsemen called
> To horsemen for help and warrior to warrior
> Generous when the people played their arrows
> Free in both hands, an incomparable giving ...
> (Trans. Wormhoudt n.d.: 96)

Significant Features:

There are two versions of this poem: one in Fulfulde and the other in Arabic. It is not known which was composed first, but both are by Asma'u. The English version was derived from a translation of the Fulfulde *ajami* version translated into Hausa roman. The line breaks in the Fulfulde version are, of course, clear. However, because of the translating methodology used by Alhaji Muhammad Magaji (translating from the Fulfulde *ajami*), and Jean Boyd (putting the result into Hausa roman), it has been decided to present the couplets in one line. What is shown here is

[183] She was a contemporary of the Prophet, Waddy, 1980. p.70.

a synthesis of Arabic and Fulfulde formats.

This poem is written with *takhmīs*, whose authorship is not stated. For a fuller discussion of the technique, see the glossary.

There exist significant parallels with verses in other works by Asma'u, notably In Praise of Ahmada (Work 19), v. 17, and The Battle of Gawakuke II, vv. 15-16.

There are two other translations of this poem, both unpublished: Ogunbiyi 1982 and Junaidu 1985.

Elegy for Bello

1 I rely on God the Enthroned, the Pure, the Omnipotent,
To help me to accept what He has inflicted on me.
May He help in my loneliness. Only God
Can ease this loneliness, for He is All-Powerful.
God the Almighty can work all things.

2 I rely on the most Excellent of mortals[184],
I invoke peace upon him
Whose benevolence is free from taint
Also on his Relatives and Companions may there fall
The peace of him whose guidance illuminates our Path.

3 Calling on him, I weep and compose this poem
Shedding tears for the passing of the Caliph
I seek to soothe my heart
In this world of sadness and confusion
I relive the loss of my Shaikh.

4 I am alone, missing the eternal love, the companionship
Of my brother, we were confidantes,
He was my mentor;
I shall never have that again.
I cannot tell all, but will explain some points.

[184]The Most Excellent of Mortals = the Prophet Muhammad

5 Restless and agitated I turn again to God the Pure on whom I rely
I weep over my prayer beads
And when I try to sleep I toss and turn
In grief as I remember Bello.
May God reunite us with him.

6 Reunite me with him in the realms of Heaven,
Oh God most Holy, Gracious, You can do this.
My sins terrify me
But I still hope for Your mercy.
For Your Generosity is limitless.

7 I am like a small chicken
Whose mother died, leaving him crying forlornly.
Or like someone abandoned in the wilderness,
Howling until his ears are closed forever.[185]
God alone can wipe away my grief.

8 I am like an abandoned infant,
Left piteous and vulnerable,[186]
Like a mother and father he cared for me,[187]
That is how I remember him.
Only the grace of God can help me.

9 He helped me in every respect as far as my religion and my worldly affairs, everything,
God knows, and so do the people.
He was my teacher.
He helped all people with their affairs:

---

[185]Line two in this verse refers to complete, deafening silence.

[186]Like a newborn baby, abandoned at birth.

[187]"He cared for me like a mother and father love their son."

He had concern for their welfare and he did things according to Religion.

10 He was upright, exceedingly generous, patient:
He spread learning and explained matters.
He was wise. He could turn back prodigals
And used his wits to remedy any situation.
Oh God help us, for You are merciful.

11 In his day he was unique in his status
Among scholars and non scholars alike.
He assuaged people's griefs and fears,
He was a refuge, a haven[188]
In our time. Listen to what I say.

12 He had a fine character, he was merciful to the poor, he honored
And befriended people.
He was gracious to strangers and generous to them,
Looked after their interests, fed them.
It was his nature to be very generous.

13 He was never ill-tempered, he was pleasant to everyone;
Only if the law was broken did he become angry.
In that case he was implacable and could not be appeased.
When he regained equanimity he was calm.
These were his characteristics from his boyhood.

14 Oh God bestow on him Your blessings,
Your mercy, and perfume him
In his grave with Your favors;
Light up his tomb;[189] give him honor

---

[188]Line 2 of Sambo's and Ogunbiyi's English translations is quite different, indicating that their Arabic version may read differently here.

[189]The graves of the good are said to be aromatic and light, reflecting the positive spiritual attributes of the deceased (see also work 61, vv. 94-96).

For the honor of he who exceeds honor,[190] I make my plea.

15 On the Day of Resurrection may he be saved
By the grace of the Prophet
And drink from the Pool,[191]
And be taken to Paradise the abode of the Prophet.
By the grace of Ahmad.

16 May he see the face of the Prophet the Chosen One,
And may he be with those who see God's Majesty.
May he be united with his father and mother and all Muslims
Who have followed Muhammed's way.
In the name of the Prophet, our leader.

17 Let us pray that God will help us now that Bello is gone
And give victory to his successor.
May he have a long life
And defend religion, as Bello did
In the name of the Prophet I make this plea.

18 My poem is completed. May God accept it.
I give thanks
And invoke blessings on the Prophet,
His Companions and the Saints.
I ask for enlightenment through the Prophet.

19 Count on good news[192] from the Hijra of the Prophet
To Medina, the date is fixed.
Count and see, take care. Reflect.

---

[190]He who exceeds honor = the Prophet Muhammad

[191]This is *Kausara*, the pool outside Paradise where the deceased meet after Judgment (see also Work 61 vv. 94-96).

[192]This is Nana Asma'u's chronogram. The Hausa reads "*Kasan bishiriuna ramzin...*", which is Nana Asma'u's code for the year 1253 as well as a pun on the term "*bishir*", or "good news". The term "ramzi" is in this poetry a clue that the preceding word is for counting.

You know where he went,

And remember "God is our helper". Here the poem is complete.

Work 14

Bello's Character

Gikku Bello

1838/1839-1254

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction:

This memorial to Bello is the single most useful biographical work that exists. It is clearly an appreciation of Bello that represents him as a man to be emulated. Asma'u's praise of him addresses his learning, unworldliness, level-headedness, uprightness, preparedness, intelligence, and resourcefulness. What is omitted is any reference to Bello's military campaigns, the *baraka* he inherited from his father, his position as Caliph, and the miracles ascribed to him by Asma'u's husband Gidaɗo in his book *Al-Kashf wa'l bayān*, which was written the same year as this poem. What is also omitted is the fact that he was in daily correspondence with half of Saharan Africa, he was good-looking (Clapperton 1826), and was a consummate swordsman, calling his sword *higo* (F., friend) (it disappeared at the Battle of Burmi in 1904). Instead, Asma'u focuses in this work on qualities valued in the context of sufism, not qualities of character related to his position in the world. One would not know from this poem that Bello had been the Caliph. In Asma'u's poem The Battle of Gawakuke (Work 38), she referred to Bello as a saint (v.72) and in the same poem described how Bello miraculously found water at a crucial time prior to the battle (v.38), She also said (vv.63,64) that Bello prophesied further battles to come, and a drought. However there are no references to miracles and prophesies in any of her other works even those, like Bello's Character which are solely about him. It is customary in contemporary society to praise a person for accumulated wealth, status, collections of valuable items, marriages - whatever an individual does or has that establishes a noteworthy place in the culture. Furthermore, Hausa praise singers rely on bombast to describe their subject (Sa'idu 1981). These approaches are not taken in this elegy. Thus, from Asma'u's omissions we learn much about her perceptions and

values.

Related texts:

It is clear that Asma'u did not use or share her husband's material when writing Bello's Character. The books Gidado wrote about Bello are unpublished. In brief outline they are as follows:

al-Kashf wa'l bayān 1838 A.D./1254 AH Arabic prose, 32 pages, by Gidado b.Laima

Foreword:

Purpose of the book, defense of "miracles", p.2

Introduction:

Earliest years of Muhammad Bello, p.6

Part One:

The years before 1804, how Bello was brought up by his maternal grandmother, p.7: he journeyed with Gidado to Gobir: a dream in which the Prophet appeared to Bello: how Bello had the greatest name of God revealed to him:how he made a safe journey along a route infested with a dangerous lion.

Part Two:

The years after 1804: various happenings on journeys (not in chronological order): evidence that Bello "knew" about certain events before they happened, (he forecast in 1821 that Ibra, Ali, and Rawda would perish - this happened in 1837):Gidado acted without direct instructions from Bello - but did what Bello would have wished (he appointed Zubair to succeed his father Emir Ishaq at Daura, and then on reaching Kazaure, he found instructions from Bello to do this.)

Conclusion:

His qualities (he did not take bribes: he commanded what is right and forbade what is wrong), p.25. His books (67 listed). His *wird* (formulae of private prayers). Bello on his death bed - his letters to his brothers, his last wishes, his last words, (three times he said the words of the Shahada, then Ch.16 v.61 of the Qur'an).

Majmū aṣḥab al-sayyid Muhammad Bello n. d., circa 1840 Arabic prose, 4 pages by Gidado b. Laima.

Lists of his companions; viziers; helpers from the tribe of Konni, the Tuaregs; servants; eunuchs;

concubines; governors; officers of state; judges; commanders; personal servants; messengers (Giɗaɗo's name is included here); scribes; representatives; teachers; wives; children; the places he lived.

Significant features: None

Bello's Character

1 I give thanks to the King of Heaven, the One God.
  I invoke blessings on the Prophet and set down my poem.
2 The Lord made Heaven and earth and created all things,
  sent prophets to enlighten mankind.
3 Believe in them for your own sake, learn from them and be saved,
  believe in and act upon their sayings.
4 I invoke blessings on the Prophet who brought the Book, the Qur'an:
  he brought the *ḥadīth* to complete the enlightenment.
5 Muslim scholars have explained knowledge and used it,
  following in the footsteps of the Prophet.
6 It is my intention to set down Bello's characteristics
  and explain his ways.
7 For I wish to assuage my loneliness, requite my love,
  find peace of mind through my religion.
8 These are his characteristics: he was learned in all branches of knowledge
  and feared God in public and in private.
9 He obeyed religious injunctions and distanced himself from forbidden things:
  this is what is known about him.
10 He concentrated on understanding what is right to know
  about the Oneness of God.
11 He preached to people and instructed them about God:
  he caused them to long for Paradise.
12 He set an example in his focus on eternal values:

he strove to end oppression and sin.
13 He upheld the *Sharī'a*, honored it, implemented it aright,
that was his way, everyone knows.
14 And he made his views known to those who visited him:
he said to them "Follow the *Sharī'a*, which is sacred."
15 He eschewed worldly things and discriminated against anything of ill-repute;
he was modest and a repository of useful knowledge.
16 He was exceedingly level-headed and generous, he enjoyed periods of quietude:
but was energetic when he put his hand to things.
17 He was thoughtful, calm, a confident statesman, and quick-witted.
18 He honored people's status: he could sort out difficulties
and advise those who sought his help.
19 He had nothing to do with worldly concerns, but tried to restore to a healthy state
things which he could. These were his characteristics.
20 He never broke promises, but faithfully kept them:
he sought out righteous things. Ask and you will hear.
21 He divorced himself entirely from bribery and was totally scrupulous:
He flung back at the givers money offered for titles.
22 One day Garange sent him a splendid gift,
but Bello told the messenger Zitaro to take it back. [193]
23 He said to the envoy who had brought the bribe,
"Have nothing to do with forbidden things."
24 And furthermore he said, "Tell him that the gift was sent for unlawful purposes;
it is wrong to respond to evil intent."
25 He was able to expedite matters: he facilitated learning, commerce,
and defense, and encouraged everything good.
26 He propagated good relationships between different tribes

[193]Garange was the Chief of Mafara in Bukkwuyam District; Zitaro was the envoy (Waziri Junaidu, personal communication)

and between kinsmen. He afforded protection; everyone knows this. [194]

27 When strangers came he met them, and taught about religious matters,
explaining things: he tried to enlighten them.

28 He lived in a state of preparedness, he had his affairs in order
and had an excellent intelligence service.

29 He had nothing to do with double agents and said it was better to ignore them,
for they pervert Islamic principles.

30 He was a very pleasant companion to friends and acquaintances:
he was intelligent, with a lively mind.

31 He fulfilled promises and took care of affairs, but he did not act hastily.

32 He shouldered responsibilities and patiently endured adversities.

33 He was watchful and capable of restoring to good order
matters which had gone wrong.

34 He was resourceful and could undo mischief, no matter how serious,
because he was a man of ideas.

35 He was gracious to important people and was hospitable to all visitors,
including non-Muslims.

36 He drew good people close to him and
distanced himself from people of ill-repute.

37 Those are his characteristics. I have recounted a few examples
that are sufficient to provide a model for emulation and benefit.

38 May God forgive him and have mercy on him:
May we be united with him in Paradise, the place we aspire to.

39 For the sake of the Prophet, the Compassionate,
who was sent with mercy to mankind.

40 May God pour blessings on the Prophet and
his Kinsmen and all other Followers.

---

[194] The "Fulani" jihad promoted community among all ethnic groups who followed Islam faithfully.

41 May God accept this poem. I have concluded it in the year 1254.[195]

Work 15

Elegy for My Sister Fadima

Sonnore Mo'Inna

1838/1839-1254

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction:

This is an elegy to commemorate the death of Fadima, who was also known as Mo'Inna. Fadima, born at Degel circa 1787 A.D., was a full sister of Caliph Muhammad Bello, and a half sister (different mother) of Nana Asma'u. Fadima's mother, Hauwa, was known as Inna Garka, who came from a scholarly family: her children were Muhammad Bello (Caliph 1817-1837); Abubakar Atiku (Caliph 1837-1842); Fadima; Saudatu; and Hannatu. Fadima married Aliyu Jedo, the outstanding Amir al-Jaish (War Commander), and they had two children, Dayi (who probably died young), and Maryam, who married Abdulkadir, Asma'u's eldest son.

In his *ʿArf al-Raihān* (Ch. 14) Waziri Junaidu records two of Fadima's poems in Fulfulde. The first is on the signs of death's imminence that ageing brings, while the second is on the benefits derived from prayerful meditations (*zikkiri,* H.). A Qur'an belonging to Fadima was shown to Alhaji Muhammadu Magaji in 1978 at Iname in Binji district. To date no anecdotal information about Fadima has been uncovered.

Related texts:

This kind of work is one of personal remembrance of an individual of distinction. However, Nana Asma'u was an elegist of excellence, and her subjects were chosen with political import in mind.

Significant features:

There are no unusual technical features upon which to comment. However, in terms of

[195] This closing form is typical of Nana Asma'u's style.

content, verses 9 and 10 are of interest. "She organized the production of provisions when an expedition was mounted" (v. 9) and "She sorted out problems and urged people to live peacefully..." (v. 10) indicate that Fadima played a leading and public role in Caliphate affairs. Such a role depends first on her personal inclination, and also on her close relationship to those in public leadership positions, including her father the Shehu, two brothers as Caliphs, and her sister Nana Asma'u.

Elegy for My Sister Fadima

1 I thank God the Lord of Creation, and advise the Muslim Community
2 Not to grieve for the dead after the manner of ignorant people.
3 The Shehu told us not to do this and prohibited vehement wailing[196]
4 By all means cry and shed tears of grief for the
loved one to relieve your pain.
5 We must acquiesce to God's will, and pray for recompense
for the loss of Mo'Inna[197]
6 She was a central support to the Muslim Community[198]
and her loss is a great sadness to us.
7 She succored the Community with her many acts
of charity, feeding people.
8 Relatives and strangers alike, she showed no discrimination.
she gave generously; she urged people to study.

---

[196]Vehement wailing: this takes the form of shrieking, the violent throwing of oneself on the floor, and tearing the hair, behavior which demonstrates lack of acceptance of God's will.

[197]Mo'Inna is a nickname for anyone called Fadima.

[198]Literally, *shishinya* (H., also *shisshike*) a.) "a forked post used as a support for the ridge pole of a roof"; b.) "anything which is considered an essential of religion" Bargery 1934:944). Asma'u's use of common imagery is significant, making the work accessible to her audience.

9 She produced provisions[199] when an expedition was mounted
she had many responsibilities.
10 She sorted problems[200] and urged people to live
peacefully, and forbade squabbling.
11 She had studied a great deal and had deep understanding
of what she had read. She was pious and scrupulous about her religion.
12 She fasted a lot; she urged Muslims to do good deeds and desist
from wrong doing. She went into religious retreats[201]
13 Keeping strict silence. May the Lord have mercy on her and give her
the grace to give the correct answers to the Angels of Death.[202]
14 May her tomb be full of light and may she be carried to Paradise
15 Where she will be united on the Day of Resurrection
with the Shehu and Maimuna and Inna[203]
16 And all Muslims, in Heaven. I ask in the name of the
Most Excellent of mortals who was lifted into Heaven.
17 For the sake of the Excellent One may we see the One-Only God,

---

[199]The word in the text is *guzuri* (H.), food, specially that which is prepared for a journey. One principal item of *guzuri* was a muesli-like food called *murje* (H.), which is prepared as follows: grain is pounded into flour which is mixed with honey and butter to make a paste. This is spread in the sun to dry: the result is then pounded lightly into granules which keep indefinitely and can be carried in bags attached to the saddle. Another item of *guzuri* is *kilishi* (H.), or biltong. Waziri Junaidu showed Jean Boyd *murje* in the 1970s; he used it himself because he could not bring himself to eat food of dubious origin when travelling - in those days principally to Kaduna. *Kilishi* is popular and widely eaten as a delicacy: Dange, a village 20 miles south of Sokoto, is famous for its production.

[200]"She sorted out problems" (v. 10) - read in conjunction with "she had studied a great deal" (v.11) indicates that she knew Islamic law. That is, her decision-making was neither random nor simply based on common sense.

[201]The word in the text is *khalwa* (Ar.), mystic retreat. See discussion in introduction to Forgive Me (Work 8).

[202]The guardian Angels of Death who record one's life's deeds in the grave are described in the Qur'an, l, 17-18. See also Munkar and Nakīr in the glossary to this volume.

[203]Maimuna - the Shehu's first wife, and Asma'u's mother. She is said to lie buried at Degel, the first family home. Hauwa, Inna Garka, was Fadima's mother.

may He put us on the Path.

18 And may we see Abdulkadir Jelani,[204] and the Shehu and all Muslims

19 Say "Amen", say "God receive our prayer" for He is bountiful.

20 I thank God and pray for peace on the Prophet who exceeds all mortals.

21 May the Blessing of God be upon him and his Relatives and Followers.

22 And all those who were enlightened, who revived religion and followed the Shehu.

23 I end here in the year of the Hijra 1254.

Work 17

Medicine of the Prophet

Tabshīr al-Ikhwān

1839/1840 - 1255

Language of original: Arabic

Source of text: Waziri Junaidu

Introduction

Literally "A Message to the Brethren", this work is about alleviating pain and distress caused by illness, worry, threatening behavior, or adverse conditions. Written in Arabic, the language of scholarship, it was meant to be read and acted upon by the malams who specialized in "The Medicine of the Prophet" (*Ṭibb al-Nabī*). The latter differs from the early analytical approach to medicine of Muslim scholars. Ismail Abdalla explains, "'The Medicine of the Prophet' is the religiously oriented, highly spiritual ... healing system of Madina ... All the *ḥadīths* dealing with medicine and related subjects are presented...as an inseparable part of the larger body of the traditions of the Prophet, hence considered genuine and infallible" (1981:16). It is within the context of this "Medicine of the Prophet" that Asma'u's poem was written.

There is widespread evidence of the use of amulets and Qur'anic "healing water", as the following excerpts indicate:

> Know then that the recital of verses and the wearing of amulets are indeed useful if accepted by the patient and received with his consent as a matter of cure. The recitation

[204] Abdulkadir Jelani - see list of names of people, in the glossary.

> of charms and the wearing of amulets are a form of taking refuge in God for the purpose of securing health, just as is done in the case of medicine (al-Sayuti (d.1505) in Wall 1988:236);
>
> The Islamic marabout who undertook the guidance of James Richardson's camel in his desert journey applied verses of the Qur'an to the eyes of his sister-in-law "which were more efficacious than all my physic" (Richardson 1848:58);
>
> My father was a practicing traditional Muslim healer whose fame spread far beyond the confines of his own village. He treated various illnesses with fumigation, bleeding and concoctions. His typical medication, however, was writings from the different verses of the Koran which were then washed in water for the sick to drink. He also wrote many amulets for the protection against all varieties of misfortune. (Abdalla 1985:38)

The range of afflictions treated was wide, in the effort to promote *lafiya* (H.), or wellness in the holistic sense, including social and political well-being: "The essence of Hausa medicine is the search for power to cure sickness, increase bodily strength, increase sexual potency or attractiveness, obtain financial success, eliminate a rival, or attain some other desired social end"[205] (Wall 1988:294). To this list might be added the intention to protect against evil and poverty, vanquish the enemy, rebuff unjust rulers, keep travellers safe, and preserve grain stored against times of hunger, all of which occur in Asma'u's Medicine of the Prophet.

Women's special needs are discussed in this work, which is interesting "since women are usually portrayed as less involved in and committed to Islam than men" (Stock 1985:40). The argument is carried even further:

> Women's complaints connected usually with pregnancy, nursing or menstruation have attracted but the slightest attention on the part of the Hausa compilers of medical works. This explains why Hausa women took to *bori*, probably as a compensatory measure for the neglect, often deliberate, they suffered under the male dominated, male orientated Hausa Muslim Therapy. (Abdalla 1985:14)

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[205] A contemporary illustration of the belief in the efficacy of amulets is found in a report on the escape from custody of Chief Mashood Abiola. He said it was widely believed that the Chief had "received a talisman from an Islamic 'Malam' which had made him temporarily invisible" (Daudu 1994).

However in her work Asma'u specifically mentioned (along with related *sūras* of the Qur'an) issues related to: women in childbirth (*sūra* 56); pregnancy (*sūra* 69); weaning (*sūra* 85); desire for a male child (*sūra* 89); and protection of the newborn (*sūra* 90). She also listed depression (*sūra* 71) which commonly afflicts women after childbirth. These remedies provided an alternative to the *bori* spirit possession cult, which in its various forms (*zar* in Egypt, the Sudan, Somalia; *holi* in Burkina Fasso and Niger) had, and continues to have, a strong grip on many communities. Asma'u was well aware of people's need to turn to metaphysics when there is no relief elsewhere; this was especially true of the captured peoples of Gobir, Kebbi, and Zamfara. But Asma'u objected strongly to *bori*, and expressly forbade recourse to it: "If you make spells, practice *bori* or gamble, repent/Because you will go to Hell - that will be your reward!" (A Prayer for Rain, Work 40, v.12). Her twin brother also objected to it, and said so in his work "*Sirađi*", written prior to 1817.[206]

"Medicine, (or therapeutic gifts), has long been an essential ingredient in creating charisma" (Last, 1988:199). Such gifts, along with piety, spirituality and moral fibre blended together in a person create formidable powers. Charisma is an essential part of the make-up of a *walī* or saint. Asma'u's position in the Caliphate, and the universal recognition of her authority rested on her charisma. Thus, her connection with therapeutic powers borne through charisma is of crucial importance:

> The revelations of God in the form of the Qur'an are important for the revelations are a direct pathway to divine power. Study of the word of God leads one to a knowledge of the divine essence, a source of considerable power. Hence Qur'anic verses are widely used for medicinal purposes, especially the prevention of illness and the warding off of malevolent influence. (Wall, 1988:294)

The last page of the work contains an 18 line elegy of Muhammad Bello, which naturally leads

[206] Hassan Ɗan Shehu died five months after the Shehu. In his poem he says: "*Masu bori a kui shiri al-kiyama akwai/Na jiyya ba ku ƙetarawat sirađi*" (Those who follow *bori* need to prepare for the Judgment Day/Or they will be unable to cross over the bridge into Paradise) (Sa'id 1973: 356). The point of this is that there is evidence of opposition to *bori* very early in the jihad period, thus refuting claims of contemporary scholars that *bori* developed in response to women's being ignored in local post-jihad Islamic practices.

to the question whether Asma'u wrote Medicine of the Prophet in honor of Bello. It was written only two years after Bello's death at a time when Asma'u and her husband were writing their histories of the Jihad and biographies of the Shehu and Bello. This may well be part of that tribute.

Related texts

The Shehu seems to have devoted little attention to medicine. An exception is a passage in his *Ihyā' al-sunna* where he said medical treatment with verses of the Qur'an was *Sunna* (an authentic practice of the Prophet). Abdullahi Fodiyo wrote *Maṣālih al-insān al-muta ͑alliqa bi'l-adyān*(30 pp.) on the conduct of physicians and the procedures they should follow. Asma'u quotes in the text from his *Diyā al-qawā͑id wa-nathr al-fawā'id li-ahl al-maqāṣid* (1827). Muhammad Bello "was probably the most important writer on medicine in the Sudan. Certainly he was in Hausaland" (Abdalla 1985:14). Bello wrote ten works on different aspects of medicine and hygiene. His *Talkhīs al-maqāsid al-mujarrada fi'l-adwiya al-farīda* (127 pp.) is a summary of a book by al-Kastallānī (b. Cairo 1448, d. Mecca 1517) whose interest was in religiously oriented therapy (i.e. *Tibb al-Nabī*). "Both Bello and al-Kastallānī had no doubt about the efficacy of the 'Medicine of the Prophet' or about its application in all places and at all times" (Abdalla 1981:150). Bello also wrote books recommending medicinal herbs and minerals giving their names, in some instances in Hausa, Fulfulde, and Tamajek. In particular he addressed the problems of purgatives (*al Qual al-sanā' fi wujūh al-taliy¥n wa'l-tamashshī bi'l-sanā'*), eye diseases (*Tibb al-hayyīn*) and piles (*al-Qual al-manthūr fi bayān adwiya ͑illat al-bāsūr*). Towards the end of his life, in 1837, he wrote a short work, *Tibb al-Nabī*, on metaphysical medicine, after the visit of Qamar-al-Din a distinguished Egyptian scholar and Qadiri Sufi who passed on to Bello some of his medical knowledge (Last 1967). Bello's character is evident in the kind of medical writing he did: "Most classical writers on medicine compiled their works as gifts for patron princes. Bello wrote to alleviate suffering among the masses" (Abdalla, 1981:156).

Muhammad Tukur was a writer whose works were very familiar to Asma'u. [207] At the behest of Muhammad Bello in 1809 he wrote a 22,000 word book, *Qirā al-ahibbā' fi bayān sirr*

[207] For example, she translated his works (Yearning for the Prophet, Work 60) and added additional verses (Fear This, Work 61).

al-asmā' about the rewards to be gained by reciting certain verses from the Qur'an, or the names of Allah.[208] He also wrote *Maᶜāwanat al-ikhwān fi muᶜāsharat al-niswān* which lays emphasis on the use of herbs and minerals while retaining prayer as a means of effecting cures.[209] Asma'u's own sources are in the text. However, most of her quoted sources are different from Tukur's. Nana Asma'u would have been familiar with all the works mentioned above, and her poem falls into a category of works relevant to them.

Significant Features

The reader should keep in mind that this work was written in Arabic; addressed to the "brethren", it would have been intended for the educated elite, who would then pass its essence on to the rest of the community in the spirit in which it was intended. This work focuses on Qur'anic *sūras* 44-108[210]. Why she chose to focus on these remains to be understood. The authors referred to the English translation of Dr. I.A.Ogunbiyi (see his forthcoming work for comments on technical features of this poem). However, the English translation provided here below is by Heather Sharkey.

[208] Tukur's sources for *Qirā al-ahibbā' fi bayān sirr al-asmā'* are not practitioners from the high period of Islamic Civilisation but some lesser known sufis and theologians who flourished in the medieval period" (Abdalla 1981:158).

[209] The title translates as " The means of helping brothers towards legitimate social relationships with women" (Alhaji Sheikh Ahmed Lemu, personal communication, 21 September 1994). Abdalla says "in the *Maᶜāwanat al-ikhwān fi muᶜāsharat al-niswān* emphasis is placed on *materia media* for the for the treatment of various illnesses and as aphrodisiacs" (1981:163). As far as we know there is no translation of the work.

[210] Omissions from this group of *sūras* include the following: 45-46,49-52, 57,60-61, 63-66, 74,82,84,92,94-95,105.

Medicine of the Prophet

Introduction

In the name of God, the Beneficent, the Merciful. God bless and protect the noble Prophet, and his Family, Companions, and sincere supporters.

Asma, daughter of the Shehu, the Commander of the Faithful, the light of the age, 'Uthman b. Fudi (may God be pleased with him and pour blessings upon him[211]), said:

Now we proceed. This is a book which we have named, "Glad tidings to Brethren on using the *sūras* from the Quran of the generous Creator." God is the one who leads us in the right direction and unto Him we return. Success is due to God.

We begin with the *shahāda* because it is the key to all good things.

The Exalted One said, "And he accepts his declaration"--namely, the statement, "There is no god except God." It was related by the Messenger of God (may God bless and protect him), that four thousand grave sins will be wiped from the record of anyone who says, "There is no god except God" and prolongs it.[212] Authenticated by *Kitāb al-Zakki.*

It was also reported about him (may God bless and protect him), that he said, "Frequently say: 'there is no god except God.' I have never uttered any statement more important to the Lord of the Worlds, whether during life or near death, than, 'There is no god except God'. Nor have angels close to God, prophets, messengers, pious worshippers, and those who praise the Lord of the Worlds uttered anything more important."

Whenever he entered the graveyard, he used to say: "Peace be upon the people who say 'there is no god except God.' How are the people who say 'there is no god except God'? Oh God, by virtue of the statement 'there is no god except God,' forgive the people who say this phrase, and assemble us in their company." Authenticated by the *Risāla* of al-Qushayri.

He (may God bless and protect him) said: "God, Glorious and Sublime, says, 'By my glory and majesty, I will put no one who says there is no god but God in the fire.'"

He (may God bless and protect him) said: "No worshipper says simply and sincerely, 'there

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[211]Or, "upon us", depending which manuscript one has.

[212]That is, ..."and goes on believing it." There is special merit for those who convert to and persevere in Islam.

is no god but God' without the gates of heaven being opened to him so as to lead him to the throne." He used to say also: "Faith has more than seventy branches, the lowest of which is the removal of injury from the path and the highest of which is to utter 'there is no god except God and Muhammad is his Prophet'" (may God bless and protect him). May God grant us the right to die while uttering this statement and may He make it easy for us to reach all these branches on account of the grace of Muhammad, may God bless and protect him.

He (may God bless and protect him) said: "I continued to plead for intercession and God continued to intercede for me until I asked, 'What about the person who says there is no god except God?' He replied, 'O, Muhammad, that is not for you but for me to judge. By my glory and majesty, I will put no one who says there is no god except God in the fire."

He (may God bless and protect him) said: "God, glorious and majestic, says to the angels, 'Bring the people who say there is no god except God close to me, for I do love them.'"

He (may God bless and protect him) said: "Renew your faith." Then he was asked, "O messenger of God, how do we renew our faith?" He replied, "Say frequently, 'there is no god except God.'" Authenticated by the book of al-Qushayri.

The same thing applies to praying frequently for the Prophet (may God bless and protect him). This is because God and the angels bless the Prophet.

The messenger of God (may God bless and protect him), said to his companions, "God has enriched me with your prayers but in fact God, majestic and glorious, has ordered you to do this as a generous gesture towards you."

He (may God bless and protect him) said: "Praying for me is a light in the heart, a lamp in the grave and a lantern on the path."

When light enters the heart, darkness [213] departs from it and it is guided aright. No matter how difficult it may be to fulfill a desire, you must frequently bless him for he is the mediator between us and our Exalted Lord, and he is our guide to Him. From him emanates all of creation, from the prophets to the saints, and all of their works are presented to him (may God bless and

[213] The Arabic word for darkness used here has very negative connotations, and is related to the words for oppression, tyranny, and evil. The Hausa word for oppression is *zaluma* .

protect him). By blessing him, light appears; and darkness does not cease except by the advent of light. Darkness refers to the filth which attaches itself to the soul, and the grime which clings to the heart. If the soul is purified of filth and the heart of grime, then all defects which stand in the way of goodness cease to be. It is not possible to imitate his deeds except by loving him to the utmost and that is not possible except by frequently praying for him. Whoever loves something constantly talks about it.

He (may God bless and protect him) said: "Every prayer is barred from God until it includes blessings upon Muhammad and the family of Muhammad." Related by al-Tabari in *al-Awsat*.

It is now time for us to mention some of the benefits of the *sūras* of the Qur'an.

Benefits of the *sūras* of the Qur'an

Sūrat al-Dukhān Sūra 44

Among the benefits of the *sūras* of the Quran is one which was related by Abu Hurayra (may God be pleased with him); [he said that] the messenger of God (may God bless and protect him) said: "Whoever reads *Sūrat al-Dukhān* at night will have seventy thousand angels supplicate to God on his behalf for forgiveness and he will get up in the morning a forgiven man."

He (may God bless and protect him) said: "*Al-Dukhān* is invoked in the blessed realm of God. God and the angels bless the one who reads it."

He (may God bless and protect him) also said: "Whoever reads it on a Friday night is forgiven. God will build a house in Paradise for the one who reads it on a Friday."

He (may God bless and protect him) again said: "Whoever reads *Yā' sīn* and *Dukhān* on Friday night, faithfully and in anticipation of God's reward[214], will have all his former sins forgiven. Whoever copies it and keeps the copy of it with him will be safe from every king and satan[215], and he will be feared and loved by everyone who meets him. If he drinks its water, it will be useful against dysentery and it will ease constipation." Authenticated by *Manafi' al-Qur'an.*

[214]This one Arabic word, *istiṣḥāb*, has the connotation of doing a pious act in expectation of a reward from God in the Hereafter.

[215]The implication seems to be "from every petty tyrant".

Sūrat al-Qital *Sūra* 47[216]

Among its benefits is one which he (may God bless and protect him) stated: "God will oblige the one who reads *Sūrat al-Qital* by granting him a drink from the rivers of Paradise."

Sūrat al-Fatḥ *Sūra* 48

Among its benefits is one which the messenger of God (may God bless and protect him) stated: "Whoever recites *Sūrat al-Fatḥ* on the first night in the month of *Ramaḍān*, or voluntarily on the first night of the month of *Ramaḍān* [217], will be protected during the year."

It was related by one of the *Ṣāliḥin* (pious men) that whoever reads it three times when he sees the crescent moon on the first night of *Ramaḍān* will have God increase his income until the end of that year.

Sūrat al-Najm *Sūra* 53

He (may God bless and protect him) said: "Whoever reads *Sūrat al-Najm* will be given the reward for ten good deeds multiplied by the number of those who believed in Muhammad (may God bless and protect him), and multiplied by the number of those who did not."

Whoever writes it on a clean piece of gazelle-leather and wears it will increase his power and will defeat anyone who disputes him, for it will become to him a source of strength and support. Authenticated by *Manafi' al-Qur'an.*

Sūrat al-Qamar *Sūra* 54

He (may God bless and protect him) said: "Whoever writes *Sūrat al-Qamar* on a Friday and wears it on himself or under his turban will become an eminent man among his people. Difficult matters will become easy for him with God's permission."

He (may God bless and protect him) said: "In the realm of God, this *sūra* is called 'the whitener'[218] which whitens the face of its reciter on the day when some faces shall be bright and others gloomy." Authenticated from *Manafi' al-Qur'an.*

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[216]Irregular; *Sūra* 47 is *Muhammad.*

[217]The Arabic text is repetitive here.

[218]The word is "whitener" in the Arabic; the meaning is something like "give radiance to".

Sūrat al-Raḥmān Sūra 55

He (may God bless and protect him) said: "Recite *Sūrat al-Raḥmān*, praise God twice, and give thanks for what God has bestowed on you. And if you see a dog growling, say 'O ye jinns and men: if you have the power to pass into the regions of the heavens and the earth, then do so; but you will not penetrate into them except by my authority.'"

It was reported by him (may God bless and protect him): "The reader of *al-Raḥmān* and *al-Wāqiᶜah* and *al-Ḥadīd* is called in the realm of heaven 'a Paradise dweller.'" Authenticated from *Manafi' al-Qur'an*.

Sūrat al-Wāqiᶜah Sūra 56

'Abd Allah ibn Mas'ud (may God be pleased with him) said: "I heard the messenger of God (may God bless and protect him) say: 'Whoever reads *Sūrat al-Wāqiᶜah* every night will never be stricken by poverty and whoever reads it early every morning will never fear impoverishment.'"

One of the *Ṣāliḥin* (pious men) said: "If it is read for a dead person, he will be relieved of his sins; if read for a sick person, he will be made comfortable. If written and worn by a woman undergoing child-birth, she will safely deliver the child by the grace of God the Exalted One. It is effective on everything to which it is attached."

He said: "Whoever copies it and reads it frequently in the morning and at night while in a ritually clean state will neither be hungry nor thirsty; even if he reads it only once no hardship, fear, or poverty will befall him. Whoever feels pain in the liver and wears a copy of it will recover. Its benefits are great and its reward is enormous." Authenticated from *Manafi' al-Qur'an.*

Sūrat al-Mujādilah Sūra 58

He (may God bless and protect him) said: "Whoever reads *Sūrat al-Mujādilah* will be placed under the protection of God the Exalted One on the Day of Judgment. If it is read for a sick person, that person will sleep peacefully. Whoever continues to read it night and day will be preserved from every calamity. If it is read for an item which is stored somewhere else, it will be safe until it is taken out of that place. If it is written down and thrown into stored grain, it will remove anything that can spoil it." This was authenticated; see *Manafi' al-Qur'an.*

Sūrat al-Ḥāshr Sūra 59

There is nothing in existence--neither paradise, hell-fire, the throne of majesty, the seat of

creeping animals, mountains, the sun, the moon, nor angels - that will not pray for and seek forgiveness on behalf of anyone who reads *Sūrat al-Ḥāshr.*[219] If he who reads it should die on that very day, then he will die a martyr.

Hujjat al-Islam Abu Hamid Muhammad al-Ghazali (may God be pleased with him) said: "Whoever reads *al-Ḥāshr* is protected in his religious and temporal life."

Some experts say that the end of *al-Ḥāshr* is a remedy for every form of sickness except death itself. This is authenticated from *Manafi' al-Qur'an.*

Sūrat al-Jumᶜa Sūra 62

It was reported by the Prophet (may God bless and protect him): "Whoever reads *Sūrat al-Jumᶜa* will be granted forgiveness for sins up to the number of those who attend the Friday congregational prayer. Anyone who persists in reading it shall be safe from the whispers of Satan and shall be forgiven for everything he did on that particular night." According to the statement of God the Exalted One: "That is the grace of God which He grants to whomever He wishes. The grace of God is great." Whoever engraves this verse on a shell and throws it into his coffers will be blessed, and will be protected from all harm. Authenticated from *Madarik.*[220]

Sūrat al-Mulk Sūra 67

He (may God bless and protect him) said: "One *sūra* of the Qur'an which has thirty verses shall act on behalf of a man until he is forgiven for his sins, and that *sūra* is *Sūratu_Tabaraka 'lladhi."* It was reported by Ibn Mas'ud (may God be pleased with him): "Learn *Sūrat al-Mulk* for it prevents one from suffering in the tomb and from Munkar and Nakīr, and it eases the onset of death."[221]

Sūrat al-Qalam Sūra 68

He (may God bless and protect him) said: "To whomever reads *Sūratu Nun wa-al-Qalam* God will grant the reward of those whose conduct was good. And if it is copied down and hung

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[219]Additional information from Alhaji Sheikh Ahmed Lemu, personal communication, September 1994.

[220]Possibly Madarik al-Tanzil of alNasafi (Dr. Uthman Bugaje, personal communication, 28 February 1996).

[221]Two *sūras* of the Qur'an start with "*Tabaraka*" but it is a common reference to *sūra* 67 (Dr. Uthman Bugaje, personal communication, 28 February 1996).

God will grant the reward of those whose conduct was good. And if it is copied down and hung on someone whose teeth hurt, then his pain will subside by permission of God, the Exalted One." Authenticated from *Manafi' al-Qur'an.*

Sūrat al-Haqqah Sūra 69

He (may God bless and protect him) said: "Whoever reads *Sūrat al-Haqqa* will be judged leniently by God. If it is worn by a pregnant woman, then she will be protected from all ailments."

Sūrat al-Maᶜārij Sūra 70

It was related by the Prophet (may God bless and protect him) that: "To whomever reads *Sūrat al-Maᶜārij,* God will give the reward of 'those who are trustworthy and honor their pledge' and 'those who are constant in their prayer'. Whoever reads it at night will be safe from ritual impurity and from bad dreams and frightening visions."

Sūrat Nūḥ Sūra 71

It was related by Ubayy ibn Ka'b (may God be pleased with him) that the Prophet (may God bless and protect him) said: "Whoever reads *Sūrat Nūḥ* will be counted among the believers who benefitted from the prayer of Noah (peace be upon him)."

"Whoever perseveres in reading it will not die until he has seen his place in Paradise. Whoever reads it and then seeks to fulfill one of his needs will easily do so."

"Whoever reads this *sūra* will be rescued from his prison. If he is sad and depressed, his sadness and depression will cease. Whoever reads it on a journey will travel smoothly and will be safe from enemies. Whoever reads it when in debt will have his debt offset by God; whoever reads it when destitute will have his hardship end. Whoever meets a tyrant will be safe from his wickedness and his needs will be seen to. Authenticated from *Manafi' al-Qur'an."*

Sūrat al-Jinn Sūra 72

It was related by the Prophet (may God bless and protect him): "Whoever reads *Sūrat al-Jinn* and then frees a slave will be rewarded according to the number of jinns who believed Muhammad (may God bless and protect him) and the number of jinns who did not believe him (may God bless and protect him)."

"If it is read somewhere, then the demons there will be disturbed by its reading. If a captive reads it, then God will open the door of escape for him and he will be protected until he

returns to his people."

"Whoever reads it on his way to the ruler will be safeguarded from the ruler's tyranny. If it is read on behalf of something which is stored away, it will be preserved by the grace of God. If it is read by someone who is locked up, his escape will be made easy." Authenticated from *Manafi' al-Qur'an.*

<u>*Sūrat al-Muzammil*</u> *Sūra* 73

It was related by the Prophet (may God bless and protect him) that whoever reads *Sūrat al-Muzammil* will be protected from any distressful situation in this world and in the hereafter. Anyone who persists in reading it will see the Prophet (may God bless and protect him) and can ask of him anything he wishes.

<u>*Sūrat al-Qiyāmah*</u> *Sūra* 75

It was related by the Prophet (may God bless and protect him): "Whoever reads *Sūrat al-Qiyāmah* will be resurrected with a glowing face. By reading it, hearts are humbled and are endowed with security and affection. Anyone who reads it will have no fear of demons. If one reads it in the daytime, one will be protected throughout the night and vice versa."

"Whoever wants to fill his heart with humility and fear of his Lord, let him read it. Anyone who does read it will be protected from rulers and tyrants. Whoever reads it at night will be protected from evil spirits and demons." Authenticated from *Manafi' al-Qur'an.*

<u>*Sūratu Hal Ata 'ala Al-Insan*</u> *Sūra* 76

It was related by Abu Ubayy ibn Ka'b (may God be pleased with him) that "whoever reads *Sūratu Hal Ata 'ala al-Insan* will have a reward of Paradise and silk from God."

"Whoever reads it will have peace of mind and heart. And if he is unable to read it, then he should have it copied, rub it off into water, and drink it."

"Whoever persists in reading it will have self-confidence, and words of wisdom will emanate from his mouth." Authenticated from *Manafi' al-Qur'an.*

<u>*Sūrat al-Mursalāt*</u> *Sūra* 77

The messenger of God (may God bless and protect him) said: "Whoever reads *Sūrat al-Mursalāt* will be free from polytheism. If it is written on a new earthenware utensil which is then ground up, sieved, and drunk with rain water by a sick person, the person will get well."

"Whoever hangs it on someone who has boils will cause the boils to vanish. Whoever is in litigation will have mastery over and will be stronger than the one suing him."

"Whoever copies it and wears it will have a stronger argument, so that he can defeat his enemy and subdue his adversary."

"If someone who breaks out in pimples and boils writes it on a piece of paper and attaches it to himself, then he will be cured of them." Authenticated from *Manafi' al-Qur'an.*

Sūratu 'amma yatasa'alun Sūra 78[222]

The Messenger of God (may God bless and protect him) said: "Anyone who reads *Sūratu 'amma yatasa'alun* will be given a cold drink by God on Resurrection Day. Anyone who reads it because he wants to stay awake all night will be able to stay awake all night."

If you read it for someone who is travelling at night, it will guard him from every night-time marauder and protect him from all harmful things.

Whoever ties a copy of it to his forearm and goes with it to see a ruler whom he dreads will be safe from the ruler's evil.

Sūrat al-Nāziʿat Sūra 79

It was related by the Prophet (may God bless and protect him): "The sultan will honor and satisfy the needs of whomever reads *Sūrat al-Nāziʿat* while entering his presence. He will also be protected from his injustice."

"And whoever reads it while receiving the enemy will be protected from his mischief and he will pay him no heed."

"And whoever reads it in a frightening situation will not be affected by his fear of that place."

Sūrat ʿAbasa Sūra 80

It was related by the Prophet (may God bless and protect him): "Whoever reads *Sūratu ʿAbasa* will come forth on the Day of Resurrection with a smiling, cheerful face."

"Whoever writes it on a piece of paper and carries it with him will see nothing except good things on any path that he follows and will be guarded from any negative consequences of his

[222]Irregular; *sūra* 78 is *al-Nabāʾ*.

route."

<u>*Sūrat al-Takwīr*</u> *Sūra* 81

He (may God bless and protect him) said: "When God spreads out His scroll, He will prevent anyone who reads *Sūrat al-Takwīr* from being disgraced. Let he who enjoys the anticipation of Resurrection Day read it too. Whoever reads it when rain is falling will be granted forgiveness according to the total number of raindrops that fall. Whoever reads it in a house where a buried charm cannot be located will be inspired to find it by God the Exalted One; no harm will befall him and its spell will be rendered ineffective on the one for whom it was intended."

"Whoever reads it for an ailing eye will have the eye's vision sharpened, and its swelling and discharge will cease."[223] Authenticated from *Madarik.*

<u>*Sūrat al-Mutaffifīn*</u> *Sūra* 83

He (may God bless and protect him) said: "To whomever reads *Sūrat al-Muṭaffifīn*, God will offer the sealed nectar. If it is read for something which is stored away, it will protect that item against damage by insects."

<u>*Sūrat al-Burūj*</u> *Sūra* 85

It was related by the Prophet (may God bless and protect him): "Whoever reads *Sūrat al-Burūj* will be given the reward of one who stands on 'Arafat. Its special characteristic: when hung on a weaned child, it makes the weaning process easier to bear."

"Anyone who reads it while on his bed will be under God's protection until the next morning."

"God encompasses them from behind"[224], "If you read this verse at the door of your house three times when you want to travel, then the house and everything in it--including the people, property, and money--will be protected from all calamities. If it is read for a child, he will be guarded from all harmful things." Authenticated from *Manafi' al-Qur'an.*

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[223]This refers to ophthalmia.

[224]Qur'an 85:20. A footnote, (No. 6065 Abdullahi Yusuf's translation) says; "God encompasses everything. But the wicked will find themselves defeated not only in conditions that they foresee, but from all sorts of unexpected directions, perhaps from behind them."

Sūrat al-Ṭāriq *Sūra* 86

God will guard anyone who reads *Sūrat al-Ṭāriq* from his enemy, and He will shield him from his adversaries. He will also credit him with ten good deeds for every star in the sky.

Its special property: If it is read over a medicine to be ingested, then a person will be made safe from any side effect and it will be effective by the grace of God. And if someone cleans a wound with its water, the wound will not re-open. Whoever fears bad dreams should read it at bed-time as far as the words "he would have no power or might" so that he would not have nightmares.

Sūratu Sabbih ʿIsma Rabbika al-Aʿlā *Sūra* 87

It was related by the Prophet (may God bless and protect him): "Whoever reads *Sūratu Sabbih ʿIsma Rabbika al-Aʿlā* when he wakes up will earn the rewards of three pilgrimages."

He (may God bless and protect him) used to repeat "Praise the names of God the Most High", "Say O disbelievers" and "Say, He is God, the only One," as well as the *Mu'awwidhatayn*.

Its special property: If read on behalf of a deaf ear, it will put an end to its deafness. If read for hemorrhoids, then they will go away. It is a source of protection against the evil eye and it is an effective antidote to any harm.

Sūrat al-Ghāshīyyah *Sūra* 88

It was related by Ubayy ibn Ka'b (may God be pleased with him) that the messenger of God (may God bless and protect him) said:

"Whoever reads *Sūrat al-Ghāshīyyah* will be judged lightly by God on the Day of Judgment."

Its special property: Whoever reads it over anything to be eaten will be insured against any harm from the food. Whoever reads it for pain will be relieved."

Sūrat al-Fajr *Sūra* 89

Whoever reads *Sūrat al-Fajr* during the first ten nights of the month will be forgiven by God. It will be a light on Resurrection Day for whomever reads it on the other days of the month.

Whoever reads it at night on the eleventh day of the month will be free from fear until sunrise. Whoever reads it a hundred times during the night and then has sexual relations with his wife will be blessed with a boy who will be a delight to his heart.

Some say that the ten nights are the nights of *Dhū ʾl-Ḥijja*, others say the first ten of *al-*

Muḥarram, and still others claim the last ten of *Ramaḍān*.[225] Authenticated from *Manafi' al-Qur'an.*

Sūratu La Uqsimu bi-Hadha al-Balad Sūra 90

It was related by Ubayy ibn Ka'b (may God be pleased with him) regarding the Prophet (may God bless and protect him) that he said:

"Whoever reads *Sūratu la Uqsimu bi-Hadha al-Balad* will be granted protection from God's anger on Resurrection Day."

Its special property: If hung on a child at birth, the child will be protected from any evils and from colic pain.

And if the child is made to take a sniff of its water, he will have sound nostrils, be free from colds and grow up in good health.

Sūrat al-Shams Sūra 91

It was reported by the Prophet (may God bless and protect him): "Whoever reads *Sūrat al-Shams wa Ḍuḥāha* will be free from any fear."

Sūrat al-Layl Sūra 92

It was reported by Ubayy ibn Ka'b (may God be pleased with him) that the Prophet of God (may God bless and protect him) said:

"God will reward whomever reads *Sūratu wa al-layl idha yaghsha* until he is satisfied. He will safeguard him from poverty, make life easy for him, protect him from evil, and grant him contentment, acceptance, and security."

Its special property: Whoever reads it once on the night of the fifteenth day of the month will see no hateful things in his dreams and will sleep peacefully.

It can be read into the ears of an unconscious person or an epileptic.

It is beneficial to someone who has a chronic fever. If he drinks its water, he will be cured by permission of God the Exalted One.

Sūrat al-Ḍuḥā Sūra 93

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[225]The 12th, 1st and 9th months of the Muslim calendar. They do not equate with any of the months of the Gregorian calendar.

He (may God bless and protect him) said:

"Whoever reads *Sūrat al-Ḍuḥā* will earn the same reward as someone who visits Mina and 'Arafat. If it is read over the name of one who has been away for a long time, he will return home. If it is recited in regard to an object whose owner has forgotten its location, then the owner will remember it. Similarly, whoever forgets something and continuously recites *Sūrat al-Ḍuḥā* will recollect what he has forgotten. And whoever loses something and recites it seven times will, if God so wishes, find it."

Sūratu Iqra' bi-Ism Rabbika *Sūra* 96

It was reported by Abu Hurayra that the Prophet (may God bless and protect him) said:

"For whomever reads *Sūratu Iqra bi-Ism Rabbika,* it is as if he read *al-Mufassal.* What God has prepared for him in Paradise is beyond what any writer has ever described."

Its special property: Whoever reads it while setting out on a journey will be protected against any evil until he returns to his family, by permission of God. He will be safe from the dangers of water and from the fear of water.

Sūrat al-Qadr *Sūra* 97

He (may God bless and protect him) said:

"Whoever reads *Sūrat al-Qadr* one hundred times will have God put the most important of His names into his head so that he can pray for whatever he desires and have his needs fulfilled."

"Whoever reads it one thousand times on a Friday will not die until he sees Muhammad (may God bless and protect him) in his sleep."

He said: "Do you wish that God would place a dam like that of Ya'juj and Ma'juj between you and the devil?" They said: "Yes." He said: "Recite: 'We revealed it on Laylat al-Qadr' until the end, three times after the sunset prayer and the daybreak prayer but before you stand up. Then you should say: 'O Almighty God, relieve me of all my griefs and anxieties.'"[226]

Sūrat Lam Yakun *Sūra* 98[227]

The Prophet (may God bless and protect him) said regarding it: "If the people were to

[226]Tha last part of *sūra* 97 here contains a gloss for *Sūras* 95-96.

[227]Irregular form of *sūra* 98, *al-Bayyinah.*

realize the importance of *Sūrat Lam Yakun*, then they would offer up their family and their wealth in order to learn it, and no hypocrite or doubting worshipper would read it. And as soon as a worshipper finished reciting it at night, God would send angels to protect him in his religious and worldly affairs and they would pray on his behalf for forgiveness and mercy. If he recited it in the daytime, he would receive as a reward the equivalent of daytime's illumination and nighttime's darkness combined."

Sūrat Idha al-Zalzala *Sūra* 99

The messenger of God (may God bless and protect him) said:

"*Sūrat Idha Zalzala* is equal to half of the Qur'an. Say: 'He is God, the only One'; that is equal to one-third of the Qur'an."

"And say: 'O you Unbelievers'; that is equal to one-fourth of the Qur'an."

"Whoever constantly recites *Sūratu Idha Zalzala* in most of his prayers will have one of the treasures of this world and of the hereafter opened up to him and in place of that he will be given an exalted position in Paradise."

Sūrat al-ᶜĀdiyāt *Sūra* 100

He (may God bless and protect him) said: "For whomever reads *Sūrat al-ᶜĀdiyāt*, it will be as if he has read half of the Qur'an."

Its special property: Whoever copies it and carries it on his person will be free from whatever may be frightening him.

God will make it easy for whomever recites it to obtain his sustenance. His fears and anxieties will be allayed, and his hunger and thirst will cease. And if someone who is burdened with debt recites it, then God the Exalted One will relieve him of that debt.

Sūrat al-Qāriᶜah *Sūra* 101

Its merit:

He (may God bless and protect him) said: "On Resurrection Day, God the Exalted One will weigh the scales in favor of whomever reads *Sūrat al-Qāriᶜah*."

Its special property: If worn by someone who is out of work and whose source of sustenance is uncertain, it will benefit him. And whoever reads it will come under God's shelter.

<u>*Sūrat al-Hakun al-Takāthur*</u> *Sūra* 102

It was reported by Asma' bint 'Amis[228] that the Prophet of God (may God bless and protect him) said:

"God will pardon whomever reads *Sūrat al-Hakun al-Takāthur*, and He will not call him to account for his sins due to the favors which He has bestowed upon him in this world."

Its special property: If read following the afternoon prayer it will be effective against headaches and migraines, by God's permission.

Whoever reads it while rain is falling will earn God's forgiveness. Whoever reads it during the afternoon prayer and at sunset will come under God's protection until sunset the following day.

<u>*Sūrat al-ʿAṣr*</u> *Sūra* 103

He (may God bless and protect him) said:

"God will put a seal of patience on whomever reads *Sūrat al-ʿAṣr*, and he will be reckoned among those whose claim to reward is recognized on the Day of Judgment."

Its special property: If read on something before it is hidden, it will be safe from any interference. Whoever recites it seven times while rain is falling will earn for himself an inestimable treasure.

<u>*Sūrat al-Humazah*</u> *Sūra* 104

He (may God bless and protect him) said:

"Whoever reads *Sūrat al-Humazah* will not be the subject of ridicule. If it is read for someone who is afflicted by the evil eye, he will be cured by God's permission. Whoever recites it frequently during extra prayer sessions will have his wealth and sustenance increased."

<u>*Sūrat Li-'ilafi Quraysh*</u> *Sūra* 105[229]

It was reported by Ubayy ibn Ka'b (may God be pleased with him) that the Messenger of God (may God bless and protect him) said: "Whoever reads *Sūrat Li-'ilafi Quraysh* will be secure from all frightening things."

Its special property: If recited over a piece of food, it will serve as a cure for all ailments.

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[228] A lady named as a Companion of the Prophet, perhaps the daughter of Abubakar, the Prophet's Companion.

[229] This is an amalgam of *sūras* 105 and 106, *al-Fīl* and *al-Quraysh*.

Shaykh Abu al-Hasan said: "As for *Sūrat Li-'ilafi Quraysh*, whoever reads it is protected against indigestion, nausea, and pain."

Sūrat Ara'ayta Sūra 107[230]

Whoever reads *Sūrat Ara'ayta* will be forgiven. Its special property: Anyone who reads it one hundred times after the evening prayer will be protected by God until daybreak.

Sūrat al-Kawthar Sūra 108

The Messenger of God (may God bless and protect him) said: "God will allow whomever reads *Sūratu Inna A'tainaka al-Kawthar* to drink from the rivers of Paradise."

Its special property: He who reads it at night one thousand times, then blesses the Prophet (may God bless and protect him) one thousand times, and then sleeps, will see the Prophet (may God bless and protect him) in his dreams.

And for anyone who copies it and wears it, it will serve as an amulet and a source of protection and support against enemies. No harmful thing will befall him as long as he wears it.

It was stated in *al-Mu'awwidhatayni* that nothing is as effective as this *sūra* in seeking God's protection. Also, it was reported by Ibrahim ibn Adham that it was said to him: "Why do we pray without being answered?" He replied, "Because He called you and you failed to respond."

Then God the Exalted One said: "He grants the requests of those who believe and who do righteous deeds, and He supplies them with provisions from His abundance." That is, when they pray to him, he answers them and supplies them with more than they have requested.

Members of the community of the Prophet (may God bless and protect him) asked:

"Is our Lord close at hand so that we can whisper to Him, or far away so that we have to shout to Him?" Then it was revealed:

"I am close at hand to answer the entreaties of the supplicant if he beseeches Me, so let them heed Me and believe in Me, and perhaps they will be guided aright."

Ahmad Ẓarruq said in his *Qawa'id*: "The characteristics found in sayings, deeds, and

[230]Irregular form of *sūra* 107, *al-Māʿūn*.

precious things are unchanging. The greatest qualities of all are those of the *adhkar,*[231] for there is no human deed more effective in escaping God's wrath than the recounting of the *dhikr*[232] of God. God has placed *adhkar* in relation to the usefulness of all material things that concern Him, such as kneaded dough and liquids." And he goes on to say: "the natural yearning of the soul for wholesome things which have religious merit is legitimate. Hence the legitimacy of the desire for performing *adhkar* and *ᶜibādāt* [233] on behalf of worldly matters. This includes such things as the reading of *Sūrat al-Wāqiᶜa* for warding off poverty; saying the *basmala*[234], which is an unfailing protection for anything on which it is invoked, both on earth and in heaven; saying "He is all-hearing and all-knowing" for warding off sudden calamities; reciting "I take refuge from the evil of His creatures in God's perfect words" for warding off injury from poisonous things and for protection in the home, and other such *adkhar*--for warding off sorrow and getting rid of debts, for achieving certain things such as wealth or safe travel and the like. An explanation for this is that if the *adhkar* achieve the desired result, then that would be a reason for liking them. In turn, that would lead to a love for the one who enabled this (and the one to whom their root and branches are traced) and this leads to the love of God."

"If it does not bring about the desired result, it will nonetheless engender a feeling of graciousness, not less than that which the soul experiences by invocation of the True One. Entry into this state of grace is, naturally, possible and easy."

"This is the principle on which Abu al-'Abbas al-Buni and others of his line of thought base their conclusions in connection with *dhikr al-asmā'*[235]and its special qualities. Otherwise, the principle would be that stated by our uncle, Shaykh 'Abdullah ibn Muhammad ibn Fudi (may God

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[231] *adhkar (*Ar.) - sufi prayers.

[232] *dhikr* (Ar.) - sufi prayers, *zikkiri* (H.); *dhikr al-asmā'* - recitation of the 99 names of God.

[233] *ᶜibādāt* (Ar.) - acts of devotion.

[234] The *basmala* (Ar.) refers to the whole phrase, "*bismillahi al-rahman al-rahim*", and is what is meant here.

[235] The ninety-nine most beautiful names of God.

have mercy upon him) in his book *Diyā' al-qawā ᶜid wa nathr fawā'id li-ahl al-màqāsid.*[236] Namely, "as a matter of respect, *al-adhkar* and *ᶜibādāt* should not be used merely for attaining worldly objectives, though God knows best."

Poem for the end of Work 17

I composed my book in the fortress of my Shaikh
The one called Bello, my bosom friend, my brother
Generous, he was proclaimed a Khalifah
Heir to the Reformer, Shaikh of Shaikhs
Oh my soul, weep over our bereavement of him!
I am, nonetheless, satisfied by the blessings from him
Praise be to my Lord who has bestowed upon me
Abundant kindness and favors
May Allah compensate us for the loss of goodness
On the honor of the Prophet and his sacredness
May the blessing of Allah and the purest peace
Rest upon the best of mankind, and His Mercy,
Also on his Descendants, his Companions and following generation
And Followers of the Followers of his *Sunna.*
In coded figures. Five and fifty years
Plus one thousand and two hundred of the Hijra,
It was completed on Tuesday, three
Days remaining in the month of *Sha'ban* toward its end.[237]

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[236]Dated 1243: 1827-1828.

[237]3 November 1839.

Work 18

Elegy for Buhari

Sonnore Buhari

1840/1841 - 1256

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction

This work is a commemoration of the life of Asma'u's brother, Muhammad al-Bukhari, known as Buhari b. Shehu, who probably became mortally ill two months before Bello's death in 1837 (see v. 9). In the poem Asma'u also grieves for five of Buhari's siblings who had died (v.20) and prays for Caliph Atiƙu's victory over centers of resistance (v.25). Buhari was born circa 1782 at Degel, a son of the Shehu. His mother was Aisha who came from a long line of scholars; "her father was a saintly person and so was her grandfather", (Muhammad Bello, *Kitāb al-naṣīḥah*, f. 49). Buhari was known as an "intelligent and a valorous warrior in the cause of Islam" (Junaidu, *ʿArf al-Raiḥān*, Chptr 4). He campaigned in Talata Mafara, Katsina, Yawuri and Kotonkoro where he fought a fiercely contested battle at Ibetu alongside his cousin Muhammad b. Abdullahi. Buhari also fought with the same cousin and two of his brothers, Bello and Atiƙu, at Kalambaina in 1818. He lived in a fortified camp (*ribāṭ*) at Tambawal: his daughter married Asma'u and Gidado's son Ahmad; their son, named Muhammad Bukhari, like his grandfather, grew up at Tambawal. In 1886 the grandson of the Buhari who is the subject of this work became Waziri of Sokoto, and was there in 1903 when the British took over. His own son is Waziri Junaidu, who records that Buhari b. Shehu, who died in 1837, wrote an elegy for Abdullahi ɗan Fodiyo, his uncle. Fourteen of his works were said to have been at the Shahuci School library in Kano in the 1960s (Last 1967:80).

Related texts

None.

Significant Features

In this straightforward elegy, as in other of her works, Asma'u lists the Shehu with famous sufi saints ("Shehu Degel", v. 27).

Elegy for Buhari

1 I submit to the will of God who exercises power over mortals.
I ask for forgiveness.
2 I have lost my brother who truly loved me and wished me well.
My God I accept.
3 What has happened: You alone can help me to recover.
4 I remember how Buhari was a vital support of Islam.
Oh God on You I rely.
5 He was a brave warrior; an excellent scholar, generous and patient:
he looked after the family, a very light to mankind.
6 Nothing detrimental was ever said about what he did or said.
He had the excellent character of the Shehu.
7 (Obscure text)
8 He benefitted his people in their religious and worldly affairs
and always in a proper manner.
9 He was ill for two years and seven months:
his suffering earning him Heavenly reward.
10 He benefitted his kinsmen on both sides of his family,
maternal and paternal.
11 He was very pious, and never tired of saying his prayer beads.
12 Oh God forgive and have mercy on him, Your mercy is limitless.
13 May light shine in his tomb and may he be rewarded
for all his good works.
14 Give him comfort on the Day of Resurrection
and may his good deeds outweigh his bad.
15 May he be redeemed by the Prophet who exceeded all mortals.
Give him to drink the pure water of *Kausara*.
16 And take him to Paradise to live forever with the Prophet.
17 May he see the Almighty. Oh God receive my prayer for the sake

of the Prophet, for the Almighty is generous.

18 Carry him gently to be unified with all Muslims,
for the sake of the Prophet.

19 I am prostrated with grief; Buhari's death has overcome me
and my sorrow will not go away.

20 Sambo, Bello, Hassan, Habsatu, Faɗima Mo'Inna[238]
all were close to our hearts, and have gone.

21 What can requite grief of the heart? Nothing,
We only learn from the experience.

22 We thank God for those who are still alive and pray
that they may live, for God is bountiful.

23 May God give a long life to Atiƙu,[239] for the sake of the Prophet.

24 May He make ready all Muslims that Islam will crush unbelief,
and the *Sunna* be triumphant.

25 May he hasten to destroy Maradi, Anka, Zamfara, Tsibiri and Zauma.[240]
Oh God I make my prayer to You.

26 For the sake of the Prophet who exceeds all mortals,
the leader of the Saints of God.

27 And Badawi, Rufai and Dasuki. Also Shehu Degel
may God be with them.[241]

28 May blessings fall on the Relatives, Companions and
Followers of the Prophet, disciples of the *Sunna*.

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[238]Sambo - Buhari's elder full brother (mother, Aisha): Bello - Muhammad Bello (mother, Hauwa): Hassan - Asma'u's twin brother (mother, Maimuna): Habsatu - Asma'u's full elder sister (mother Maimuna): Faɗima Mo'Inna - Bello's full sister (mother, Hauwa): All were children of the Shehu.

[239]Abubakar Atiƙu, Caliph 1837-42.

[240]See map six.

[241]See list of names, glossary.

29 In the year of the Hijra 1256.

Work 19

In Praise of Ahmada

Kiran Ahmada

1839/1840 - 1255

Language of original: Hausa

Source: Waziri Junaidu

A note on the translation

Professor Mervyn Hiskett kindly gave Jean Boyd permission to use his English translation of this work when preparing her collection. What appears below is a new English translation prepared by Boyd and Mack, which is similar to Hiskett's. In translating, we referred to Hiskett's version, which the reader is urged to consult (Hiskett 1975: 44-48). Note that in his version he shows that between verses 25 and 26 and 34 and 35, some verses are missing. These are, in this version, vv. 26-28, 38-39.

Introduction

This poem in praise of the Prophet Muhammad is a panegyric in the genre known in Arabic as *madīh*. Asma'u's uncle, Abdullahi, also composed a poem in praise of the Prophet in Hausa; the copy we have seen is undated but as he died in 1828, his obviously predated hers. There were of course poems written in the other main indigenous language of the area, Fulfulde, notably *Ma'ama'are*, (In Praise of the Prophet) written by the Shehu in 1805 and translated into Hausa by Isa, Asma'u's brother, in 1864[242]. These works contributed much towards the process of cultural Islamization, through the introduction of Muslim themes into the conceptual word of the Hausas and the adoption of the Prophet and his companions as heroes. This is "the stuff that feeds the Islam of the ordinary people in the market place and the village squares" (Hiskett 1975:.58). It is still very popular with women in villages around Sokoto.

Related Texts

By the 13th century panegyrics of the Prophet had become established in a formal mold.

[242] Hiskett translates *Ma'ama'are* as The Beacon. The translation as In Praise of the Prophet is preferred by Furniss (1993), and is used here instead of Hiskett's.

Hiskett remarks that it was long associated with Islamic mysticism: "...the appearance of the literary cult of Prophetic panegyric in a Muslim community probably indicates that it has received sufism" (1975: 43). Asma'u's sources probably included the thirteenth century works ***Burda*** by al Būsīrī and *al-ᶜIshrīniyyāt* by al Fāzāzī, *al-Qasa'id al-witriyya* of al-Lakhmī, and *Simt al-hudā* by al Tawzarī, all of which are commonly known in throughout West Africa. That these works influenced Asma'u is evident in her emulation of their imagery and phraseology (Hiskett 1975: 43-44, 48-50).

Significant Features

The second line of each verse of this work in Hausa ends in the rhyme "*da* ", being the end syllable of either "Muhammad" ("*Muhammada* ") or "Ahmad" ("*Ahmada* "). While the rhyme scheme could be maintained by the substitution of various other words ending in "*da* ", the effect of the repetition of Muhammad and Ahmada is the creation of a mantra focused on the Prophet.[243]

As Hiskett points out, this work is technically, as well as culturally, interesting since it represents the Arabic *madīh* genre of the Mamluk period. Yet it is written in Hausa, not Arabic. Replete with references typical of the style (such as the Prophet's ascension to heaven), it is in seven parts, characteristic of the *madīh* genre:

vv.1-7	The initial doxology and Prophetic honorific common to Islamic literary works;
vv. 8-19	The recital of the physical and moral excellences of the Prophet;
vv. 20-37	The enumeration of the evidentiary miracles of the Prophet;
vv. 38-50	The Islamic eschatological sequences that enable the poet to celebrate Muhammad as the savior of the community;
vv. 51-52	A prayer for union in Paradise with the venerated personalities of Islam;
vv. 53-55	The final doxology and Prophetic honorific;
vv. 56	Pious punning chronogram. (See Hiskett 1975: 48)

The miracles Asma'u recounts are those cited by the Mamluk period authors cited above, which testifies to her familiarity with their works. That all of these points are treated in a poem written in Hausa, instead of in Arabic indicates the author's intention that a standard of the Muslim

[243]For a discussion of the Prophet's name see Schimmel 1994: 121.

literary tradition be made available to non-Arabic speaking Muslims; "it is reasonable to conclude that Islam is no longer the preserve of an intellectual elite but has made a significant impact upon the common culture" (Hiskett 1975: 51).

In Praise of Ahmada

1 Let us thank the everlasting God
Praise be to the King who created Muhammad.
2 Let us for ever invoke blessings and peace
Upon the Prophet who excels all others, Ahmada.
3 Accept the song of praise I shall sing
Accept, oh people, let us praise Ahmada.
4 God has enjoined us to praise him
Let us make firm our intention to praise Muhammad.
5 That we might obtain light and radiance of heart
And be cleansed by praising the Finest One.
6 We beg forgiveness from God who is instant in His Generosity,
May he give it to us because of the rank of Ahmada.
7 We pray for pardon that He might forgive us
The Munificent King, for the sake of Ahmada.
8 The best of the best he excels every other in rank
God himself who said that He has raised Ahmada above all others.[244]
9 The heavens are limitless, but they do not reach
As high as the glory of Muhammad.

[244] "And raised high the esteem / (In which) thou (art held)" Qur'an 94: 4.

10 The glory of the firmament seems diminished [245] when compared to
The glory of our Prophet Muhammad.
11 His light exceeds the light of the full moon[246]
There is no light like the light of Muhammad.
12 As for bravery, no warrior has ever matched the courage shown by Ahmada.
13 Musk and myrrh [247]do not equal
The perfume emitted by the body of Muhammad.[248]
14 As for his beauty and physique, he surpassed all
For nowhere is there the like of Muhammad.
15 There has never been created a man like him
And none will ever be created like Ahmada.
16 As for his wisdom,[249] there is none like him
Cheerful and smiling was Muhammad.[250]
17 He was never angry. Only sin caused his righteous anger.[251]

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[245]The Hausa reads, *Al'arshi ya komo* ***tharahu*** *ga ɗaukaka. Tharahu* (Ar.) means "his grave", or, if it were *taraahu* (Ar.), "You see him". In either case the translation presents difficulties (Anwar Hobrom, personal communication, October 1994). The reference may be to the story of the *mir'aj*, "the ascension", which tells how Muhammad was transported up through the seven heavens and presented before the throne of God. An alternative meaning of "firmament" (*alarshi*, H), is "throne of God".

[246]The Hausa reads, *Haskensa ya fi wata na arba'ata ashara. Arba'ata* is a Hausarized version of the Arabic number four, *while ashara* is a symbol for ten or a multiple of ten. Therefore, the reference is to the fourteenth day of the month (the translation Hiskett uses), the middle, or the period of the full moon. Compare this verse with v.8 of Asma'u's Elegy for Abdullahi, (Work 4), where she compares the Shehu with the sun, Abdullahi with the moon.

[247]Musk and camphor (*Almiski har kafur*, H.): camphor as we know it now is not the same. What is meant here is perfume scented woods and resins from Arabia, usually mixed in potpourri.

[248]The perfume emitted from the body of the holy is said to be very sweet, the sweetness being a sign of spirituality.

[249]*Halki-mu* (Ar.), literally, wiseman, doctor (Anwar Hobrom, personal communication, October 1994).

[250]Compare vv.16,17,18 to Asma'u's description of her brother Bello in Work 38, vv.14,15,16.

[251]See also Elegy for Bello Work 13 v. 13.

18 When he was angry he resisted all attempts
To persuade him to overlook the offence; only repentance would suffice Ahmada.
19 He showed great forbearance towards everyone.
Like the rain cloud in the rainy season was the generosity of Muhammad.
20 God enabled him to perform miracles:
The Qur'an is evidence enough of the wonderful powers of Muhammad.
21 The dying of the Persian fire is another example
As is the river of Sawa which dried up because of Ahmada.
22 And the house of Khusrau crumbled until, of the Magian priests,
One had his dream, and they knew fear of Ahmada. [252]
23 On the thirteenth day the moon split in two[253]
As recorded by al-Bukhari and al-Tirmidhi[254] in their accounts of Muhammad.
24 It was he who uttered and explained the words of the Qur'an
It was a great miracle of the Best of Mankind, Ahmada.
25 On this day the sky bowed down in afternoon prayer
Because Ali sought help from Muhammad.
26 Asma'u[255] the daughter of Abubakar had true understanding of him.
Compare him with a lion, the Prophet Muhammad.
27 The very trees and rocks pray for peace
Upon our Prophet who exceeds everyone, Ahmada.

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[252] Verses 21-22 refer to the well-known story of the collapse of the Persian king Khusrau's palace, the extinguishing of the temple fire of the Zoroastrians, and the drying up of the River Sawa, all of which are said to have occurred at the birth of Muhammad.

[253] See Qur'an 54: 1 "The Hour (of Judgment)/Is nigh and the moon is cleft asunder." There are several interpretations of this passage.

[254] The well known early 9th century traditionalists.

[255] Asma took food to the Prophet when he was a fugitive in hiding: Asma'u Fodiyo was named after her. See discussion of Asma'u's name in this volume's Introduction. "Asma'u" in the Hausa (and therefore here, albeit erroneously) indicates an intentional connection between the seventh century Asma and the nineteenth century Asma'u.

28 They prostrate before him so that their creator will see.
Good news, exceedingly good news, he has recognized Muhammad.[256]
29 He it was who was mounted on al-Buraqa[257] on a journey to heaven
No other has ascended save the Best of Mankind, Ahmada.
30 He stroked the goat of Umm Mabad and straightway
On account of his miraculous powers, she gave milk, Ahmada.
31 He caused clouds to make a shade for the camel
When she brought a complaint to the Prophet Ahmada.
32 The horse of Surāka,[258] because of a miracle, seemed rooted
In the hard rock: all for the high rank of Ahmada.
33 The words of the lizard,[259] in God's name, are proof of the miraculous powers
And so is the gazelle,[260] for the sake of the Best of Mankind, Ahmada.
34 "A dove laid an egg,"[261] he said and explained
This was one of his miracles, our Prophet Muhammad.
35 He gave Ukasha[262] a stick which was transformed
Into a dagger there in battle, our Prophet Muhammad.
36 This was witnessed by the angels:

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[256]In the Hausa this is *Bushara bahira ya gani ga Muhammad* (Mohammad Nur, personal communication, March 1994) understands the referent (*ya*) to be Ali, mentioned in v. 25; he was the youngest to convert to Islam, and is recognized for this.

[257]The winged horse which carried Muhammad to heaven on his nocturnal visit, 621 A.D..

[258]Surāka, a horseman, met Muhammad and his companions on the road during the flight to Medina. Seeing that he was outnumbered, the horseman asked that they not attack him, for which favor he would keep secret his having met them on the road. Thus, Muhammad's passage was not revealed to those who sought him.

[259]All those consulted were unable to find a reference to this.

[260]All those consulted were unable to find a reference to this.

[261]During his flight from Mecca to Madina the Prophet took refuge in a cave. His pursuers were then deceived into thinking it deserted by seeing a dove's nest containing eggs in the entrance.

[262]Ukasha was one of the Prophet's Companions (Mohammad Nur, personal communication, 28 March 1994).

Proof of the miracles, Best of Mankind, Ahmada.

37 The small remainder of water left after his ablutions
Was ample for the beasts as well as the army[263] of Ahmada.

38 Likewise the Qurayshi, when they were starving[264]
During the final battle in Mecca, for Ahmada.

39 And the dried well of Hudaibiya[265]
Where water appeared after arrows struck it, for the sake of Ahmada.

40 The large tree stump wept and sighed[266]
Because it was separated from Ahmada, another miracle.

41 You know they are numerous, uncountable
And Halima[267] saw many of them[268], Ahmada.

42 God alone knows them all, the One, the All-knowing
The King who caused the Prophet Ahmada to excel over all others.

43 Oh Lord, we pray for delivery from the world
For the sake of his rank, the Best of Mankind, Ahmada.

44 Likewise, Oh my Lord, for an easy death

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[263] All those consulted were unable to find a specific reference to this, but the allusion to Muhammad's finding water in the desert is clear. See also fn. at v. 39.

[264] All those consulted were unable to find a reference to starvation, but the term *Fatahu* in the Hausa must refere to the final confrontation with the Quraysh (*fat'h*, Ar.) In which Muhammad was victorious.

[265] On the way to Mecca, Muhammad and his followers were thirsty. Coming to the wells of Hudaibiya, they were told there was no longer water in them. Muhammad scraped the ground with an arrow and water bubbled up (Muir 1923: 356n, and Mohammad Nur, personal communication, 28 March 1994). Compare with The Battle of Gawakuke , Work 38, vv.33-38.

[266] Mohammad Nur affirms that "There are trees at the wells" and they too would have genuflected to the miraculous powers of Muhammad (personal communication, 28 March 1994).

[267] Halīma, of the Banū Saᶜād, was Muhammad's wet nurse when his mother died. It is not clear why her name is introduced at this point; perhaps there was **another** Halima.

[268] That is, she saw many of his miracles. In noting this, Asma'u allows for parallels to be drawn with her own role in the jihad, witnessing the miracles attributed to the Shehu and Bello.

For the sake of the majesty of our Prophet Muhammad.
45 And ease in answering Nakiri and Munkari[269]
For the sake of the Best of Mankind, the Messenger Muhammad.
46 Oh Lord we pray for comfort in the grave
For the sake of the Best of Mankind, our Prophet Muhammad.
47 Oh Lord, we pray for salvation in the Hereafter
On the Day of the Resurrection, for the sake of the Best of Mankind, Muhammad.
48 Concerning the weighing on the scales
May the good deeds prevail,for the sake of the Best of Mankind, Ahmada.
49 And the receiving of the paper.[270] God, King, Our Lord
May it be given to us in the right hand for the sake of Ahmada.
50 Oh Lord, cause us to enter into the salvation of the Prophet
For the sake of his rank, the Best of Mankind, Ahmada.
51 Oh My Lord, may we safely cross the bridge over Hell[271]
For the sake of the majesty of our Prophet Muhammad.
52 Oh My Lord, give us to drink of the waters of *al-Kausara*[272]
The lake of the best of mankind, our Prophet Muhammad.
53 Oh My Lord, save us from the fire on the Last Day and take us
To the place of peace, Paradise, for the sake of Ahmada.
54 Oh My Lord, on that Day may we see the face of the Prophet
For the sake of his rank, the best of mankind, Ahmada.
55 Oh My Lord, may we behold Thy Presence, the Presence of
The King of the Day of Judgment, for the sake of our Prophet Muhammad.

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[269]These are the two angels every person meets in the grave. A person must answer their questions properly to be admitted to paradise. See *Munkar* and *Nakīr* in Glossary.

[270]Comfort in the grave, the weighing of the scales, and the receiving of the paper all refer to the examination and evaluation process that goes on after one's death, while still in the grave, to determine one's ultimate destination.

[271]Crossing the bridge over Hell is just one of the many tasks to be accomplished on the way to Paradise.

[272]*Kawthar* is a pool outside the gates of heaven for the refreshment of those who wait to enter.

Works 20/51

The Journey

Filitago / Wakar Gewaye

1839/1840 - 1255; 1865/1866 - 1282

Languages of original: Fulfulde/Hausa

Source of text: Waziri Junaidu

Note on Translation

This translation is based on Fulfulde and Hausa texts of the work from the library of Waziri Junaidu, and an English version by Aisha Ahmed (1981). The spirit of the work has been accommodated through attention to all versions, and also a close scrutiny of *Infāq al-Maisūr* by Asma'u's brother Bello.

The first version of this work was composed in Fulfulde by Nana Asma'u. Her brother Isa translated it into Hausa after her death as a tribute to her. Nevertheless it is well known in Hausa and Nana Asma'u is popularly considered to be the author. Another scholar, Abdulkadir, translated it into Arabic with the title *Mausūfat al-Sūdān*.[273] The English translation given here has three sources:

(1) the Fulfulde *ajami* version (Text A) from Waziri's library (i.e. by Asma'u);

(2) the Hausa *ajami* version (Text B), also from Waziri's library (i.e. by Isa);

(3) the English version by Aisha Ahmed (1981) which was made by using a Hausa roman version (Text C) which is also found in Bello Sa'id (1973). The ultimate source of Text C is not known. Texts A and B were rendered into Hausa roman by Alƙali Sidi Sayuɗi and Muhammadu Magaji respectively, in Sokoto. Major differences in verse order between the Fulfulde and Hausa versions are discussed below in the Significant Features section. In the appendix we have provided both the Fulfulde *ajami* (Work 20) and the Hausa transliterated *ajami* form (Work 51). The reader is welcome to examine these against the English translation, which represents our attempt to retain the intentions of the work through consideration of all versions.

[273]See also note to Introduction to Work 22/50, and note at v. 81 there.

Introduction

This carefully organized work reflects Asma'u's character, which Sarkin Kudu, son of Sultan Abubakar III, and Caliph Muhammad Bello's great, great grandson, describes as "very neat and orderly". It is terse, accurate and intended to be committed to memory, thus serving as a reference point for the others. Asma'u's work provides an essential context in which to fit points that are central to important narrative works of the period, like *Tazyīn al-waraqāt* (Abdullahi, 1813) and *Infāq al-Maisūr* (Bello, 1812), for while *Tazyīn al-waraqāt* contains reflective poems as well as those describing events, *Infāq al-Maisūr* is in prose and lengthy.

The title presents an interesting problem in translation: the meaning of Asma'u's Fulfulde title (*Filitago*) is from *filitoo*, to surround, and the Hausa (*Gewaye*) means "around". But "Making the Rounds" is an inappropriate title, even though its poetic quality might approach the original. This is the story of the Shehu's campaigns and journeys promotes, as those activities did, reformed Islam. The latter surrounds, or embraces, all who accept it, which perspective echoes that of the implications of the Fulfulde and Hausa terms described above. On the other hand, (for an English-speaking audience), this is an account of a spiritual endeavor, which is often described in terms of a metaphysical journey. For this reason the English title here is called simply The Journey.

This work is patterned on classical *sīra* literature, an example of which is seen in Yearning for the Prophet (Work 60). *Sīra* works recount events in the life of the Prophet, and each such work is conveniently divided into chapters, as discussed below. In this poem Asma'u seeks to root her own work in orthodoxy, not for her own aggrandizement, but to solidify the credibility of the Shehu's mission. Her audience would have been familiar with (or just learning about) the major chapters in the life of the Prophet. Her creation of this work, in which obvious parallels are drawn between the Shehu's and the Prophet's lives, was a brilliant means of establishing the Shehu's historicity in the lifetime of those who had known him.

Jean Boyd has visited most of the places cited in this work. When translating *Infāq al-maisūr* with Alƙali Sidi Sayuɗi in Sokoto, during the years 1972-74, they travelled to the places

being discussed in the work to have a better sense of its history. [274]

Related Texts:

Mausūfat al-Sūdān by Asma'u's nephew Abdulkadir b. Mustafa is an (unpublished) Arabic version of "The Journey".

Significant Features:

In the process of copying manuscripts and translating from one script to another (Arabic script to roman alphabet), and one language to another (Fulfulde to Hausa), poems often are altered, albeit inadvertently. It is useful to compare existing versions of this work to illuminate the point. For instance, in comparing a version that appeared in Aisha Ahmed's 1981 dissertation with the Hausa roman version from which this English translation was made, we found several differences. Although the two were the same (i.e. same verses in the same position) up to verse 107, there were some variations between her version (Text C) and our Text B that bear noting. Four verses in Ahmed's version (11, 68, 102, 117) were missing altogether from ours. (These verses are inserted here in footnotes at the appropriate place for purposes of comparison.) Ahmed's copy's verse 35 was in verse 40 position in ours. Ahmed's copy's verses 70 and 80 appeared in reversed order in ours.

Other than the differences described above, the two works are the same until the reader reaches our verse 107, at which point the order of verses is significantly altered when the two works are compared, as indicated here:

Boyd/Mack verse order Hausa (Text B)		Aisha Ahmed verse order Hausa (Text C)	Boyd/Mack verse order Hausa (Text B)		Aisha Ahmed verse order Hausa (Text C)
107	=	110	121	=	121
108	=	111	122	=	120

[274]In Gobir they had to go on horseback, elsewhere by land rover. Boyd also travelled from Kirare to Alƙalawa on horse over several days, the route travelled by the Shehu's forces in 1804, and mentioned in vv.39-50. The point of departure was Goronyo (formerly Kirare), the destination Sabon Birni (formerly Alƙalawa). In this volume, references reading "*Infakul Maisuri* 1812" refer to this circa 1970s Hausa translation of Bello's 1812 Arabic work.

109	=	112	123	=	127
110	=	113	124	=	128
111	=	114	125	=	129
112	=	115	126	=	130
113	=	116	127	=	131
114	=	118	128	=	132
115	=	119	129	=	133
116	=	124	130	=	134
117	=	122	131	=	135
118	=	123	132	=	136
119	=	125	133	=	137
120	=	126	134	=	138

The Journey

Chapter I - Doxology: The Shehu's Preaching Life

Born 1754

Began preaching circa 1774

1 Let us thank God, The Almighty, for His generosity.
It suffices us, brethren, let us praise him.

2 Let us invoke His blessing and God's peace upon our Prophet,
His Family, Companions, and all his Followers.

3 Now I am going to explain the practice of the Shehu
For you to hear what was done in his time.

4 Usman ɗan Fodiyo [275], Shehu - the Almighty God
Gave him to us here in Hausaland through His mercy.

5 He brought the True Believers out of ignorance, dispelled the darkness, and made
Everything clear for us with His light.

[275] For an explanation of the various forms of the Shehu's name (Sheikh Uthman ibn Fodiye, Usumanu Fodiyo etc.) see note on orthography, and glossary of names.

6 You should know that he called people to Islam in Degel[276]
And also at Dauran[277] and there at Faru[278], through his zeal.
7 He turned northwards[279], proselytizing
Until all the people answered his call.
8 He returned home to Degel and then went
On to the Niger, always giving his sermons.[280]
9 The Muslim community accepted his call everywhere,
Those of the east and west, because of his high standing.
10 He overthrew non-Islamic customs and

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[276]The Shehu was not born at Degel but lived there until 1804, the time of the beginning of the jihad. Degel is, 13° 17' N, 5° 15' E unmarked on the 1:100,000 1969 sheet 10 except as Gidan Filani. The Shehu's father (Fodiyo) is buried at Degel. Around the Shehu's house at Degel prior to the jihad there lived: his brother Abdullahi; Mustafa, the scholar, who married the Shehu's eldest daughter, Hadiza; and the mother of Abdulkadir, who translated this work, among others. Also around him was Umaru Alƙammu, who was the Shehu's friend. Umaru's daughter, ʿAysha, married Bello. So from her earliest days Asma'u was surrounded by the people she later wrote about. The Shehu began calling people to Islam circa 1774, (see *Tazyīn al-waraqāt*, 1813: f. 85), "The start of his affair was in calling the people to religion which was about 1188 (1774) and this is about forty years ago."

[277]Often mistranslated as Daura (East of Katsina), Dauran is located 12° 43' N and 6° 43' E. (Map Sheet 10, Federal Surveys Nigeria 1969 ref. 3000/265/11-69.)

[278]Faru is 12° 45' N, °6 15' E. The Shehu is said to have stayed at Zamfara (i.e. Dauran and Faru) from 1201/1206 (1786/1791.) After this he won five concessions from Sarkin Gobir Bawa Jan Gwarzo. "From 1789 when he was thirty-six years old until the outbreak of the jihad in 1804, the Shehu experienced a number of visions in which he believed he came face to face with the Prophet Muhammad and with Abd al-Qadir al-Jilani, the twelfth century founder of the *Qādiriyya* order" (Hiskett 1973: 63). Asma'u was born within this period, in 1793, when his visions were very intense.

[279]"He returned again and went to the North." Degel was northwards from Faru. He went to Degel before setting off for the Niger. "After his return from Faru he continued to tour, going beyond Kebbi as far as Illo across the Niger..." (Last 1967: 10)

[280]Even, for example, in Illo; "among honorary members of the [Illo] Council, were *kirikasa*, high priest of an earlier fertility cult, and *baperu*, the priest of the ancient Illoji cult" (Illo District Notebook, [Colonial Papers], Sokoto History Bureau 93/10/29).

Established the Muslim Law. Let us follow his path.[281]

Chapter II - Preparation for War[282] **1800-1804**

11 He said men should take up their bows and quivers[283]
As well as swords: you hear his command.

12 He said, "Make ready the horses, and firm up your intention.
To prepare for the jihad."

13 He sent messages to all the major towns[284],
Calling everybody who would listen to him.

14 He said, "Show by your dress who you are and what you intend.[285]
Make up your minds what to do, and be prepared."

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[281]In Aisha Ahmed's English translation there follows this verse: " May God glorify his deeds always / As well as the Muslims who helped him."

[282]In this section Asma'u has omitted an account of the events which actually triggered the jihad, which were as follows:

1800 Chief of Gobir Nafata issues decrees aimed at limiting the Shehu's activities. A prominent scholar, Abdulsalam, living in Gobir ostentatiously moved his home southwards to Gimbana (near Jega). The result was increased tension between Gobir and the Shehu.

1801 The Chief of Gobir died, to be succeeded by an impetuous Yunfa

1802 The Shehu wrote *Masā'il muhimma* referred to in verses 11-12

Writing of his brother, the Shehu, Abdullahi, said, "he began to incite them to arms saying to them 'verily to make ready weapons is a *Sunna*'", *Tazyin al-waraqāt*, 1813: 105. At this point Abdullahi also translated into Arabic the Shehu's famous Fulfulde poem *al-Qādiriyya* in honor of the sufi saint (*al-Qādiriyya* ia incorporated in Abdullahi's *Tazyīn al-waraqāt*) . Asma'u herself frequently mentioned the name of the same saint, and also others including women, for which see Sufi Women, Work 11 ,v. 57.

[283]In the interest of self-defense; see Work 22/50 vv. 14-15, and Qur'an 59:11.

[284]See Yearning for the Prophet, Work 60, v. 192. The Shehu was following the actions of the Prophet.

[285]It was appropriate Muslim practice (*Sunna*) to wear a turban and a wide waist band. The turban showed whose side one was on, while the band gave support when riding long distances, held robes in place, and signalled that the riders had girded themselves for action. The Hausa word for the band is *ɗamara* , which can be translated as cummerbund, although this word is unsatisfactory in the setting of the poem. (The root word for both *ɗamara* and cummerbund is *kamar*, the Persian for waist.) The wearing of the turban and wide waist band was a visual message of their fervor.

Chapter III - The Shehu's Move to Gudu - Tabkin Kwatto [286]

15 Aliyu Jeɗo went there to Gudu[287] with
Mahmud Gurdam where they prepared a camp for the Shehu.
16 Then Agali[288] came,
He carried the Shehu's things, and his books.
17 On the twelfth day of the month of *Zulƙida* **12 *Zulƙida* 1218**
Our Shehu made his Hijra; **21 February 1804**
18 On Thursday he took the road to Kwaren Geza,
To Demba, and Kalmalo; one after the other.
19 At Farkaji he slept, and at Ruwawuri,
At Gudu God gave him lodging, him and his people.

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[286] Asma'u has omitted the journey made by the Shehu and Abdullahi to Gobir and to the capital Alƙalawa when they were the victims of a failed assassination attempt (1803). This was followed by a murderous attack on Gimbana by the Gobirawa who returned home via Degel with their captives whereupon some of our community went out and seized the slaves that the Gobirawa had captured. Then the Shehu was ordered to leave with only his family. The Shehu said they would all leave together and make a Hijra, i.e. a proper organized withdrawal.

[287] This takes up the story when Aliyu Jeɗo was sent to Gudu with Mahmud Gurdam to make ready a refuge. Gudu is 13° 33' N 4 degrees 52' E, marked only as "Masalaci" on the Sokwoi sheet 2 1:100,000 1969 (see ref. at v. 6). Aliyu Jeɗo's home was at Ayame, Mahmud Gurdam's at Gurdam. Both were close by. "Home" meant the center for grazing quasi-nomadic activities. The area is exceedingly barren-very different from the relatively lush valley where Degel was situated. Aliyu Jeɗo was appointed War Commander. He married the Shehu's daughter Faɗima about whom Asma'u wrote an elegy. She was the full sister of Muhammad Bello.

[288] Agali was a teacher from Azben (desert fringe area) and a follower of the Shehu, who called on his brothers in Azben to come and help the Shehu make his Hijra and protect him from what they thought his enemies might do. Agali's daughter Fatima married Bello. Traditionally Agali's camels carried the Shehu's books, and according to tradition the departure was delayed to allow Hadiza, the Shehu's eldest daughter, to give birth to Abdulkadir (later well known historian, author of *Rauḍāt al-afkār* and translator of Asma'u's work including this one) (Waziri Junaidu, personal communication, circa 1974). Asma'u was aged 11 at the time. The route described followed the river valley northwards to Kalmalo where there is a lake, then turned west to Ruwawuri, a watering place, then south to Gudu. Why did they not travel as the crow flies - why make a huge inverted horseshoe shaped route ? It was the dry season and the hills separating the two watered areas are desert - too difficult to cross with a large party encumbered with newborn infants, etc.

20 There was a *faru* tree there[289], it was his meeting place;
Beneath it fealty was sworn to him,[290]
21 The Shehu, by all including his relatives[291]
Everyone resolved to support him.
22 Our Shehu appointed his chief officers,[292]
Making Ɗan Jeɗo the army commander.[293]
23 He appointed a chief judge and also a law enforcer,[294]
He appointed them to uphold the Laws.[295]
24 Kebbi cooperated in helping the Shehu;

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[289]For an illustration of the leaf of the *faru* (H.) tree, see Boyd 1989: 13. The botanical name is Odina Acida, or possibly the very similar Odina Bartere (*Farun mutane*); "its habitat is the granite country where it grows in large quantities on the places up in the rocky hills, stunted species flourishing on almost bare rock with the roots on the smallest cracks. The branches are very flexible and can be bent almost double without snapping. It is called *Farun mutane* as against *Faru doya* of Odina Bateri because it is used for food and medicine. Uses: the fruits (dense clusters...purplish black resembling cherries...ripen in June...crop often prolific) are eaten fresh. The bark is boiled in water and the infusion taken as a medicine for stomach troubles." (Lely 1925: 84).

[290]Fealty - the significance is that by choosing a leader the community had replaced the "chief" under whom they had been living. So the "Chief of Gobir" was replaced by the "Chief of Musulmi" to whom all Muslims, everywhere, owed allegiance.

[291]"The first to pay homage to him was his brother" (Bello 1812: 25).

[292]The Shehu believed the new Muslim Jama'a should be organised according to classical Abbasid concepts of the state, which included the appointment of state officials with clearly defined roles. Two books of particular interest in this connection are: *Diyā' al-hukkām* by Abdullahi Fodiyo, in which he devotes two thirds of this 120 page book to the work of officials and the laws of administration, and *al-Ghaith al-wabl fi sīrat al-imām al-ʿadl*, by Muhammad Bello, which relies heavily on *Sirā al-mulūk* by al-Turtūshī (1058-1126.)

[293]Ɗan Jeɗo was also known as Aliyu Jeɗo, mentioned above.

[294]The Chief Judge was Muhammad Sambo and the *Wālī al-shurṭa* (law enforcer) was al-Hussain.

[295]These appointments and the faru tree are not discussed in Bello's *Infāq al-maisūr* or in Abdullahi's *Tazyīn al-waraqāt*. They are Nana Asma'u's own contributions.

Moyijo came, he and his kinfolk.[296]

25 Mamman Yiɗi Ladan Kalyero,[297] he also

Helped in the jihad at the time when he paid homage.

26 The Shehu fought five battles[298]

At Gudu, all victories due to his blessedness.

27 Yunfa gathered men from everywhere,[299]

To Gudu they came, where he attacked in anger.

28 There Yunfa was driven away,[300] and all his army

His horses and their armor were captured when he ran away.

29 As well as the royal drums, umbrella, and other paraphernalia

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[296]This is Muhammadu Moyijo, a Fulani ancestor of twentieth century Nigeria's President Shehu Shagari, was a scholar from Yabo, on the fringe of Kebbi itself, which was then centred at Birnin Kebbi. Considering that Birnin Kebbi was always hostile to the Shehu and his campaign, Moyijo's aid here was critical; he brought livestock for the Muslim side. Moyijo's descendants still live in the area, and the architecturally fine house he lived in, built of a material similar to adobe, was still in use in 1984.

[297]Ladan Kalyero, the circumstances of his help are no longer known.

[298]In his poem *"Munasaba"* the Shehu described the opening of the Prophet Muhammad's jihad: "He made FIVE raids without the enemy drawing close to his camp/And I too made FIVE raids which hurt the enemy"(v.14).

[299]Yunfa, the Chief of Gobir, sought the aid of Haɓe (non-Muslim) chiefs. He (and his allies) marched down the Rima Valley from Alƙalawa (his capital) and struck out for Gudu. The Shehu's forces, warned by deserters from the Gobir army, waited in readiness while Bello and Abdullahi took up a forward position on a rocky knoll. "Whenever we saw the dust devils coming, we rushed to our positions." (Muhammad Bello, *Infakul Maisuri*, 1812: 25). The Gobirawa started to move on Gudu, but attacked some Fulani herdsmen en route, became distracted and in a heavy downfall of rain, pursued them. They spent the night in a position west of Gudu where they camped near a small lake called Kwatto. On understanding that the Gobirawa had changed direction, Abdullahi rushed to Gudu fearing he had been outflanked, only to find the Shehu and families safe and well. The text actually says "asleep" but when working on the poem with Alƙali Sidi Sayuɗi, in Sokoto, he remarked, "Would you be asleep if the enemy were close and your warriors absent?" The word "asleep" he said was meant to indicate the time, thereby emphasizing the physical resilience of Abdullahi, Bello, and the rest in pursuing their march through the night. He re-assembled the men and without pause set off for Kwatto, travelling 40 kms/24.8 miles in 24 hours on foot, where they surprised the Gobir army at daybreak.

[300]Yunfa was indeed driven away, barely escaping with his life;"Their army was scattered ... confused like young locusts .We slew them and collected all their wealth" (Abdullahi, *Tazyīn al-waraqāt*, 1813: 110, 112).

They were all taken to the Shehu as spoils of victory.

30 Together with his Yunfa's personal effects, his boots and sword,

Even his kolanuts were found and seized.[301]

31 At the battle of Kwato, the Haɓe [302] were in disarray. **21 June 1804**

They never returned again[303] to attack him at his open encampment.

Chapter IV - Move to Safety in Magabci [304]

32 He left there[305] and he slept at Maliba,

And at Gungune, Inname, and Galoje,

33 At Kaurogo and Ɗingyaɗi, Sifawa and Jareɗi,

Then at Magabaci, that was his route.

34 He sent a force to attack Ɓagarawa and Rikina[306]

As a result Manuri followed the truth with his people.

35 The "Sulluɓawa" and all of their relatives helped Shehu in his cause.

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[301] That is, Yunfa fled in such haste that he left behind not only the royal accoutrements (drum, umbrella), but also things of very personal nature, like his boots and his sword. - all tangible symbols of the royal office. It is Asma'u who lists the booty (horse armor, horses, drums, royal umbrella, slippers, sword, kolanuts) The sword is still in the possession of Sarkin Yaƙin Binji, the descendent of Aliyu Jeɗo.

[302] The non- Muslim Hausa.

[303] "They never returned again"; not to Gudu, but they did of course continue the war.

[304] Sarkin Gobir's forces regrouped at Cimmola (between Degel and Wurno) and Bello and Aliyu Jeɗo pushed them back to Kirare (near Goronyo)(Bello, *Infakul Maisuri*, 1812: 34). However there was no food at Gudu, not surprising in view of their isolated position and the time of year. So the Shehu decided to migrate to Moyijo's place and set off around 10 July 1804, arriving in Magabci in time for the harvest, about eight weeks later.

[305] "He left there" is a very stark kind of shorthand for what happened, considering that Asma'u, and all the families, and all their belongings were with them.

[306] Rikina and Ɓagarawa lay to the northeast of Magabci and posed a threat. A pre-emptive strike was made against Rikina: the Chief, Manuri, (Leader of the Sulluɓawa) was converted. The Sulluɓawa were a clan of the Fulani. Note that in verses 32-34 the transient encampments named are not shown on the map of the area, but lie between Gudu and Magabci.

Chapter V - The Journey into Gobir and the Battles There [307]

36 He left there and he camped at Sokoto[308] **7 October 1804**
First he conquered Raɓah [309].

37 Then Ɗangeɗa as well as Gudawa,
The people of Rima were dispersed because of his warning.

38 He started out and travelled via Gududu and
Maitaguwa and Huci.[310]

39 He camped at Makaɗa and Kirare,[311]
He fought wars because of his determination

40 In Gobir, and returned in good order[312]

---

[307] "When the harvest came, we gathered together and decided that we should return with our families to the borders of enemy country in order to find a way of making war on them." (Bello, *Infakul Maisuri*, 1812: 40). The invasion began about 17th October 1804.

[308] The Shehu did not settle in Sokoto. It was, at that time, a very small place of dyers and of no significance. As a city it was not founded until 1809 At nearby Raɓah was captured Ladi who became Bello's concubine and bore Aliyu who became Caliph after Atiƙu. Forays were made against Ɗangeɗa and Gudawa, and Sarkin Gobir made peace overtures through an envoy but the Shehu demanded to see Yunfa in person - and he refused to come.

[309] Raɓah is 13° 8' N, 50° 30' E.

[310] The Shehu invaded Gobir travelling along the main route which followed the River Rima upstream. The places mentioned in verse 38 and 39 lie between Sokoto and Kirare on the map.

[311] Kirare is 100 kms northeast of Magabci, close to Goronyo. The plan was to leave the families there in safety. Malam Agali joined them (he who took the Shehu's books from Gudu and had defended the Shehu by providing a northern shield - see note at v. 16) and a raiding party went off to see what Alƙalawa was like. On its return it was decided to mount an expedition against Alƙalawa where it met with powerful opposition. The Shehu's brother Abdullahi was wounded. Meanwhile the families, with whom the Shehu stayed, were being attacked at Kirare which is just across the river from Goronyo. The women and children were in an exceptionally perilous position.

[312] "In good order" - this was a time of endless skirmishing. Having reached Kirare, an in-depth penetration of Gobir never before attempted, the Shehu was harried from all directions.

There Mo'i[313] died, his man.

41 Mane was attacked, and there Mammadi.[314]
Found martyrdom as soon as he went there.

42 Mamman Tukur and Agali,[315] made their own hijra to join
The Shehu; a time of joy.

43 The countryside was pacified,
and Birnin Konni[316] feared him.

44 He left there and set out[317] for the East,
To the towns of Gobir, they deferred to him.

45 The king of Adar and Yunfa, the king of Gobir,
Allied together to fight him.[318]

46 There, they met Shehu at Tsuntsuwa,
Where God showed the people His might.[319]

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[313]Unknown.

[314]Mane - is near to Kirare (Bello, *Infakul Maisuri*, 1812:35). Mammadi is another "forgotten" warrior. At the time, Asma'u was 11 years old, and remembered these things.

[315]See above, note at v. 16. Agali held the Northern frontier 1804-5. His daughter married Bello, the Shehu's son.

[316]Birnin Konni feared him - this confirms his role. This is the only mention of Mamman Tukur with whom Asma'u had literary collaborations. He himself was from Konni. and made it his responsibility to see that it posed no additional threat.

[317]"He set out..." ; it was the Shehu's army that set forth.

[318]"We fought long and hard" (Bello, *Infakul Maisuri*, 1812: 43)

[319]For verses 46-49: From Alƙalawa Abdullahi returned to Kirare (because the families were being attacked) and it was decided to move the group up to the army (left at Alƙalawa). When Bello learned that the Shehu was at Tsuntsuwa, a few miles west of Alƙalawa, he joined them there. This is where they were attacked in strength. Bello says 2000 including 200 who knew the Qur'an by heart were killed, including *Imām* Muhammad Sambo, and Muh Sa'ad the standard bearer (Bello, *Infakul Maisuri*, 1812: 45).

47 The *Imām* Muhammad Sambo, Sa'ada and Riskuwa,[320]
Obtained martyrdom while helping him.
48 So also Zaidu and the son of Farouk,
Ladan as well as Nadumama, his teachers.
49 Many of the reciters of the Qur'an were killed,
And also the students among his community.
50 Then he camped at Baura,[321]
And raids were carried out with utmost zeal.

Chapter VI - Retreat to Safety in Zamfara

51 Then Shehu travelled towards Zamfara[322], **February 1805**
They made peace with him because they feared him.
52 The places that resisted the jihad were all destroyed
While he was in Remuwa,[323] he was victorious.
53 He left there and settled at Sabon Gari,
The Muslim community increased in love for him.
54 There Namoda[324] came,

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[320]These and the individuals cited in the following verse are unidentified except as being "*malamai manya-manya*" (H.), very important men.

[321]Baura was probably Baraya Zaki, very close to Alƙalawa. The most desperate battles were fought and the women and children were in a position of utmost danger. Muhammad Agali and the Shehu's brother Ali died here. At that time they were afraid, hungry, sick, and short of men. But they advanced closer to Alƙalawa camping at a barren and vulnerable spot called Jaru. Their condition was more perilous than ever and they were starving.

[322]"We were desperately hungry and it was essential to find food" (Bello, *Infakul Maisuri*, 1812: 45). For this reason the Shehu decided to move to Zamfara. They were pursued and Bello held the rear guard. They reached Zamfara (Sabon Gari) in February 1805. Remuwa is close to Sabon Gari (12° 20'N, 5° 70'E) which is south and west of Talata Mafara, in a then very remote place.

[323]Remuwa was known as Sabon Gari, next verse. See map three.

[324]Namoda was Muhammad Namoda, a leader of the Alibawa Fulani of Zamfara. Kaura Namoda, near Zurmi, is named after him.

He too helped the Shehu because he loved him.
55 From there the Shehu's younger brother, Abdullahi Bayero, led
A campaign against Kebbi[325] and he obtained victory. **13 April 1805**
56 Among the towns, he even captured Birnin Kebbi
And Hodi, Chief of Kebbi,[326] ran away.
57 Booty was obtained, even gold,
And much silver when he ran away.[327]
58 Well done Bayero; he helped
The Shehu greatly, in spreading his word.
59 Teaching and composing songs:[328] all of this
He did. Everyone knew how much he helped the Shehu.
60 As Aaron helped his brother Musa,
So Abdullahi helped his brother, the Shehu.[329]
61 The envious ones did not get the least chance of
Opposing the Shehu, because Bayero guarded him.
62 May God redeem Bayero, O Lord of
The Day of Resurrection, so that we may see him.
63 May God give him happiness because of the help
He gave to the Shehu, who was his senior brother.[330]
64 Then Umar of Dallaji was given

---

[325] Abdullahi named his army the "Army of Conquests". It took the walled city of Gummi en route to Birnin Kebbi. Birnin Kebbi was taken on April 13, 1805.

[326] Mohammad Hodi escaped with his men into the bush in which many died on account of the April heat.

[327] The legend is that the gold and silver was disposed of by Abdullahi - by throwing it into a well.

[328] Some of his songs are in Abdullahi's *Tazyīn al-waraqāt*, 1813.

[329] Qur'an, 20: 29-32 - "And give me a minister from my family, Aaron my brother; Add to my strength through him and make him share my task." See Work 22, v. 22.

[330] Verses 61-63 are a short elegy of Abdullahi, see also Elegy for Abdullahi (Work 4).

The flag to go to Katsina with the Shehu's word.[331]

65 Ɗan Alhaji[332] he also met; they all accepted

The message when they heard it, they knew it would lead to victory.

66 The people of the East all arose with firm intention[333]

Of helping the religious fight; Alwali ran off, defeated.[334]

67 Then they came to the city and the chief of Kano fled,

Destruction came upon Burumburum.

68 Mallam Jamo, Ɗan Zabuwa and Dahiru

Mallam Jabir,[335] all helped for his sake.

69 With Mallam Bakatsine they came in great numbers,

They helped, and they accepted his message.

Chapter VII - Advance on Gwandu - Battle of Alwasa

70 The Shehu left Sabon Gari, and he slept at Bukkuyum,

Bunƙasau, Sadawa, and Falam on his way.

71 And also Gazura Margai; he slept at Bagida,[336]

---

[331] At Sabon Gari the Shehu authorized the spreading of the jihad. Umaru Dallaji was sent by the Shehu to Katsina to find out what was happening in those parts (Bello, *Infakul Maisuri*, 1812: 60).

[332] Dan Alhaji (or Na Alhaji) was also a Katsina leader.

[333] In verses 66-68 Asma'u anticipates events which probably occurred around 1807. Alwali was last of his line as Sarkin Kano. He was killed at Burumburum. See v. 67.

[334] There follows in Aisha Ahmed's translation a verse not included in our Hausa roman script: "The people of Kano rose to help him, in truth/They helped and they accepted his warning."

[335] Fulani were settled in Kano territory. Mallam Jamo led the Sullubawa clan; ɗan Zabuwa the Daneji clan. Dahiru and Mallam Jabir were leaders of the Kano Fulani clans.

[336] Places vv. 70-71 lie between Sabon Gari and Gwandu.

Then on to Gwandu and the river Samu, that was his route.[337]

72 It was there that his friend that he loved died, [338]

When he was at Zauma they came with the news.

73 He was merciful, so the people knew him

He was completely trusted by the Shehu, his man.

74 Umaru of Alƙammu was the Shehu's friend,

The Muslim community knew it.

75 The grief at his death became so great that the Shehu

Preached a sermon to his people about his death.

76 At the end of the month of *Sha'aban* the Shehu entered Gwandu

He remained there through the month of *Ramaḍān* until the time of the *Id*. [339]

77 Then the Tuaregs gathered under Agunbulu[340]

He offered battle and he was defeated at Alwasa.

---

[337] Again faced with "the shortage of food and the increase in the number of raids made against us by the Zamfarawa" the Shehu decided to go to the area called Kebbi and moved, therefore, to Gwandu, stopping at various places en route. (Bello, _Infakul Maisuri_, 1812: 60).

[338] His friend Umaru Alƙammu, whose daughter Aisha was Asma'u's great friend. See v. 76.

[339] The Shehu had only three months in which to prepare for the arrival of the vast army led by the Tuareg leader: news of the approach must have been gleaned through the Shehu's allies among the Tuaregs, and also spies. Four raiding parties were sent out (Bello, _Infakul Maisuri_, 1812:60): Aliyu Jeɗo went to reconnoitre Alƙalawa, Bello went eastwards and took a fortified town called Jata, Aliyu Jeɗo went out again and unfortunately ambushed some friendly Tuaregs. Finally Muhammad Bello and Moyijo went to deal with Augi (near to Gwandu). While there they learned that Agunbulu was nearly at Alwassa. "Then we heard the news that the Gobirs, Tuaregs and Hausas had joined forces and were advancing on us" (Bello, _Infakul Maisuri_, 1812: 63). *Id* is a religious feast day, always marked with community prayers.

[340] The Chief of Adar, Tambari Agunbulu led a large camel mounted army of Tuaregs which linked with the army of Gobir. The Shehu's army made an unauthorized attack on a friendly village at Kwalɗi, and, in disarray they refused to obey Abdullahi and Bello (Abdullahi called them a "rabble of young hooligans"). At Alwassa the Shehu's army was defeated on a Saturday. By Thursday it had retreated to Gwandu itself. (Bello, _Infakul Maisuri_, 1812: 24). Abdullahi, together with Bello, rallied the army.

78 The community gave battle and Hammadi[341]
Obtained martyrdom shortly after his arrival there.
79 So the men fled,[342]
He alone remained, everybody knows of his valor.
80 Very brave young men were killed,
Zago, Duwa, and Mujeɗo, during that war.[343]
81 Then the army returned to Gwandu; Agunbulu
Was filled with fear and terror.
82 They beat the drums, boasting, saying,
That he was the greatest of men. Satan was deceiving him.
83 God, the Almighty King, overthrew him[344]

---

[341]In another work, Muhammad Bello described how he himself had ridden into battle saying "I am the son of Usumanu, the strength of his right arm," in defiance drawing attention to himself. (See *Infakul Maisuri*, The Battle of Alwasa, p. 67: "They came in among us and fought them. At the time I was saying 'I am the son of Usumanu, the strength of his right arm. I drive away the pagans who come after him, the upright son shields the honor of his father. Useless beyond a doubt is the man who is not dutiful to his father.'") He appears to have been consciously following the Prophet's example. See Yearning for the Prophet (Work 60), v.244, when the Prophet draws attention to himself in the same way. The Fulfulde *ajami* version has this verse immediately following: "His brother Abdullahi was a fearless warrior/ But many of the brave died." This then makes v.79 meaningful. Hammadi's identity is unknown.

[342]Abdullahi wrote, "When they saw the company of Tuareg they were thrown back and I was left in the rear calling out, "O return". (*Tazyīn al-waraqāt*, 1813: 119) The failure of his army to meet Abdullahi's standards of rectitude led Abdullahi to set off for Mecca. "I left the army ... and faced towards the East, towards the Chosen One." (*Tazyīn al-waraqāt*, 1813: 121) He reached Kano with five companions where he wrote *Diyā' al-hukkām* (A Light for Judges) before turning back to rejoin the Shehu. This parallels the sequence of events in the Battle of Uhud, as recounted in the Qur'an; "The misfortunes at Uhud are shown to be due to the indiscipline of some, the indecision and selfishness of others, and cowardice on the part of the Hypocrites, but no enemy can hurt God's cause" (Ali trans. p. 121). Abdullahi was 'alone', only metaphorically. He said with him were "my friends, and sons and brothers." (*Tazyīn al-waraqāt*, 1813: 119.)

[343]This verse precedes the previous verse in the Hausa *ajami* version of this work.

[344]"And the women added to it by stoning [enemies] - and leaving them exposed to the sun." (Abdullahi, *Tazyīn al-waraqāt*, 1813: 120) Asma'u may well have been a part of this; at least she witnessed it. There was a severe shortage of food (reported in Bello, *Infakul Maisuri*, 1812: 80) which added to the women's stress. Their anxiety found outlet in this remarkable action.

For the sake of the blessedness of the Shehu.

84 A testing time befell the Muslims,
It was a fever, the community begged the Shehu.[345]

85 To pray to God to give them health
So that they might escape from it, by His mercy.

86 Even the Shehu became ill and the people
Became frightened because they loved him.

Chapter VIII - Victory of Alƙalawa, Names of Emirs[346] **1806 - 1807**

87 Then God restored good health
To the Shehu, the father of Muslims.

88 The army he sent to Gobir
Was joined by every man of note.

89 After he had completed the preparations [347] **3 October 1808**
He captured Alƙalawa.[348]

90 Then Mallam Musa at Zaria
Was given the task of capturing it, which he did.

---

[345]The word used to describe this epidemic is "*aloba*", which means there were many deaths. Perhaps it was meningitis, but the word for this particular illness, *sankarau*, is not used (*aloba=annoba (Ar.)= al noba (Ar.)*= plague. Bargery 1934:33).

[346]After the Battle of Gwandu, Bello met with regional Fulani leaders at Birnin Gada (near Bungudu) and Sulaiman was appointed Emir of Kano. From the meeting at Birnin Gada, Bello went to 'Yandoto (near Gusau) with Sulaiman and took it.. Meanwhile Abdullahi and Aliyu Jeɗo were fighting far in the south and across the Niger, and Namoda was victorious over the Azbinawa at Papara near Zurmi. Bello also led expeditions into both Zamfara and Argungu in about 1807. About this time Asma'u was married to Giɗaɗo and lived in Salah near Gwandu.

[347]The Shehu was not there himself, but his army was. Asma'u is using metonymy here.

[348]Alƙalawa was taken 3 October 1808. Asma'u's account is short in the extreme. Folklore attributes to Asma'u a leading role in the taking of Alƙalawa. She is said to have thrown a burning brand to Bello (who was hundreds of miles away from her). He used the torch to set fire to Alƙalawa. This is perhaps the best known and most famous story about her, and is a matter of common knowledge wherever you go. Perhaps this account is so abbreviated here because it was so well known to her audience.

91 Borno was defeated and given to Zaki, and Maude to Ɗan Goni Mukhtari,[349]
The Shehu gave them both office because of the help they had given him.
92 Sulaiman was given the emirship of Kano,
Ishaq was given Daura.[350]
93 And Sambo, son of Ashafa who helped him,
He was given 'Yandoto in Zamfara as his portion.
94 When Bauci was captured it was Yakubu
To whom it was given by God because of his courage.
95 Also Adamawa was given to Buba Yaro;
Everyone was given his own share.
96 Larlimu as well as Digimsa[351],
Were given their share of territory to rule.
97 The Shehu divided responsibility (for the territories): the west to his brother;
The eastern part to Bello his son.
98 It was at Gwandu that the *Imām* Zangi[352] died,
and also Kwairanga.[353]

---

[349]Ibrahim Zaki was first Emir of Katagum (as it is now called) and Goni Mukhtar was first Emir of Misau (as it is now called). The word "*guddiri*" in the text is a mystery, but is probably a transliteration of "*kudaru*" (Ar.) (Palmer 1936: 260). The words means "fate" (John Hunwick, personal communication May 1994) but there is probably an historical reason, known to Asma'u and Bello, that this word was not translated.

[350]Vv. 93-97 there follows here a partial list of governors; for a full list see Last 1967: 54.

[351]Larlimu - probably Larmina who was given parts of western Bornu (Hogben and Kirk-Greene 1966: 485) Sambo Digimsa was a Fulani from Hadejia (op cit: 364).

[352]Imam Zangi - a scholar.

[353]Kwairanga: "Koiranga (a close friend) often acted as an intermediary in mystic encounters between the Shehu and Shaikh Abdulkadir Jelani, who had died hundreds of years previously" (Hiskett, 1973: 64 and Giɗaɗo, Raud al-jinān, 1840: f. 5).

Chapter IX - Sifawa, Sokoto, Death of the Shehu[354] **1810 - 1817**

99 The Shehu left there [Gwandu] and settled at Sifawa.
Opportunity and prosperity increased.[355]

100 Nupe, Songhai, Yorubaland and Borgu, all
There in the West, were in awe of him.

101 Victory was obtained in every quarter,
The Chief of Gwari was confronted at Illo.

102 When people heard the Shehu's call to religion they all came
From north, west, east, and south, for his sake.

103 He composed Tabban Hakika and,
"*Sitirajo*,"[356] in order to praise God's blessing to him.

104 Then he made preparation for his arrival in his town Sokoto,
He set out and came, his house was made ready.[357]

105 One Monday he came to Sokoto
And he spent two years there. **1815**

106 Then he passed on to the next world, in the month of *Jimada*[358] **3 *Jimada* 1232**
It was on the third of the month. **20 April 1817**

107 From the beginning of that year he was preaching,

---

[354]1810 marked the Shehu's move to Sifawa. Asma'u was already in Sokoto and her first child was probably born. Sifawa was a half day's ride from Sokoto. Abdullahi and Bello lived nearby, Bello in temporary accommodation at Takataku because his home was now in Sokoto.

[355]There follows a verse in Aisha Ahmed's translation that is missing in our Hausa roman: "Justice was maintained there, everywhere/Likewise the *Shari'a*, no one transgressed it."

[356]This was a great writing period: besides the Shehu's 1811 production of *Tabban Hakika* (which Asma'u translated in 1832 as Be Sure of God's Truth Work 6, Bello wrote *Infāq al-maisūr* in 1812, and the Shehu wrote the Fulfulde poem *"Sitirajo"* ("Praise to God for His Goodness").

[357]Shehu lived at Sifawa until 1815. The City of Sokoto was enlarged to contain the huge numbers of people wishing to accompany him.

[358]On 20 April 1817, when Asma'u was 24, the Shehu died aged 63.

All people knew what he meant.[359]

108 May God forgive him and reunite us
With him in paradise, we pray.

<u>Chapter X - About Bello's Reign</u>

109 Then things became very difficult,[360]
The community selected Bello, his son to succeed him[361].

110 At the house of Ɗan Ashafa, people went [362]
To pledge allegiance to Bello.

111 He organised a campaign in which Shehu Nuri[363]
Obtained martyrdom in battle.

112 Revolts became numerous even Abdulsalam[364]
At Kware, rebelled, together with his people.

113 Ɗan Jada as well as Namoda,[365]

---

[359]The Prophet had preached in his last months and the parallel here is clearly drawn. The Fulfulde version says he explained Islam to his people. The Hausa version says all with intelligence understood him.

[360]There was a strain in relationships between the Shehu's brother and the Shehu's son Bello when the latter was elected Caliph, and a general rebellion broke out led by the ousted Hausa chiefs.

[361]The community's selection of Bello was controversial. See Last 1967: 64.

[362]The election was done at the house of Sambo ɗan Ashafa who ruled Yandoto (v.93). "The first person to pay allegiance to Bello was his brother [in religion, i.e. co-religionist] Muhammad Sambo famed for his scholarship and ascetism." (Junaidu 1957: 25).

[363]Umaru Shehu Nuri, a scholar of distinction.

[364]In this verse, Abdulsalam returns to center stage. Before the jihad, he was attacked at Gimbana by the Gobirawa.(see foonote at the heading to Chapter II of this poem). At the end, settled at Kware, he was dissatisfied with his share-out and threw his lot in with the dissidents. An expedition was mounted against him. Abdusalam was wounded and died 3 days later at Bakura, which gave rise to puns and wry jokes because *kura* means hyena, which animal is often associated with greed; it was his greed that did him in.

[365]Dan Jada was the forefather of one of the leading families of Sokoto (Magajin Gari). Namoda fought in Zamfara and was killed there. It is said his head was sealed in a drum, for which insult there was retribution.

Were martyred.[366]

114 He fought the wars of Gobir and Zamfara
And Kebbi, and all other regions before him.

115 He was just and fair:
He brought about order through exhortation.

116 He shouldered the burdens of the peasantry,
Likewise, those of his kinsmen,[367] and the whole community.

117 He built cities and he fought battles,
So too he built mosques in his city.

118 He protected all the frontier posts,
The community was organised through his efforts.

119 He established law and preached, so that
The people should do as he admonished them.

120 He taught religion and Islamic law, as well as medicine,
And he introduced the reading of *ḥadīth* in the council chamber.

121 He bought horses for the jihad as well as
Shields and swords, dividing them among his kinsfolk.

122 Representatives were appointed to all places,
In his own city he ruled with justice.[368]

123 He sent men to the frontiers,
To live there - O listen to his foresight.

124 Some were stationed at Gandi and some were sent,

---

[366]There follows here a verse in Aisha Ahmed's translation that is missing from our Hausa roman (Appendix A): "Then Sudan [i.e. the unified region] started to disintegrate when Shehu died,/ But God gave Bello victory [to restore it]".

[367]Kinsmen in this context means co-religionists.

[368]The Fulfulde version, in Hausa translation, reads, "*mai horon a zamma lafiya na, duk inda anka fuskanta. Kuma ya raba masu zama ribaɗi, ya zamnasheshu..*" He warned people everywhere to live peacefully. He posted commanders to the frontier posts. See v.123.

To Burmi; Fodiyo [369] his son, went to Gobir.
125 Bello was ill for seven months
There in Wurno he died, in Rajab,[370] on a Thursday.[371] **Thursday, 25 *Rajab* 1253**
126 May God forgive him and may He reunite us with him,
In Paradise, we pray to him for His mercy.
127 People gathered and made up their minds,
Atiƙu succeeded Bello.
128 May God forgive the Shehu and also Bello,
And Atiƙu,[372] his children who were Caliphs.
129 May the Peace and blessings of God be forever
Upon our Prophet and his Followers.
130 I thank God and I have completed one hundred verses,
And you have heard this story.
131 I also add some thirty to praise My Lord the Almighty,
for His mercy.
132 Asma composed them in Fulfulde,
And Isa translated them into Hausa[373]
133 Rewards come from Allah my kinsmen
And He is All Powerful and fulfills desires.

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[369]Fodiyo was the son of Bello and Katambale, the daughter of the Gobir Chief, Yakubu. He was about 26 at the time. Another son, Ibrahim, was sent to Gandi (on the river Sokoto southeast of Raɓah). Burmi is in Tureta district. Other *ribāṭ* and their commanders were; Binji (Abul Hassan son of Aliyu Jeɗo), Marnona (Halilu son of Hassan, Asma'u's twin brother), Isa, the place, (Aliyu son of Bello), and Kware (Isa son of Shehu).

[370]*Rajab* = seventh month of the Islamic calendar.

[371]Bello died on 26 October 1837.

[372]Atiƙu, Bello's brother, was elected as leader. He ruled until 1842.

[373]The poem was translated two years after Asma'u's death by Isa her youngest brother, born posthumously to the Shehu. Verses 131-134 are his.

134 The chronogram of the hijra of our Prophet Muhammad
Shurafa'u [1282/1865] let us always thank Him for His generosity.

Work 21

Thanksgiving for Recovery

(Untitled)

1839 - 1235

Language of original: Arabic

Source of text: Bibliotheque Nationale, Paris

Translators: Sambo Junaidu and Heather Sharkey

Introduction

This poem is about thanksgiving offered upon Asma'u's recovery from a broken hand: it was discovered in Paris by John Hunwick and made available to Jean Boyd.

Related Texts:

There are no other known works of the period about recovery from illness. However, it is worth noting that a poem with such a topic exists, written by a famous woman sufi scholar, Rābe'ah al-'adawiya (Sufi Women, p. 15) who prayed all night for recovery from a broken wrist through supplication to God, followed by fasting.

Significant Features:

This is the only poem in which Nana Asma'u mentions her health. The English translation provided here below is by Heather Sharkey following Sambo Junaidu.

The date is a problem. If all the consonants for *Jalbu Shukrin* (Ar.) ("bring thanks") are given, their numerical equivalents the total is 1305, which might be the date the piece was copied. If it is to refer to the date of its composition, then it is clearly wrong, as Asma'u died in 1280. To reach the date given by Sambo Junaidu the consonants "k" and "n" would have to be omitted.

Thanksgiving for Recovery

The Opening Lines:

In the name of God the Beneficent the Merciful

God bless the noble Prophet and his family, his companions, and his sincere party.

This is a poem by Asma', daughter of the Shehu, Commander of the Faithful, 'Uthman ibn

Muhammad Fudi, God forgive him for all [his sins], by the glory of Muhammad the intercessor and mediator, Amen.

The Text: (based on Sambo Junaidu's translation)

1 I will always praise my Lord and thank him, for the health and recovery that he granted me.

2 I praise Him, for he saved me from my broken hand, making it free from flaw or blemish.

3 Suffice it to say that I am pleased with His verdict, and I look forward to honoring Him on the Day of Judgment.

4 May He relieve me of my sins through His mercy, forgive me my lapses, and wipe out my sins;

5 May He grant me sincere repentance through His kindness, and unite me with Shehu on Resurrection Day.

6 May He conceal any of my flaws through His favor, when the secrets of my behavior are revealed on the spot.

7 To the mercy of He who is so gracious and munificent, I make plaint for the relief of my distress.

8 By the glory of the Chosen Prophet, the Leader of Mankind, you are my hope - Oh my Lord, satisfy my needs!

9 May the peace and the blessing of God be upon him, as well as upon his Family and Companions - for they are the best of our community [374]-

10 - and upon the followers of the followers who stood on the right path, and upon all those who follow Islam from among the people of religion.

11 Thus say "*Jalbu shukrin*" as the symbol of the history of the Prophet's Hijra, So that

[374]Here is another repetition of the many "best of" references that occur throughout this corpus.

you may know when he arrived in Medina.[375]

The Closing Line:

Completed in praise of God and with the goodness of his assistance.

Works 22/ 50

The Story of the Shehu

Ko'iwi i' Shehu / Labaran Shehu

1841 - 1257/1258: 1864 - 1280/1281

Language of original: Fulfulde/Hausa

Source of Text: Photocopy from Bayero University, Kano/ Bello Sa'id (1973)

Introduction

This work, written first by Asma'u in Fulfulde and later translated into Hausa by Isa b. Shehu, details the life of the Shehu.[376] Verses 19-72 contain the names of the Shehu's brothers, sisters, wives, and children. Biographical details of his brother Abdullahi ɗan Fodiyo are given in verses 20-22 and of his son Bello in verses 73-80. Many of the names were capable of triggering memories, giving rise to discussions round the fires and places where women spun thread. While to the unknowing it was a tedious list of names, to the initiated it had talismatic properties.

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[375]Asma'u's use of *ramzi*, in which numerical value is given to Arabic letters, is common to the genre, but in transliteration, this signification presents problems. For instance, *Jalbu shukrin* (Ar.)= 1305 by this method: *ja*= 3; *l*=30; *b*=2; *sh*=1000; *k*=20; *r*=200;*n*=50; total is 1235, which is 1820 A.D. (Is this, therefore, her first poem ?) Or, if *n* is instead *r*, and attached to the following word, then *jalbu shukri* = 1305-50 (i.e. minus *n*)=1255=1839. Hiskett notes first, that numerical values cannot be given to letters once they have been transliterated into roman script, and second, that the numbering system used by the Hausa (with its origins in North Africa), gives different values to some letters than those normally attributed to them (1975: 169).

[376]This and Work 20/51 are examples of shared authorship that are typical of the time and genre; a work by one author often was translated by another and attributed to the translator as his/her own work. The reader is referred to Hiskett's commentary on ascriptions of Hausa and Fulfulde works, in which he observes that when substantial differences occur in the translation of a work from one language to another, then the latter author has "some claim to originality" (1975: xv). He advises that a reader look for the mandatory envoy in such translations, its absence indicating that the poem's language is that of its original composition. Conversely, some works by popular authors retained ascription to their first authors, even in translated form, and even with the mandatory envoy by translators. This is the case for works like these by Nana Asma'u.

At a different level, the poem made the writer herself powerful because she chose who to put and who to leave out. Her husband Gid'ad'o included the 242 names associated with the Shehu in a prose work, while Asma'u put 44 names in 55 verses. Clearly, the two works were intended for different audiences; the poem was written with ease of memorization in mind.

This poem concerns the Shehu and the events and people important to him. It is organized in the following sections, which have been given subheadings in the English translation:

opening doxology (vv. 1-3),

the call to religion (vv. 4-10),

geography important to the jihad (vv. 11-18),

The Shehu's:

viziers (vv. 19-28),

his siblings (vv. 29-37),

his wives and children (vv. 38-51),

those who served him (vv. 52-56),

judges (v. 57),

scholars (vv. 58-67),

muezzins (vv. 68-70),

disciplinarians (vv. 71-72),

Bello's:

judges (vv. 73-74),

imāms (v. 75),

muezzins (vv. 76-77),

reciters of the Qur'an (v. 78),

scholars (vv. 79-83),

men of piety (vv. 84-87),

closing doxology (vv. 88-101).

This poem is historically dense; lacking sufficient contextual background, a reader will find it a boring and flat catalogue of names and titles. But to those familiar with the individuals who populate the poem, the story was alive with multiple tales behind every title. For example, verse 60 reads:

Then the scholar of Alƙammu and Zangi

And the scholar from Jenne who knew divine mysteries...

The words here written in bold referred to Umaru, the scholar of Alƙammu, who died at Zauma, and whose remains were brought to Sokoto by Bello and buried near the Shehu; he was the Shehu's closest friend. But there is more: this would have held even deeper meaning for Asma'u's women scholars because he was the father of ᶜAysha, Bello's wife, who was also Asma'u's closest friend from childhood days, and as well as an esteemed colleague about whom she wrote two moving elegies.

Related Texts

The most important source for this poem was Asma'u's own memory. Born in 1793 she knew all those she listed, except for those, of course, who had died before her birth. A chronology of related works follows:

YEAR	AUTHOR	TITLE	SUBJECT
1. Before 1828	Abdullahi ɗan Fodiyo	*Kitāb al-Nasab* (Ar) 95vv.	Biographic details of the Shehu's life
2. 1839	Asma'u	The Journey *Filitago,* wk20, (Ful) 141vv.	Concise history of the Shehu
3. 1839	Giɗaɗo	*Majmū khisāl* (Ar) 4pp.	Chiefly Shehu's neighbors at Degel
4. 1840	Asma'u	The Story of the Shehu; *Ku'iwi'i* Shehu wk22 (Ful) 98vv.	Biographic details of the Shehu's life
5. 1840	Giɗaɗo	*Raud al-jinān* (Ar) 14	The miracles of the Shehu

		pp.	and biographic details
6. 1861	Abdullahi ɗan Fodiyo, trans by Abubakar b. Aliyu b.Bello (Mai Boɗinga)	*Littafin Nasabar Filani* (H.) 95vv. (Trans of 1)	Biographic details of the Shehu's life
7. 1865-6	Asma'u trans by Abdulƙadir b.Tafa	*Mausūfatu al-Sūdān* (Ar) (Trans of 2)	Concise history of the Shehu's life
8. 1866	Asma'u trans by Isa b. Shehu	The Story of the Shehu; *Labaran Shehu* (H.) wk50. vv101. (Trans of 4)	Biographic details of the Shehu's life
9. 1867	Asma'u trans by Isa b. Shehu	The Journey *Waƙar Gewaye* (H.) wk51.vv138 (Trans of 2)Concise history of the Shehu	
10. 1870	Giɗaɗo trans by Isa b. Shehu	*Karamomin Shehu* (H.) vv263 (Trans of 5)	The miracles of the Shehu

NOTE: The dates are accurate to within a year or so, therefore entries two, three, four, and five -- two works by Gid'ad'o and two by Asma'u -- were being written at the same period of time. Their actual "publication" date, even if it were known, would not obscure the fact that husband and wife were working together and yet produced very dissimilar books.

The accuracy of The Story of the Shehu is easily confirmed by comparison with two other sources offering the same information: Asma'u's husband Gid'ad'o lists of people related to the Shehu as set out in *Raud al-jinān* and her uncle Abdullahi Fodiyo's lists in *Kitāb al-Nasabi* (versified and translated into Hausa roman by Mai Bod'inga, Muhammad Bello's grandson, Abubakar b. Aliyu). The close relationship to the Shehu of each of these authors underlines their reliability as sources. However, there are inconsistencies. For example, in the section on the Shehu's siblings, Abdullahi's list has nine sons and four daughters of Muhammad d'an Fodiyo, the father of Abdullahi and the Shehu, while Gid'ad'o list has ten sons and six daughters. Asma'u's list has nine sons and three daughters. Gid'ad'o appears to have listed children who died in infancy and were therefore omitted by Abdullahi and Asma'u.

The Shehu had a number of wives over the years although they never exceeded the limit of four at any time. Some of them died and others were divorced.[377] We also know that, like his own father, the Shehu had several children who died in infancy. Whether authors decide to include such children or not allows for disparity in the lists. A comparison of names of wives and children in all sources renders Gid'ad'o the least accurate. He lists children in birth order, boys first, then girls. Asma'u's poem follows the pattern in Abdullahi's work: children are listed together according to their mothers, "room by room", i.e., grouped according to the quarters (wife's residence) in which they were raised.

A comparison of the structure of Gid'ad'o's, Abdullahi's and Asma'u's works on the subject of the personalities involved in the Shehu's Movement reveals that whereas there is a similarity in pattern, each author has his or her own interests. Abdullahi's focus on antecedents is to be expected from someone telling his brother's life story. Gid'ad'o's emphasis on the Shehu's

[377] Waziri Junaidu, personal communication, circa 1974.

powers is to be expected from a loyal follower of the younger generation: the Shehu was also Giɗaɗo's father-in-law. As for Asma'u, her need was to write something short to memorize, and she could not resist adding a list of Bello's "men".

A translation of the poem appears in Aisha Ahmed's thesis (1981: 116-125).

Organization of versions of the Shehu's life story by:

Abdullahi (95 vv.)	Asma'u (101 vv.)	Giɗaɗo (34 pp.)
Antecedents listed		Details of powers
(39 vv.)		(26 pp.)
Outline of life	Outline of life (18 vv.)	
(18 vv.)	Viziers	Sons†
		Daughters†
Brothers	Brothers	Brother/Sisters**
		Paternal uncles
Sisters	Sisters	Paternal aunts
		Maternal uncles
Wives	Wives	Maternal aunts
Sons/daughters*	Sons/daughters*	Viziers
		Muezzins
Those who served:	Those who served:	Those who served:
Judges	Judges	Judges
Imāms	Scholars	*Imāms*
Disciples	Disciples	Disciplinarians
	Disciplinarians	Messenger (1)
Total: 36	Total: 44	Scribes
		Eulogists
		Male disciples

Bello:	Female disciples
Judges	Commanders
Imāms	Representatives (Emirs)
Muezzins	Teachers
Reciters of Qur'an	Contemporaries
Scholars	Students
Pious men	Reciters of Qur'an
	Total: 242

† ie. sons and daughters recorded in birth order, eldest first

* i.e. sons and daughters recorded according to each wife

** i.e. brothers and sisters in birth order

These works are different versions of the same story. Although Gidaɗo included far more names than the others did, there is absolute agreement on the principal names in common. The categories to which they belong are not always clearly defined, however: Asma'u lists Gidaɗo as a vizier (v. 25), while he lists himself as a messenger (p. 29). all three writers list "Those who served him" above judges, *imāms*, and scholars. The men so listed were his close relatives and rendered him loyal, day-to-day personal service: Kaumanga was his sister's son; Wodi delivered a vital document to Sarkin Gobir on the eve of the jihad and barely escaped with his life (later he was made treasurer, *Ajiya*, (H.); Sambo was a relative who looked after his horse; Mustafa was a scribe, married to Saudatu, the Shehu's younger sister; and Ibrahim was the standard bearer who later became the tax collector (Sa'i). All three authors compared here agreed on essentials, and their works constitute three distinct works, all based on the same theme. (See maps for reference to places named in this poem.)

The Story of the Shehu

Outline of his life

1 Let us give thanks to our God.
He alone has authority and power.
2 We invoke peace on our Prophet and blessings,
Also on his Family, his Companions and Followers.
3 I compose this poem to tell you brethren,
The story of the Shehu.
4 I will tell you about his brothers and sisters,
His wives and his children,
5 Those who helped him in religion
Or in worldly matters, and those who loved him,
6. As well as scholars and *Imāms*,
And the muezzins they are listed one by one.
7 And the judges he installed everywhere:
He wanted the people to heed the call and reject worldliness.
8 Fervently he called to religion the people
Of the Western Sudan[378] and many responded.
9 They accepted the word and spread it everywhere,
God helped them, He is Almighty.
10 To the west, the south and the north,
To the east even to the ends of the earth.
11 From here in Degel[379] he travelled to Dauran,[380]

[378]Western Sudan: in nineteenth century parlance this identifies the area covered by the Shehu's jihad. See Maps three and four.

[379]Degel: the family home where the Shehu's father is buried: Asma'u's mother, Maimuna, is said to be buried there too, but Waziri could not confirm this. Degel, no longer inhabited, lies about ten miles north of Sokoto on the Gwadabawa road. At the end of the eighteenth century it was on the fringe of the kingdom of Gobir.

[380]Dauran: In the 18th century on the border between the kingdoms of Gobir and Zamfara.

Where he spent five peaceful years.
12 He returned, although he had wanted to stay:
He was on the Path, but the lost souls rejected it.[381]
13 He went to the banks of the Niger,[382] calling on responsive people.
Many took his appeal to heart.
14 He returned and called on people to get ready
Bows and arrows[383]
15 For the Holy War. Without doubt,
The people of the Muslim Community accepted his message.
16 He made his hijra setting out for Gudu,[384]
Yunfa attacked him there and was routed.
17 The Shehu was made Commander of the Believers[385]

---

[381]He stayed in Zamfara from 1787-92. Asma'u was born in 1793. It was during his stay in Zamfara at Faru that the Shehu wrote the most famous of his books, *Ihyā' al-Sunna*, which established his reputation as a scholar.

[382]He went to Illo on the south bank of the Niger, and Zugu.

[383]The reference here is to the crucial decision taken by the Shehu that his followers arm themselves. The tract he wrote (*Masā'il muhimma*) clearly states the obligations of emigration and jihad. "The first dated work of the hijira-jihad theme *Masā'il muhimma* was dated in *Dhu 'l-Qa'da* 1217/March 1803...it instructs the Community to wear turbans and veils as *Sunna* and encourages them to carry arrows, spears, swords and all sorts of arms..." (El-Masri, trans. , Introduction to *Bayān Wujūb* : 23), and "Then our Shaikh Uthman...when he saw the greatness of the community and their desire to break away from the unbelievers and commence Holy War began to incite them to arms, saying to them, 'Verily to make ready weapons is *Sunna*' and we began to make weapons ready and ...began to pray to God...(Abdullahi, *Tazyīn al-waraqāt*: 105). See also Last (1967:13) and Work 20/51 v. 12.

[384]Gudu: see map three. The power of these words "Gudu", "Tabkin Kwatto" released floods of memories to the listeners who had themselves lived through the events, or knew someone who had. The words "Battle of Britain", "Hiroshima", "President Kennedy's assassination" have similar effects on us. See Boyd (1989: 11-20) for an overview of the events.

[385]There are various versions: Junaidu (1975:16), says the Shehu, on reaching Gudu, immediately called his people together. Raising his hand and bringing it down with force he said, "I am now in command of all adult men." Repeating the gesture he went on, "I strip power from every ruler who does not join me here" (see Work 51, v.20). This English translation corrects the order of verses 17 and 18 to correspond to the chronology of events, but note that the Shehu was made Amīr al-mu'mīn before Yunfa's attack.

And the Muslims paid him homage.
18 There at Kwatto Yunfa and his army
Made no stand: they ran without looking back.[386]

<u>The Shehu's Waziris</u>[387]

19 I will describe his helpers, starting with his
Chief ministers, there was Bello,
20 And the Shehu's younger brother,
Abdullahi Bayero, they helped him exceedingly.
21 His younger brother acted everywhere on his behalf,
As for his learning he had no equal.
22 Compare him with Aaron
And how he helped Moses.[388]
23 To continue: towns were won over,
As were rulers from east and west.
24 Kano, Borno, Zazzau, Daura, Katsina and Gobir
Were placed under Bello's zealous care.
25 He in turn appointed Giɗaɗo to oversee them:
Known as the Reconciler, famous for his ability.
26 Muhammad[389] was entrusted by his father,

---

[386]Abdullahi ɗan Fodiyo, Asma'u's uncle, wrote a number of works in Hausa including one on the Battle of Kwatto which is still very popular.

Mun kashe al-kafirawa	We killed the infidels
Ce su wa na Gobirawa	None other than the Gobir
Su da sashen Asbinawa	Who came with a faction of the Azbin
Sunka taso don dagawa	To fight us
Sun taho su dud da sarki	Together with their chief (v. 2)

[387]In English, his viziers.

[388]Aaron was Moses' brother and spokesman. See Work 51 v.60.

[389]Muhammad, son of Abdullahi, succeeded him in 1828, died 1833.

With lands to the west.

27 The areas of Nupe. Yawuri, Borgu, Ilorin, and Zabarma
As well as many others were place under him.[390]

28 Abraham was an example to them
For he piously followed the Path of Truth.[391]

<u>The Shehu's siblings</u>

29 I will now list his siblings: Ali,[392]
Abdullahi,[393] Adde and Abubakar,

30 Mamman Yaro, Mamman and Abdullahi,
Alfa Umar and Na Inna.[394]

31 His younger sisters were Maunoma[395] and 'Yargogo,[396]
Then Saudatu.

32 His wives were Muna,[397] Gabɗo[398] and Hajo,[399]

---

[390]The verses 24-27 refer to the division of the Caliphate into two spheres of influence, one to the east and north under Bello, with Giɗaɗo as his Waziri; the other to the west and south under Abdullahi and Muhammad, his Waziri. 'Waziri' was the chief officer of the ruler.

[391]This refers to the Prophet Abraham .

[392]Ali died in 1804 (Work 51, v.50)

[393]Abdullahi (v.29) was the great scholar and leader known as "Bayero" see v.59 below.

[394]Na'Inna (V.30) was the last of the Shehu's brothers to die: Asma'u wrote his elegy.

[395]Maunoma's given name was Aisha. She was married to Mustafa (see v.56 below) and died at Sifawa circa 1812.

[396]'Yargogo's given name was Maryam.

[397]Muna - Maimuna (Asma'u's mother). Her mother was Inno Kabo, a sister of the Shehu's father (Fodiyo). Muna and the Shehu were therefore first cousins. She bore 11 children and died circa 1797.

[398]Gabɗo - her given name was Aisha. She was widely known as Iyya Garka, an honorific. She outlived the Shehu.

[399]Hajo - her given name was Hadiza.

And the fourth was Hawwa'u.[400]

33 Hajo died and he married another Hajo ,
And later Jinni and Shaturu.

34 He married and divorced according to the *Sunna*,[401]
He married Jumbajjo, Tabaraya, Hafsatu,

35 Then Asma'u, Fure and Hadijatu, my auntie,[402]
He married them in the same year.

36 In accordance with the *Sunna*, the Shehu acquired Mariya
From the apportioning of booty.[403]

The Shehu's children

37 Next I will list the Shehu's children,
Boys and girls alike.

38 Starting with the children of **Muna**[404]: Aliyu, Mamman Alsana,
Muhammadu, and Umaru.

39 Then twin brothers and then Aisha.[405]

---

[400]Hawwa'u or Hauwa (see fn at v. 45 below) daughter of Shafa'a bin Sa'iri, - Muhammad Bello's mother. She was widely known as Inna Garka, an honorific. She outlived the Shehu.

[401]"According to the *Sunna*" - this means he never had more than four wives at any one time.

[402]The Shehu married a woman named Asma'u (probably named after the historical As ma) in approximately 1805. Hadija may have been called "*goggo* " (auntie) because Hadija outlived the Shehu, and was a step-mother to Nana Asma'u.

[403]Mariya was the Shehu's only concubine and nothing is known of her origins. The Prophet Muhammad had a concubine named Mariya whose son was called Ibrahim. Note the Shehu's son by Mariya was also Ibrahim.

[404]His wives' names are in bold type.

[405]All Muna's children from Aliyu to Aisha died young.

40 After that came Hafsatu,[406] followed by Muhamman Hajo,[407]
Then the twins Asma'u[408] and Hassan[409]
41 The children of **Gabdo** were Muhamman Sa'adu,[410]
He was the eldest child of the Shehu.
42 Then Muhammadu Sambo[411] and Hadija,[412]
Followed by Buhari,[413]the learned, peaceful one.
43 Firabri was next, followed by Aishatu,
Juwairatu, and Amina.[414]
44 It is said there were three others,
Their younger brothers and sisters who remained unnamed.
45 **Inna**'s children were Muhammad Bello,[415]

---

[406]Hafsatu or Habsatu - one of Asma'u's teachers: married (1) Dambo Hamal, (2) Mudegel by whom she had a son, Umaru, who may be the boy "Bingel" (Elegy for a Youth 1853). It is reported that Muhammad Bello heard her voice from beyond the grave (*Raud al-jinān*, Gidado 1840: f.24).

[407]Muhamman Hajo died young.

[408]Nana, twin of Hassan. For a discussion of Asma'u's name see General Introduction this volume.

[409]Hassan died 1817, the author of several poems. He was buried near the Shehu. He had a son, Halilu, who was appointed commander of the *ribāṭ* at Marnona.

[410]Aisha's children: Muhamman Sa'adu - he taught Bello, died at Degel before 1804. Note the use of the nickname 'Gabdo' for Aisha. She was also known as 'Iyya Garka'.

[411]Muhammadu Sambo - a sufi: died 1827. He was the first to give symbolic allegiance to Muhammad Bello when the latter became Caliph in 1817. See The Journey v.110.

[412]Hadija - eldest daughter of the Shehu. Born 1804, scholar, married Malam Mustafa (Asma'u wrote his elegy, Work 33, in 1856). Mother of Abdulkadir, poet, historian who translated The Journey into Arabic.

[413]Buhari died in 1837, shortly after Bello; Asma'u wrote Elegy for Buhari in 1840). He was a soldier and a poet.

[414]The history of Firabri, Aishatu, Juwairatu, and Amina is not known.

[415]Inna (mother) here refers to Hauwa's (sometimes written Hawa'u) children: Muhammad Bello - Caliph 1817-1838.

And Atiƙu,[416] Faɗima,[417] and Saudatu.[418]

46 Finally Hannatu.[419] These were the five children
Of Inna.

47 **Hajo** bore Faɗima[420] and Abdulkadir,[421]
He died a martyr's death at Anka.

48 **Jinni** had Safiyatu[422] and Haliru,[423]
Two children.

49 **Shataru**'s children were Abdul Hassan,[424] Rufa'i[425]
And Badawi.[426]

50 Finally, **Mariyatu**'s were Aminatu,[427]

---

[416] Abubakar Atiƙu was Caliph from 1838 to 1842; he died at Kataru near Isa. Hence many boys who named Abubakar are nicknamed Mai-Kataru.

[417] Faɗima, a scholar, married the army chief, Aliyu Jeɗo. (Asma'u wrote Elegy for Faɗima in 1838).

[418] Saudatu died at Gwandu circa 1806.

[419] Hannatu - unconfirmed reports say she married Muhammadu Namoda, the army commander mentioned in The Journey, v. 54.

[420] Faɗima - history unknown.

[421] Abdulkadir - he was born at Gwandu circa 1806, died in battle 1834. His grave is still tended near Anka.

[422] Safiya - born at Gudu; she married Muhammadu son of Umaru Alƙammu.

[423] Haliru - history unknown.

[424] Abdul Hasan - history unknown.

[425] Rufa'i - Caliph 1867-73.

[426] Badawi - history unknown.

[427] Amina - born at Gwandu circa 1806. Mariyatu, the mother, was also known as Mariya.

Ibrahim,[428] Hajara[429] and Maryam,[430]

51 Dasuki,[431]Hadijatu[432]

And lastly Isa.[433]

Those who served him

52 Let me tell you about those who served him,

Kaumanga[434] and Sule Dotti Wode[435]

53 Sambo rode at his side

On all occasions.[436]

54 Ibrahim was the standard bearer,[437]

---

[428]Ibrahim - history unknown. See also v. 36. As the Prophet had a concubine called Mariya who bore him a son named Ibrahim, so too the Shehu had a concubine, Mariya, who bore him a son named Ibrahim.

[429]Hajara - history unknown.

[430]Maryam was a scholar and women's leader, who succeeded Asma'u; wife of Ibrahim Dabo, Emir of Kano, and lived into the 1880s. Her title was Uwardeji.

[431]Dasuki - history unknown.

[432]Hadija - born at Gwandu circa 1806.

[433]Isa - born posthumously, poet, translator of Asma'u's poetry. He was the commander of the *ribāṭ* at Kware where his descendants still live. He had a number of scholarly daughters who were famous in their day. Between this list and the parallel list given in Kitāb al-Nasab by Abdullahi Fodiyo there are minor discrepancies which can be accounted for by the usual reasons: (1) careless transcription, (2) the names of babies who died in infancy being recorded by one person, not by another.

[434]Kaumanga, the Shehu's nephew.

[435]Sule Dotti Wode, he took a crucial letter to the Chief of Gobir after the Shehu had made his hijra to Gudu in 1804; his return journey was made perilous by the Gobirawa. He was later appointed Treasurer with the title of *Ajiya* (H.).

[436]Sambo, he was given land when the Shehu settled in Sokoto, which is now the suburb called Rinjin Sambo.

[437]Ibrahim, he was later appointed Tax Collector with the title Sa'i. His descendant was killed in action bearing the Caliph's standard against the British in 1904.

There was also Muhammad Jalo.[438]

55 Ɗan Hisi[439] and Ɗan Shawanga[440]
Were his scribes, along with Mustafa.[441]

56 Mustafa worked for him,
He wrote down his books and kept them safe

Judges

57 The judges he appointed were Shu'aibu, Ladan Rame[442]
And then Bi-Ali[443]

Scholars

58 Here is a list of the Shehu's scholars
Who followed the path of sainthood.

59 First Abdullahi Bayero[444] famed in Hausaland
For his learning, he was unequalled

60 Then the scholar of Alƙammu[445] and Zangi,
And the scholar from Jenne who knew divine mysteries,

---

[438]Muhammad Jalo, his function was not stated: in *Raud al-jinān* he is listed among "those who served him".

[439]Ɗan Hisi, literally Hisi's son.

[440] Ɗan Shawanga, literally Shawanga's son.

[441]Mustafa, he was married to the Shehu's sister Sauda. Scribes were important where books were rare and hand copied. By tradition he is said to have been the man who performed the intimate task of shaving the Shehu's head, it being the custom to keep the skull clean shaven or very closely cropped.

[442]Ladan Rame was Chief Judge at Sifawa and died there.

[443]Bi Ali, literally Ali's son. He died between 1837 and 1842.

[444]Abdullahi, the Shehu's younger brother hence "Bayero".

[445]The scholar of Alƙammu, Umaru, who died at Zauma. His remains were brought to Sokoto by Bello and buried near the Shehu. He was the Shehu's closest friend. His daughter, ᶜAysha, was Asma'u's confidante. (See Lamentations for ᶜAysha I & II.)

61 Kwairanga:[446] and Ismail together
With Ishak Chaho
62 Also Ginori,[447] Siddiku and Muhammadu,
They all were very blessed.
63 As were Kebbeji, the profound scholar,[448] and Agali,[449]
And the teacher of sufism, Umar.
64 There was Yunusa Shaggo and Denbo Hamal,[450]
And also Muhammad Gabdo.
65 And Mallam Mojjo Badawi,
Who was killed at the battle of Alwasa.[451]
66 As for the *Imām* Muhammad Sambo Sa'adari,
And Mudumama, they both died at Tsuntsuwa.[452]
67 And the *Imām* Zangi died at Gwandu,
So the position was given to Mallam.[453]

---

[446]Kwairanga (Koiranga), Muhammadu Kwairanga was involved in the mystical experiences of the Shehu - the intervention of the saint Abdulqadir al-Jilani ; see *Raud al-jinān*, f. 5, and Hiskett (1973:64).

[447]Ginori, in the English text Kinuri, but this is an error. Ginori appears in *Kitāb al-Nasabi*, Abdullahi v. 85 (see Said 1973, II: 185-192).

[448]Kebbeji Shehun Nuri, Shehun Nuri means Shaikh of the Light, an epithet for a leading scholar.

[449]Agali, a Tuareg scholar: he came with his camels to remove the Shehu's books from Degel at the start of the hijra and played a prominent role defending the north during the rainy season of 1804. His daughter, Fadima married Muhammad Bello.

[450]Denbo Hamal, he married Hafsa, the Shehu's daughter and later lived in Zamfara near Birnin Gada where his grave is still tended.

[451]Battle of Alwasa, November 1805, near Gwandu. For poems about the battle see *Tazyīn al-waraqāt*, (trans. Hiskett 1963: 118). Death in battle, *shahāda*, is martyrdom, the ultimate expression of faith: the martyr is transported to Heaven.

[452]Tsuntsuwa, a calamitous defeat inflicted by the forces of Gobir and Adar in 1804 near Alkalawa. Two thousand of the Shehu's men died, two hundred of whom knew the Qur'an by heart.

[453]The identity of "Mallam" here is not known.

Muezzins

68 The Muezzins were Muhammad Cibi
And Ahmadu who was a Hausa man.

69 Like Bula Muhammad Mode,
Who translated the Shehu's sermons into Hausa.[454]

70 These are the people who were constantly at his side,
They preached and rejected worldly values.

Disciplinarian

71 The organizer of the young men who kept order in the town
Was Hussaini Barno [455]

72 The rule of law was soundly established in Hausaland
Until the Shehu died. Then Bello succeeded him.

Those who served Bello

Judges

73 He appointed Mustafa Halil Kulati as judge.
When he died, Alhaji succeeded him.[456]

74 The judge 'Muktasib' was Umaru[457]
And Sa'id was appointed judge of Wurno.

Imāms

75 The *Imāms* were Abubakar,

---

[454]Shehu's sermons: There is a description of how the Shehu preached in *Infāq al-maisūr*, Chapter 13. "...When he went to them he greeted them in a voice which everyone could hear. His face was relaxed and his manner gentle. Then he said, 'Listen'. He never grew tired of explaining and never became impatient if anyone failed to understand."

[455]The name implies he came from Borno.

[456]Mustafa and Alhaji, brothers, sons of Bi Ali, v.56.

[457]Umaru is the name in the Fulfulde text. The Alƙali Mukhtasib had the powers of a judge and the mandate to "promote the right and take positive steps to implement praiseworthy endeavors. He must prevent wrong doing and much of his work will be in the market, so he must be just, learned and wise" (Muhammad Bello, *al-Ghaith al-wabl fī sīrat al-imām al-ʿadl*, Chapter 6).

Followed by Kada.

<u>Muezzins</u>

76 His Muezzins were Abuha and Salihu,[458]
Sharif Yunfa and Sidi.

77 Bi-Kaumanga [459] Jalulu,
And Musa of Wangara [460] were his scribes.

<u>Reciters of the Qur'an</u>

78 Of all those who had committed the Qur'an to memory,
The chief was Hussaini.[461]

<u>Scholars</u>

79 As for the scholars,
Mallam Tafa had immense knowledge[462]

80 He taught the traditions of the Prophet, and commentaries
On the Qur'an[463] greatly benefiting those who listened.

81 His son Abdulkadir
Was also a great scholar.[464]

82 Include, too, Modi Mamaro and Burnenkejo,

---

[458] Abuha, is an abbreviation of Abu Hamida (Waziri Junaidu, personal communication, 22 August 1995).

[459] Bi-Kaumanga, son of Kaumanga (see v. 52) who was the foremost of "those who served" the Shehu.

[460] Wangara, in present day Mali.

[461] Hussaini, the texts, Fulfulde and Hausa, are unclear about his full name. But Waziri Junaidu said Hussaini Ajo na Barkijo is the correct reading (personal communication, 22 August 1995).

[462] Mallam Tafa (Mustafa), he married the Shehu's eldest daughter, Hadija. Asma'u wrote <u>Elegy for Mustafa</u>. Abdulkadir (v.81) was his son.

[463] Traditions (*ḥadīth*, Ar.), and commentaries (*tafsir*, Ar.).

[464] Abdulkadir translated and augmented Asma'u's works <u>*Filitago*</u>, (F.), <u>*Waƙar Gewaye*</u> , (H.) (see <u>The Journey</u>) into Arabic, with the title <u>Mausuūat al-Sūdān</u>: he met Heinrich Barth, the explorer, in 1853.

As well as Giɗaɗo Amajo.[465]

83 Mudegel of Alƙammu [466]

And Mallam Sa'id.

Men of piety

84 I will now list the men of piety in Bello's time,

Explaining who they were.

85 The scholar of Acida, [467]

As well as Ibrahim Mallam Gaini.[468]

86 And Aliyu, Alhaji, Abdullahi,

Faruk and Muhammadu

87 Bayero Joli[469] and Mamman

And still others who were together with him

Doxology

88 May God grant we receive their blessings,

In this World and the Next, and on the Last Day

89 May we meet them all in Paradise,

In the name of the One God Almighty

90 O people say Amen and thank He,

Who said we should praise Him by day and by night.

91 I first composed ninety verses:

It is finished with the addition of another nine

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[465]Mamaro was the nickname of Modi, and Burnenkejo came from Bornu. Although the text of the third scholar reads Gamajo, "Amajo" is correct (Waziri Junaidu, personal communication, 22 August 1995).

[466]Mudegel, son of Shehu's greatest friend Umaru Alƙammu (see v.60).

[467]Mukadam, The phrase in the text is unclear, and the Fulfulde *ajami* version is faint, making checking difficult, but the place mentioned is in Acida District (Waziri Junaidu , personal communication, 22 August 1995).

[468]Gaini = Jenne, Waziri Junaidu, p.c. August 1995.

[469]Joli = Yola (Sokoto), Waziri Junaidu, p.c. August 1995.

92 *Asma'u wrote it in Fulfulde,*
Isa translated it into Hausa[470]
93 *It is about the Shehu, the Father of Muslims,*
Hear and accept, oh Brethren
94 *May God be pleased with the Shehu and give him joy,*
For Your mercy is endless
95 *O God take him to our Prophet Muhammad,*
Let them meet and remain together in perfect happiness
96 *With his children who have departed this life,*
And those who remain here still
97 *Suffice them, O King, Lord of Heaven,*
Together with his grandchildren, for You are all powerful
98 *And likewise all true Muslims, brethren,*
It is You we implore, O King of Truth
99 *May God accept my completed poem,*
For with Him all things are possible
100 *I invoke the blessings and peace of God upon our Prophet,*
His Children, Companions and Followers
101 *The date since the Hijra of the Prophet is 1281.*
I praise God again.

Work 23

The Path of Truth

Godaben Gaskiya

1842/ 1843 - !258

Language of original: Hausa

Source of Text: Waziri Junaidu

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470 The portion for which authorship is questionable is presented here in italics. The "I" of v. 91 is problematic. Did Asma'u compose a work of approximately ninety lines, to which Isa added ten ? See comments on ascription in the Introduction to this work.

Introduction

This is a warning against committing sin. In it the penalties of Hell and the rewards of Heaven are set forth in a didactic way and the following important points, which are central to a thorough understanding of Islam, are explored:

1. the obligatory religious duties;
2. what happens on the Day of Resurrection;
3. what happens to sinners;
4. where salvation will be found;
5. what happens on the Bridge to Paradise;
6. about the sweet waters of *Kauthara*;
7. what Paradise is like.

The last section (vv.109-131) is of particular interest because it speaks to Asma'u's conviction of her own authority. In it Asma'u says, "I, Nana, daughter of the Shehu, composed this song - you should **follow her** (emphasis added) ..." (v.126) confirming that by 1842, when she was 49, Asma'u was a central figure in the Caliphate, her role as a teacher was undisputed, and that she knew she was recognized in this way.[471]

The work involves a mixture of themes which grounds it in reality. For instance, verses 112-115 include attention to both the mystical concerns of sufi saints and present concerns. Verses 125-126 emphasize the importance of self-reliance. A political note is sounded in verses 113 and 114.

Related texts

None

Significant Features

There are several minor discrepancies between versions of this poem, which indicate they are the works of different copyists. Asma'u states in verse 131 that there are 132 verses; a verse may have been left out in its being recopied. The end rhyme in each verse is "da ". In all but four verses (14, 86, 93, 99), this rhyme is created by the repetition of the words "Ahmada" or "Muhammada", which technique is indicative of the use of rhyme as mantra, intoning names of

[471]See the discussion on Asma'u's charisma in the General Introduction to this volume.

the Prophet to keep the work focused. (In v. 17 copyist error is evident in the absence of the final "a" on Ahmada.) This translation has taken into account the transliteration of Bello Said (1978) and a translation by Aisha Ahmed (1981) (see accompanying footnotes). The arrangement of the poem into seven sections does not occur in the original.

The Path of Truth

<u>Opening prayer</u>

1 Let us thank God the Generous, King of Justice
He who created us, who sent the Best of Mankind, Muhammada.

2 Who came and saved us from the darkness of sin
Who gave us the light of the *Sunna* of Muhammada.

3 And faith, and religion. So let us praise
God the Merciful who loved Muhammada.

4 He brought the Qur'an, and explained to us
The laws of the King who created us. Let us follow Muhammada.

5 Who revealed to us the Truth. We all received it.
Except for the infidels who refuse to follow the Path of Muhammada.

6 May God save us and give us the grace to follow
The Way of the *Sharī'a* so that one day we might see Muhammada.

7 May the blessings of God be upon him for ever
And also peace, for he exceeds all, Muhammada.

8 And also his Family and Companions and the Followers of the Companions
And, in turn, their Followers in the Way of Muhammada.

9 Listen to my song, friends, and take care!
Follow the Path and cease falling away from Muhammada.

<u>Obligatory religious duties</u>

10 Let us repent, leave sin and fear the Lord.
Let us do good works so that we may be united with Ahmada.

11 We must perform compulsory prayers properly
Because these are at the centre of all worship according to Ahmada.

12 You know that if prayer is right, then the whole of religion is right
In the sight of God, my friends, according to Ahmada.
13 For it is on this alone that God judges the works
Of the servant who has become a believer, Muhammada.
14 We must give mandatory alms if we have the means:
The pilgrimage must be done by all who can, also the Fast of *Ramaḍān*.
15 These are obligatory on a Muslim
Who says he believes in God and the Prophet of Muhammada.
16 Ablution before prayer,[472] the ritual bath[473]
Washing after emitting bodily waste, all are obligatory according to Ahmada.
17 When it is absolutely necessary, the use of water can be omitted[474]
This too is an obligatory *Sunna* according to Ahmad.[475]
18 Lack of water, illness or feebleness
Are reasons for not using water when abluting according to Ahmada.
19 You should always be clean and wear clean clothes.
Look well to the details of your religion so that we may all be united with Ahmada.
20 You should seek religious knowledge and stop straying from
The Path. Don't be one of the lost in the next world. Ahmada.
21 Such knowledge enables you to follow God and the Prophet.
Insight into the *Sunna* will carry us to Ahmada.
22 Diligently accumulate provisions[476] for the Hereafter
While still on earth, that we might see Muhammada.

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[472]This is *alwala (H.)*.

[473]*Janaba* (H.), lit., religious impurity, refers to the cleansing of those impurities; i.e., ablutions performed after sexual emissions, relations, or childbirth.

[474]*Taimama* (H.), token ablutions with sand.

[475]The omission of the final "a" must be due to copyist error.

[476]Here "spiritual provisions" is meant.

23 Know that extra recitation of prayers, frequent reading of the Qur'an
And voluntary fasting all lead us to Ahmada,
24 As do recitation of sufi litanies, prayers, meritorious work,
And frequent prayers to the Prophet Muhammada.
25 Likewise long-suffering in troubles, worship, and patience in
Poverty, earn merit according to Ahmada.
26 The acceptance of the Will of God
Which He imposes on us, leads us to Ahmada.
27 The acceptance of every judgement whether agreeable or unpleasant
Increases the merit of every Muslim, according to Ahmada.
28 Wishing for a Muslim everything that you
Wish for yourself is [in keeping with] the character of Muhammada.
29 Giving alms according to your wealth
Is very meritorious according to Muhammada.

Day of Resurrection

30 The Day of Resurrection is a day of terror
And fearful to everyone except the most Excellent of Mankind, Muhammada
31 There is no mother on that day and no father
Not even a relative, no helper except Muhammada.
32 That day is like fifty thousand years
In length. Let us fear God and follow Ahmada.
33 People stand without movement, silent,
Fearful of the anger of the King who created Muhammada.
34 God has never been as angry as this before. And he will never
Be angry again, He the King who created Ahmada.
35 The sweat of some reaches up to their mouth, pouring out;
It acts like a bridle because of their disobedience to Muhammada.
36 The sun will boil the heads and skulls
Of the evil ones who denied the Prophethood of Muhammada.
37 They suffer hunger and thirst

And are demented because they failed to follow the *Sunna* of Muhammadada.

38 Hell fire blows up with a roar. Fear it!
Everyone is terrified except the Best of Mankind, Muhammadada.

39 People are exposed together with the sins they have committed
There is no place to hide from God and Ahmada.

<u>Sinners</u>

40 The usurers will see their bellies swell bigger than gourds
In size and exposed to Ahmada.

41 They will rise on the Last Day as if possessed of the Devil
The Qur'an told of their fate, Ahmada.

42 The stink of the adulterer is worse than the stench of carrion:
He will be driven away, so that he is far from Ahmada.

43 The slanderer, the hypocrite
And he who gives false witness will not see Ahmada.

44 With their tongues hanging down to their chests, they will be exposed
For they will not get salvation from Ahmada.

45 The boastful show-off, though he worships till he sweats
Will be discarded: he will not meet Ahmada.

46 The arrogant people of this world who practice tyranny
Truly, will not meet with Muhammadada.

47 The intriguer and the fraudster
Will not, in the Next World, obtain salvation from Ahmada.

48 The embezzler of booty, the bribe taker and all guilty of misappropriation
Will not get salvation in the Next World from Ahmada.

49 Anyone who despises his parent's words, the backbiter
And the envious, will not be saved by Ahmada.

50 Hell fire will snatch away thieves as they stand waiting for Judgment:
And he who seizes by force will be taken by force from Ahmada.

51 Infidels will be led to the fire immediately,
Before the Reckoning, for they have disobeyed Ahmada.

Where is Salvation on that Day ?

52 As the multitude stands, apprehension turns to terror:
Muslims will call on the Best of Mankind, Muhammada.
53 We will go to Adam and Noah
But they will tell us, "Today, salvation is only with our Prophet Muhammada.
54 They will say, "Today go to Halilu[477], for our King is angry"
Halilu will say, "Today salvation is only with the Best of Mankind, Muhammada.
55 We will go to Moses and Jesus
Who will say, "Today there is no way, only with Muhammada."
56 We will go the Best of Created Beings, and he will say
"Only I can save you today before God," Muhammada.
57 He will go to the One God who is angry,
Where he will give honor to Him and prostrate himself, Muhammada.
58 God will say, "Ask and you will be granted whatever you want.
Whatever it is, you shall have, O beloved Muhammada."
59 Muhammad will say, "My Lord grant my people salvation."
The Glorious One will say, "It is granted Muhammada."
60 Muhammad will return and our deeds will be weighed while we stand
Some will be saved only through the salvation of Ahmada.
61 Those whose [good] deeds exceed
The bad ones will be saved together with Ahmada.
62 Those whose bad deeds exceed
On that day will perish, unless they are saved by Ahmada.
63 Papers will be given to some in the right hand, to others
In the left hand: the latter will be far from Ahmada.[478]
64 The meritorious will be saved because they followed

[477]Halilu = Abraham of the Old Testament.

[478]To those who are headed for redemption, the "papers" recounting their life's deeds will be given into their right hands; those who have no hope of salvation will receive their life's accounts in their left hands.

The way of the *Sunna* and helped Muhammada.
65 They include the Prophets, all good Muslims,
The saints, and all the scholars who followed Ahmada.

The Bridge to Paradise

66 When the world ends, the Bridge[479] will be brought
And set up over the Fire: we will climb it together with Ahmada.
67 You know it is finer than the hair on our heads and it is sharper than
A sword, according to Muhammada.
68 It has seven peaks, I swear.
On the first, some are separated from Muhammada.
69 Without faith[480] we will not cross over there:
Let us believe in God, friends, and in Muhammada.
70 The Bridge is the one way to salvation
And so willed by God, who has exalted Ahmada.
71 On the second peak one is questioned about prayer,[481]
On the third about statutory alms;[482] let us always follow Muhammada.
72 On the fourth peak about the Fast, and Pilgrimage on the fifth,[483]
On the sixth about ablution,[484] according to the *Sunna* of Muhammada.
73 On the seventh peak there will be questions about one's obedience to our parents.
Let us repent so that we are saved together with Ahmada.
74 Some will pass over immediately without difficulty,

[479]*Siraɗi*

[480]Faith as expressed in (*Shahāda*) is the first pillar of Islam.

[481]Prayer (*salla*) is the second pillar of Islam.

[482]Charity (*zakāt*) is the third pillar of Islam.

[483]Fasting (*azumi*) and pilgrimage to Mecca (hajj) are the fourth and fifth pillars of Islam.

[484]Suitable ablutions are a necessary part of obligatory Muslim prayer.

As quick as the lightening in a thunderstorm, to meet Muhammada[485].
75 Some as if on fine stallions, and some
As swiftly as the wind, they go to Muhammada.
76 Some walk normally, on their feet, and they pass over
The Bridge to meet with Muhammada.
77 Some drag their buttocks along, others crawl.
Anyone who crawls on his belly will fall, said Ahmada.
78 On the seventh peak of the Bridge the deceivers
Will fall into the fire: Let us believe in Ahmada.
79 Terrify them! For they cause terror in the sight of God,
To the world and the religion of Muhammada.
80 Those whose good and bad deeds balance out
Will be taken to Limbo, said Muhammada.

The Waters of *al-Kauthar*

81 Those who are saved will proceed to the Lake of *al-Kauthar* to drink the waters
Of the lake of the Best of Mankind, our Prophet Muhammada.
82 But anyone who has contradicted the *Sunna* will be driven away
They will not taste the waters of *al-Kauthar* with Muhammada.
83 The same will happen to those who prevented a wronged person
From access to the leaders who help Muhammada.
84 The water is sweeter than honey and milk, more fragrant than
The perfume of musk, so we have heard from Muhammada.
85 Its whiteness exceeds that of milk. Who can adequately describe
Something like *al-Kauthar*, except Muhammada.
86 There are ladles of pearl for drinking with
Which are as numerous as the prophets, if they are counted.
87 It is as wide as a month's journey.

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[485] The Hausa roman version from which we translated ends here. What follows was derived from the *ajami* version to which we had access.

Whoever drinks from the waters of *al-Kauthar* will see Ahmada.

88 It is there that people congratulate each other, cry aloud and dance
With joy at being saved and seeing the face of Muhammada.

89 For one will go via the Bridge, the way of entry into Paradise,
And the abode of Peace is the town of friends of Muhammada.

90 Whoever drinks of the waters will never feel thirsty again
For he knows that he is saved, together with Ahmada.

91 May God grant that we drink them on that Day, and are saved
By the honor of the Best of Mankind our Prophet Muhammada.

92 Repent and do good, friends, so that we may escape
From all perils, for the sake of the Best of Mankind, Muhammada.

Paradise

93 Cast away things of the world which is only a ruin, not a home.
Choose instead the House of Paradise, the House of Abundance.

94 Let us dwell there and drink milk and honey
And enjoy bliss, together with Ahmada.

95 For there is no illness, no ageing, no poverty,
No death: we remain forever.

96 Forever in enjoyment, relaxation and pleasant talk
We walk in Paradise, we have seen Muhammada.

97 In the shade there are different kinds of food
That have no equal, so said Ahmada.

98 The houses are made of gold, the clothes of silk
We drink from the fragrant Rivers of Salasabil with Ahmada.

99 The bodies of people are as beautiful as rubies or red coral,
Their ornaments are jewels and topaz.

100 They feel no sadness of heart and do not think sad thoughts.
They are forever in Paradise together with Muhammada.

101 They are all of exactly the same age as the houris of Paradise.
Forever there is only the great gift of the joy of Ahmada.

102 The walls are of silver, the rooms made of pearls,
Some are like gold, so said Ahmada.
103 The ground of Paradise is like gold dust and saffron
Its scent is like musk, so said Muhammada.
104 There is one joy that excels all the others of Paradise
And that is seeing the All Glorious who chose Ahmada.
105 When they see Him they forget Paradise,
For the joy of looking on Him that sent Ahmada.
106 People happily congregate and go
To gaze upon God who loved Muhammada.
107 There are birds whose voices are sweeter than
The music of any fiddle: all will hear them, according to Ahmada.
108 Except those who have listened to the fiddles of the world
For they will not hear the bird song, according to Ahmada.

Final Prayer

109 May God cause us to see the Most Excellent of us all
For he himself will lead us to God, who loves Muhammada.
110 May God fulfill this desire
Because of his rank, our Prophet Muhammada.
111 May He forgive me the sins I have committed, may He
Permit me to enter into joy, for the sake of the Most Excellent One, Muhammada
112 For the sake of the high rank of Shaikh Jayli[486] and also
Rufa'i, Badawi and Dasuki[487], who belong to Ahmada.
113 Because of the high rank of Shehu Usuman ɗan Fodiyo
Who obtained guidance from them, with Ahmada.
114 For their sake grant us victory O God

[486]Jayli = Jelani = Abdulkadir.

[487]Sufi saints: see glossary of names.

And for the honor of the Best of Mankind, our Prophet Muhammada.
115 Destroy Maradi, Tsibiri and Anka
Let Islam prevail by the greatness of Muhammada.
116 Let idolatry be wiped out everywhere, east and west
North and south, Oh Lord, because of Muhammada.
117 Bring Atiƙu [488] home in victory. Exalt
Us, O God who created Muhammada.
118 And give all Muslim people clothing and good health
For the sake of the rank of the Best of Mankind, Muhammada.
119 Anyone who asks of Muhammad will receive
From God: Truly he exceeds everyone, Muhammada.
120 My heart is luminous with happiness
And joy at saying the name of the Excellent One, Muhammada.
121 For me it is my provision for the journey in this world,
For me it is my hope of salvation from Ahmada.
122 You have heard the song friends: it is now finished
May God accept it because of the Most Excellent One, Muhammada.
123 May He forgive my mother and father and my brothers and sisters
And all other Muslims, for the sake of the Excellent One, Muhammada.
124 And the descendants of this house
Of my beloved, for the sake of the Prophet Muhammada.
125 If anyone asks who composed this song, say
That it is Nana, daughter of the Shehu, who loves Muhammada.
126 You should firmly resolve, friends, to follow her
And thus you will follow exactly the *Sunna* of Muhammada.
127 Correctly, a Muslim who accepts preaching with joy
Should make sure that profit results, according to the *Sunna* of Muhammada.
128 I give thanks to God, and invoke peace and blessing

[488]Caliph Atiƙu b. Shehu, ruled 1838-42.

Upon the Excellent One, our Prophet Muhammada.
129 So also upon his Family, his Companions, the Followers
And all who followed them in the Way of Muhammada.
130 In the year 1842
Of the Hijra of the Most Excellent One, Muhammada.
131 Count all the lines of this poem
There are one hundred and thirty two, let us follow Ahmada.

Work 24

Remembrance of the Prophet, I

Mantore Arande

1843 - 1259

Language of original: Fulfulde

Source of text: Photocopy from Bayero University, Kano

Introduction

This poem is in praise of the Prophet Muhammad, listing some of the miracles God caused to happen through him.

Related texts

None. However, it is known that Asma'u's education provided her with sound knowledge of the bibliographic details of the Prophet's life, as is evident in her "Yearning for the Prophet". Unfortunately the translation for this work is missing; all we have is this summary, which was done directly from the *ajami*.

Significant Features

One of the miracles performed by the Prophet (the finding of water, during a battle, during *Ramaḍān*) could be compared with verses 36-38 in this work, in which it is described that Bello found water immediately before a battle, in the hot season, but not during *Ramaḍān* (see Victory at Gawakuke and The Battle of Gawakuke). Other parallels with the Prophet's life may be found in verses 37-48 of this poem.

Remembrance of the Prophet, I

(Summary)

Verses

1-12 I give thanks to God for the Prophet Muhammad, leader of mankind who has seen God face to face.

Your appearance on earth has benefitted man, you outshine all others.

13-24 And your attributes far exceed those of other mortals. Other prophets were sent to prepare for you.

The whole earth has been enhanced by your coming. The angels themselves assisted you at Badr. You are the Chosen One, and I fly to your side.

25-36 Help me; no praise is enough for you, man will be exhausted before the praises he brings will suffice.

No one can be compared to you, no hero ever achieved one tenth of your heroism, no benefactor your beneficence. The Qur'an was revealed to you.

37-48 Wild animals have spoken of you, and trees uprooted themselves to come to you. Wells have filled up and bitter water become sweet because of you. The chip of wood cried when it had to be cleared to make the mosque you wanted. The clouds rushed to make a shade for you. You put your hand over the container and it filled with water, in the battle, and during *Ramaḍān*.

49-60 You healed Atiƙu and humiliated Ubaiyu, spearing him and causing him to howl. Your valor is unsurpassed. Your marvelous works are too numerous to count.

Save me from evil.

Let me learn from you. Protect me so that I might, at last, find rest in Paradise.

Work 25

Caliph Aliyu's Victory, I

Te-Medde Jewego Fu-nbara

1844 - 1260

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction

This work is about the victory of Caliph Aliyu over his Gobir and Kebbi enemies at a place called Tozai (13⁰ 15' N, 6⁰ 25' E). Tozai, north of Zurmi on map 3, is in the middle of a fertile north-south corridor down which the Gobir people used to swoop to attack villages, raid grain stores, round up animals and carry away young women. The poem is a reaffirmation of the Muslim cause. Lack of piety and religiousness leads to failure, or, as Asma'u puts it: "The Kebbi forces were defeated ... because their priority was love of worldliness." (v.10).

Most importantly the poem is a contribution to the corporate identity of the Caliphate based upon the sainthood of the Shehu and Muhammad Bello (v.21): "Anyone who leaves the Community of the Shehu has left the *Sunna* and is doomed/May God aid those who take part in the Jihad of the Shehu" (vv.12 &21). It is significant that this work, written long after the Shehu's death, seeks to establish through its language a sense of his presence, using the Shehu as a metonym, a symbol for all the Caliphate.

Related texts:

None, but see note below.

Significant features:

This work may be compared in tone with its Hausa version, "Caliph Aliyu's Victory, II" (Work 26). The subtle differences between them seek to alert different audiences at their openings[489]. The importance of these works lies not so much in their literary quality as in their

[489]The Fulfulde version is more reserved, reflecting a sense of superiority ("...has helped us to overcome the enemy...Ɗan Mari has been taught a lesson" vv. 1-3), in contrast to the immediacy of the message in the Hausa version ("...we were victorious...Ɗan Mari fled"). Also, Ɗan Mari and Mayaƙi are mocked in the Hausa version, while they are just described in the Fulfulde one.

nature as news flashes, bulletins of significant events of the period. Nana Asma'u, although a consummate poet, is here focusing on poetry for political purposes rather than solely for beauty of language. This Fulfulde version would have been for the benefit of members of the elite who were promoting the jihad, while the Hausa version (Work 26) was addressed to the masses.

Caliph Aliyu's Victory, I

1 We give thanks to God who has helped us to overcome the enemy.
Let us continue with our efforts.
2 Thank Him, for God increases the blessings
on each person who gives Him thanks.
3 Ɗan Mari[490], the obdurate, has been taught a lesson
and he and Mayaƙi [491] have retreated in disgrace.
4 Their forces, including their cavalry, were put to flight
and no one knows where they are.
5 They did not halt at Maradi, they have gone into hiding
in a state of shock.
6 They know they tried to harm religion which alone triumphs,
so there is no peace for them.
7 Six hundred and sixty were killed, according
to what we are told.
8 Their leaders were decapitated, their armor
and horses captured.[492]
9 Their followers were killed and the rest put to shame
and wail their fate over there.

---

[490]Leader of the Katsina, Maradi people.

[491]Leader of the Gobir people in Tsibiri

[492]The fate of captives is determined by the victor: "as for the men, the *Imām* (Caliph) has to make a choice between five things: to kill them, to set them free, either by grace or ransom, to make them pay *jizya* (Ar., a tax), or to enslave them." (Shehu ɗan Fodiyo, Bayān wujūb al-hijira wa-tahrīm muwālāt al-kafara: 106).

10 The Kebbi forces were defeated and scattered
because their priority was love of worldliness.
11 They gained nothing here, how much less in the Hereafter.
The Fire of Hawiya is the fate of unbelievers.[493]
12 Anyone who leaves the community of the Shehu
has left the *Sunna* and is doomed.
13 Only if he repents, returns to God, follows the *Sunna*
and is obedient will he be forgiven.
14 We rely on God, the Omnipotent, the Mighty
to help us for He is Bountiful.
15 May He in His Bounty preserve us from the trials
and tribulations of the World,
16 And the Hereafter, and the day of Resurrection
when all rise up.
17 May we die in the Faith, go to Paradise
and see the Prophet.
18 May Aliyu be victorious for the sake of the Prophet[494]
who exceeds all mortals.
19 For the sake of Abdulkadir, the noble, worker of miracles
the hem of whose gown I touch.
20 Also Ahmadu Badawi, Rufai, Dasuki
and Shehu of Degel, all of them.[495]
21 And Muhammad Bello, our own. May God aid those
who take part in the jihad of the Shehu.
22 The poem is ended, O God receive it

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[493]The Fire of Hawiya is the fire of Hell.

[494]Compare emphasis in this verse with that of verse 18 in Work 26.

[495]Sufi saints mentioned here and in Work 26 were important to the Degel community.

for the sake of the Prophet.

23 May He pour blessings and peace upon him.

24 And upon his Companions, Relatives and
all who followed him.

25 The date is 1259 from the time of the Hijra.

Work 26

Caliph Aliyu's Victory, II

Murnar Kan Nasarar Yaƙi

1844 - 1260

Language of original: Hausa

Source of text: Bello Said's Thesis (1973)

Introduction

See comments for Caliph Aliyu's Victory, I (Work 25).

Caliph Aliyu's Victory, II

1 We thank God that we were
Victorious: O people give thanks

2 To God the Bountiful that we might
For ever praise Him by day and by night

3 Ɗan Mari fled having achieved
Nothing, only a glance backwards as he ran.[496]

4 He was completely bewildered, lost,
Not knowing which route he was taking.

5 When Mayaƙi[497] fled he went with all speed
Not waiting for a horse.

6 The whole army was destroyed

---

[496]Ɗan Mari, the leader of the people of Katsina and Maradi.

[497]Mayaƙi, the leader of the Gobir people in Tsibiri, is mocked here, as Ɗan Mari is above.

The unreliable intriguers!
7 Six hundred were killed
And sixty, all in a brief moment.
8 A hundred horses were taken
And fifty, let us give thanks.
9 With seven sets of armor.
The leaders were executed.
10 And those who sided with them.
Of the Kebbi people no one is left.
11 They are in profound trouble:
They rebel because of their worldliness.
12 They are beyond reach and will not go to Heaven.
The Unbeliever will go to Hell
13 Unless he repents and returns to the fold
And obeys God, the One Only King.
14 In so doing he will be following the Shehu
And the *Sunna*, the Way of Truth.
15 O God, defend us from all trials
And disasters in the world.
16 And defend us from the perils of the grave
And the Day of Resurrection.
17 O God give us a peaceful death
And raise us with the Shehu our father.
18 O God give Aliyu[498]
Victory, O Omniscient King.
19 For the rank of the Prophet
Who is beloved of God, who is without equal.
20 And the rank of Abdulkadiri

[498]Caliph Aliyu, son of Muhammad Bello, born at Salah, ruled the Caliphate 1842-1859.

Our father on whom we all rely.
21 And Ahmadu Badawi, Rufai
And Dasuki and the Shehu our father.
22 O God accept this poem which is finished.
O people sing this song of thanks
23 And let us pray for many blessings on the Prophet,
For through him we shall have prosperity,
24 We bless his Family, his Companions
And all the Followers of the *Sunna*.
25 The date is 1259 of the Hijra of the Best of Mankind.

Work 27

Elegy for Halima

Alhinin Mutuwar Halima

1844/1845 - 1260

Language of original: Hausa

Source of text: Bello Sa'id's Thesis (1973)

Introduction

This poem is a tribute to Halima. She was one of Asma'u's neighbors; nothing more is known about her.[499] It is noteworthy that Asma'u valued Halima - and others - for perfectly ordinary characteristics achievable by all. Her focus was not on the rich, famous, and powerful.

Related texts

None

Significant Features

Asma'u constantly reminds people of the virtue of patience, and the need to keep relationships in good repair.

Elegy for Halima

1 Fear God, friends and prepare

[499] Waziri Junaidu, personal communication, circa 1983.

All that you need for the journey from this restless world.
2 Know that death is a warning to us
Let us fear, and obey, and keep death in mind.
3 It always deceives the careless one, and
As for the fool, it comes to him without warning or herald.
4 There is nothing one can do, no way out for mankind.
For anyone who dies is buried and that is an end to it.
5 The remedy is to pray constantly in one's heart
And to fear God. People, let us constantly prepare ourselves.
6 Let us be quick to repent, and be ready:
Let us improve our work here, so we may live forever there.
7 Preparation for the Hereafter is done in this world. Do not
Relax your efforts, for we are here only a short while.
8 Let us stop doing what is forbidden, and so gain
In the sight of God the Merciful who created us and the universe.
9 And so also escape torment and gain mercy
From Him on the Last Day: for God's sake, my friends, let us prepare
10 I have composed this elegy for Halimatu
Who was a very kind good neighbor.
11 She was a fine woman with lots of common sense;
She loved children and adults, treating them fittingly with respect.
12 She was religious and kept close relationships in good repair,
Acting always with never ending patience.
13 May God forgive her, make her happy,
And bless her as she awaits the Last Day.
14 Let her escape all the torments of the grave, may she be
Resurrected with the Shehu in Paradise, to live there forever.
15 Know that today I am sad as I reflect
On my life and on the journey which we certainly must make
16 And the terror of the act of dying and meeting with Munkar

And Nakīr in the grave.[500]

17 And the solitude of being alone in the grave
With only one's deeds to help one while waiting.

18 Pity me, O Generous King, pity me
In that place, and weigh not my sins.

19 Give me the answers for both Munkar and Nakir
And give me light in that place where I dwell forever.

20 Save us on the Last Day, may our Reckoning be easy,
Generous Lord, let my paper be given to me in the right hand.[501]

21 Let my good deeds outweigh
The bad ones, because of your glory, O Gracious Lord

22 Permit me to enter into the salvation of the Most Excellent, Muhammad,
Let me quench myself at the pool of salvation, Oh God.

23 Because of the high rank of our Prophet who excels all.
Generous, he was chief of all the Prophets

24 And also Sheikh Abdulkadir, I hold them dear.
And it is because of them that we can step proudly.

25 Rufai, and Ahmadu Badawi and Dasuki
Also Shehu of Degel - let me meet with them in eternity.

26 Let me meet with them on the Day of Resurrection, in the same place
And be with them in Paradise forever.

27 I thank God and invoke peace and blessing
On the Excellent One: my poem is ended.

28 May God accept it and be generous and merciful
To the one who prays always and forever.

29 The date of the composition is 1260.

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[500]*Magamgama (H.)* = a meeting place. Munkar and Nakīr are met in the grave, where they question the deceased, to determine whether he/she deserves to go on to Paradise.

[501]I.e., indicating the promise of salvation.

Come friends, let us prepare ourselves.

Work 28

Elegy for Gidado

Sonnore Gidado

1848/1849 - 1265

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction

This is an elegy for Asma'u's husband. In it she lists his personal qualities (e.g. generosity, v.11) and the work he did in connection with city buildings (he was in charge of the city gates, v.15) and the strengthening of the ideology of the Caliphate (he reiterated the Shehu's message v. 18). She omits references to his position - as Waziri he was second only to the Caliph in authority - or to his role as roving emissary, keeper of the chancery and warrior. These omissions are a significant indication that what Asma'u valued and wanted others to respect in commemoration of Gidado was his character, not his worldly status. Gidado was the nickname for Uthman b. Abubakar Sambo Laima. His father was a scholar; his mother Hussainatu was distantly related to the Shehu's family. Born in Kambaza near Gwandu in about 1776 he was given the name "Gidado" (F.) which means "beloved"; by this he was known for the rest of his life. The nickname is more usually given to a boy called Muhammad, so "Muhammad Gidado" meant Muhammad the Beloved, as if referring to the Prophet. His parents migrated to Degel to join the Shehu's Community and his father died there. As a young man he became friendly with Muhammad Bello and they went together on long expeditions in search of books. During the period 1804-08 he was a special envoy linking the Shehu, with Bello, one of the principal army commanders. In 1807 just before the major assault on the fortress Alkalawa he married Bello's sister, Asma'u. In the period 1808-17 Gidado had a personal position in Bello's household - a kind of aide-de-camp and principal secretary. On Bello's election as Caliph, Gidado became Waziri with full executive powers. The only limits on his authority were that he could not appoint his own successor, he could not depose any of the Caliph's appointees, and he could not depose the

Caliph. The explorer Hugh Clapperton visiting Sokoto in 1824 described Gid'ad'o as "an elderly man ... he was excessively polite. He spoke Arabic extremely well which he said he learnt solely from the Qur'an ...Gid'ad'o is an excellent man, and has unbounded influence with the Sultan (Bello) to whose sister he is married" (Clapperton, 1826: 81,85). Gid'ad'o stayed close to Bello until the Caliph died in 1837 after which he and Asma'u wrote extensively about the Shehu and Bello (see Introduction to Work 22). He remained active but seems to have handed over the main part of his work to his son Abdulkadir, Asma'u's eldest child. One assumes this was due to some kind of physical infirmity - he had appeared "old" to Clapperton 12 years earlier.[502]

Related texts:

This is a very personal poem quite clearly written from Asma'u's own perspective.

Significant features:

Gid'ad'o's talent for mediation is acknowledged in Asma'u's name for him, "*Gid'ad'o jom maslaha*" (F.), "The Reconciler". In her poetry, Asma'u constantly referred to the virtue of family and community spirit, and after her death was herself praised as a "reconciler" by her brother Isa.

Noteworthy also is Gid'ad'o's work in collecting together the Shehu's books after his death. This was a task of great importance, undertaken only by one both sufficiently erudite to handle such a task and also close enough to the deceased to be worthy of it. Gid'ad'o shared a major portion of this task with Asma'u, continuing the collaborate activity and study that characterized their life together.

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[502]For extensive coverage of Gid'ad'o see Last (1967). Full genealogical details are in Nail al-Arābi (1995), Waziri Junaidu's unpublished manuscript. It is at least possible that he went blind: of his descendants two lost their sight; Waziri Buhari (1886-1910) and Waziri Junaidu (1955-) who is still teaching in August 1995, when aged about 90.

Elegy for Giɗaɗo

1 I turn to the Almighty who never tires.
If He is asked, He gives. He alone never dies.

2 I come to You who avails everyone because
I feel lonely as I think about my beloved. The pain is unbearable.

3 May I be forgiven, and set on the Path. I pray
I might learn to accept what You have decided, which no one can change.

4 The death of great people is sufficient warning
To people to ignore the World, which has no virtue.

5 Let us resolve to divorce the world three times
Because this means with finality, without return.[503]

6 We remember the deaths of Bello and Atiƙu
And now the Reconciler[504] has also gone.

7 He worked conscientiously to put things to right and
Benefit Muslims. He was untiringly hospitable to strangers.[505]

8 He honored all the senior members of the Community
And protected the rights of everyone regardless of their rank or status.

9 He honored the Shehu's womenfolk, his children
And his relatives, he neglected none of them.

10 He was close to the Shehu and Bello and explained
Their affairs. He studied the Qur'an, O God forgive his sins.

11 He was exceedingly generous in every respect: he provided accommodation for all
Who came. He was the same with everyone, stranger and kinsman alike.

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[503]Divorce is *talāq* (Ar.) or *raba aure* (H.). The third time a husband says his wife is divorced, is the final one. After that she is "not lawful unto him" (Qur'an, 2:229).

[504]Reconciler is *Jom Maslaha* in the Fulfulde text. *Maslaha* comes from the Arabic and means "reconciliation".

[505]The explorer Hugh Clapperton visited Sokoto and stayed with Giɗaɗo and Asma'u in 1824. He made a second visit to them with Lander in 1826-7.

12 He constantly tendered to the needs of the people, making sure that they had food
And drink. Tirelessly he helped them to endure misfortune.
13 Likewise he explained about affairs known to him
And sent gifts to those in need, never seeking recompense.
14 He was in charge of repairing the Shehu and Bello mosques,[506]
And other city buildings, tasks he never tired of.
15 He was also in charge of repairing the city gates and the tombs;[507]
He was their guardian and acted punctiliously.
16 He stopped corruption and wrongdoing in the city.
He acted sternly about such matters.
17 He held fast after Bello's death, honoring his purpose
And explaining it to the people.
18 As for the Shehu's message, whenever the people gathered together
He reiterated it to them. He was very serious about this. [508]
19 The mosques and the prayer field[509] preoccupied him as did the preservation
Of the Shehu's books which he collected and had copied.
20 Because he feared they would not survive
And if they were not rewritten they would be lost.
21 For the Shehu had certain of the attributes of the Prophet, by the grace of the

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[506]These are in Sokoto.

[507]*Hubbare* (H.) is a place for tombs, located in what had been the Shehu's home. Buried there are the Shehu and very many others including Asma'u herself.

[508]"He explained about the Shehu's aims / and exhorted people to do good." (Elegy for Mustafa, v. 14)

[509]The prayer field (*filin Idi*, H.) in Sokoto is to the east of the city. It is used for the two major annual prayers when tens of thousands collect together to be led in worship by the *Imām*.

Prophet. His books were written for Muslims: O God ensure their usefulness.[510]

22 O God bless Giɗaɗo and grant him a peaceful rest in the grave,
Until the Day of Judgment.

23 And on that Day, O God, may he be given shade,
And may he be saved by the Best of Mankind, Amina's son.[511]

24 And on that Day when deeds are weighed
May his good deeds exceed his bad, for the sake of the Prophet.

25 O God may he receive his paper in his right hand,
On the Bridge save him and place him with the redeemed.

26 May he drink of the waters of *Kauthara*, together with Bello;
Reunite them with the Shehu in Paradise, where there is no parting.

27 Unite him with Bello, who was his friend
In the place of contentment where joy is forever.

28 Show him the face of the Chosen One, the Prophet, and unite him with those
Who see God himself, then all will be fulfilled.

29 O God receive my words. I thank you and pray
For blessings on the Best of Mankind, his Family and Companions

30 And all those who followed on, who faithfully followed
The Path of the Prophet which is the *Sunna.*

31 This poem is finished in the year 1265 of the Hijra.

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[510]Alhaji Muhammadu Magaji (translator of the Fulfulde to Hausa) saw in this verse references to Giɗaɗo being compared to the Caliph Usuman who ordered the Qur'an to be compiled after the death of Muhammad. However we cannot ourselves see this in the words before us. This view may reflect an established tradition among the Sokoto scholars. Asma'u, who herself had access to the Shehu's private rooms as well as scholarly competence, played a crucial part with Giɗaɗo in compiling the Shehu's works after his death.

[511]That is, the Prophet Muhammad.

Work 30

Islam, Sokoto, and Wurno

Jo-nde Wurno

1849/1850 - 1266

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction

The Shehu foretold the building of Wurno, the place which Bello made his principal frontier fortress (*ribāṭ*, Ar.) to protect Sokoto from the incursions of Gobir guerrillas, and Bello himself told Asma'u how life should be lived in a *ribāṭ*. This poem was intended as a rebuke to the men living in Wurno who, in the words of Asma'u's nephew, had "no enthusiasm" for living in a frontier fortress: "They preferred to tend their irrigated farms, trade in the market, herd cattle and work at their crafts, they neglected the affairs of the Jihad and refused to join the army when called" (Umar b. Buhari, *Tanbīh al-ikhwān*). Prior to the time when the poem was written, incursions had been made by the Caliphate's perpetual opponents in the north (Gobir) and south (Kebbi). In addition there had been a serious rebellion in a distant province, Hadeja, against which Asma'u's sons Abdulkadir and Ahmad had each led expeditions. With this poem the listener was left in no doubt about Asma'u's rectitude and authority. She said:

1) the Shehu had "seen" Wurno before it was ever built, and its purpose was to give light to the Sudan (i.e. the region) (vv. 5-12); and

2) Bello told her that it was no good living at Wurno to get rich - the purpose of living there was to defend the Caliphate (v. 14).

The concept of the "pure city" is connected with the two cities Madinat-un-Nabi (the City of the Prophet) and Mecca, (cf. Qur'an 90, "I do call to witness this city") during the Prophet's time. Asma'u's work "Islam, Sokoto, and Wurno" may contain implications that such a concept was meant to be applied in the establishment of Wurno and Sokoto, during the time of the jihad. The parallels are inexact for several reasons - the Prophet was born in Mecca, and then went from Mecca to Madina on his hijra, while the Shehu was born at Maratta (not positively identified),

lived at Degel, and made his Hijra to Gudu.[512] Nevertheless the two towns Sokoto and Wurno were meant to be exemplars, as is evident from the many sources that focus on jihad philosophy. Asma'u's "Islam, Sokoto, and Wurno" affirms, "The Shehu prayed that God would cause Sokoto/to be in this world forever without taint. Wurno, for those who enquire, and are in doubt, is to be likened/to a lamp giving out light to Sokoto and the cities of the [western] Sudan" (vv. 11-12).

Related texts:

None

Significant features:

Asma'u put herself right in the center of things in this poem because she revealed that she knew confidential issues and had, in 1850, authority enough to make them known. She judged the time right to state her case that Wurno was a special place which demanded the highest standards of those living there. It is possible that she found motivation for this work in concern for several issues: she may have felt that standards were slipping; she might have opposed the building up of Cimmola by Ahmadu ɗan Atiƙu; and she may have felt that Caliph Aliyu needed encouragement in his endeavors.

Islam, Sokoto, and Wurno

1 I give thanks to the Almighty, the One Only God who will endure until the end of time.
I invoke blessings on the Prophet

2 And on his Relatives and Companions and all others
Who followed after them, living exemplary and acceptable lives.

3 I wrote this poem in order to set down something about the Shehu
Which his close associates have spoken about.

4 I will tell of his miracle, well known and God given,
And thank God the Giver of Gifts.

[512]If the Shehu had been born at Sokoto and made his hijra to Wurno the parallel would have been perfect.

5 At Degel[513] the Shehu said that Wurno[514] would be inhabited.
It was a mystery he revealed to Bello.
6 The Shehu asked Bello , "Which is greater in terms of importance
And population, your town or mine?"[515]
7 Bello, surprised, asked, "Is there a town which is more extensive than this?"
The Shehu said, "The size of your town has already been determined."
8 Then the Shehu pointed eastward from where they were and said,
There is your town. Everything about it has been revealed."
9 When others heard they discussed the matter among themselves, saying
"Where is there a town greater than this?"
10 In due course we realized it was Wurno that he had meant.
We believe in the eternal mysteries of God.
11 The Shehu prayed that God would cause Sokoto
To be in this world forever without taint.
12 Wurno, for those who enquire, and are in doubt is to be likened
To a lamp giving out light to Sokoto and the cities of the Sudan.[516]
13 We hope that what the Shehu prayed for will happen, that Sokoto will prove to be
A pillar of support, and that we will escape punishment on the Day.
14 I will set down for the benefit of Muslims an account of the profit to be gained from
Living in a frontier fortress which I heard from Bello in respect of Wurno.
15 "Anyone who comes seeking status or wealth will find he has troubled himself for

[513]Degel - the Shehu lived there until 1804. See map three.

[514]Wurno - built circa 1827 according to the "potted history" in the Sokoto District Note Book for Sokoto (compiled by British Administrative Officers). The place did not exist when Clapperton visited Sokoto in 1824 and 1826.

[515]The Shehu was not living in a well-built city like Kano. Degel, a settlement of scholars, unknown to the 18th and 19th century cartographers, was important in the context of Islam in Africa, but not commerce. It was not a "town" per se, but a settlement as specified above.

[516]Sudan , literally "the land of the blacks", here refers to the western Sudan which lies between the south-west fringe of the Sahara and the Niger-Benue Rivers.

Nothing and he has not succeeded," he said.
16 "He who comes in God's name to revive the *Sunna*, fight the Jihad
And to prove himself worthy of the respect accorded him
17 Will be forgiven all his faults and placed on the correct Path.
All his works will prosper.
18 He will be helped to serve God, conquer self will and desire,
So that he will be made pure.
19 And on the Day when deeds are measured, he will be redeemed
With his good works, he will cast away his sins, joy will be his."
20 O people repent, renounce the oppression you have practiced
Return to the Path and there find great gain.
21 So that tomorrow we shall be united in joy with Shehu and Bello
In Heaven, and all will be complete.
22 May the great Shaikh Abdulkadir escort us
To the peerless Prophet.
23 With thanks to God I end my poem. May He receive it
And pour blessings on the one who excelled all others.
24 I invoke peace on his Relatives, Companions and all who followed
In the Way and were found acceptable.
25 In the year of the Hijra 1266.

Work 31

Destroy Mayaƙi

Moyta Mayaƙi

1853/1854 - 1270

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction

This is a prayer for the overthrow of the chief of Gobir, Mayaƙi, the Chief of Kebbi, Nabame, and named centers of resistance like Maradi and Tsibiri (both in Gobir), Argungu and

Gulma (both in Kebbi). By the time of the composition of this poem, people were becoming settled and complacent. Aliyu, the first Caliph even with a strong standing army, was less effective than many felt he should be. It is known that he was a genial, relaxed man, who continually dealt unsuccessfully with rebellions on his doorstep. There was even talk of deposing him circa 1850 and replacing him with Ahmad b. Atiku.

There is an urgency about the opening of this poem, which lacks an initial doxology. In it is evidence that Asma'u's feelings were running high, which tone may also indicate that she had a touch of impatience in her temperament. In this work she is adamant; there is no question of "parley" or "reconciliation": "destroy" is the word she uses. From map six it is clear that rebellion was fomenting on three fronts, and Asma'u felt Aliyu was not handling matters with sufficient dispatch. In this work Asma'u aimed to incite action against the enemy. Asma'u's son, Abdulkadir, was Aliyu's Waziri. It is evident that Destroy Mayaki was intended as a "pep pill" for the leadership.

Related texts:

None

Significant features:

This poem indicates very clearly the nature of Asma'u's commitment and the passion of her rhetoric. In addition to the need to advance against the enemy, Asma'u is advocating the growth of the state in this poem. She had a clear vision of what was needed: open roads, and growth in the economy, "fat cattle...[and] prosperous settlements".

Destroy Mayaƙi

1 God the Beneficent destroy Mayaƙi[517] and Nabame[518]

Destroy them completely.

2 O God drive them out of this land

For the sake of Muhammad, the chosen one.

3 I hasten to You in whom I take refuge, for You

Do not refuse to listen to prayers.

4 Bring glory to Your religion O Lord, causing it to overpower the enemy.

Let the banner of the *Sunna* reach to Heaven.

5 Give good fortune to Caliph Aliyu,[519] and success

In his religious endeavors.

6 Destroy Maradi, destroy Tsibiri, destroy Anka,

Let them disintegrate.

7 Likewise Argungu, Zagzagawa, Gulma, Sawwa and

---

[517]Mayaƙi (literally "the warrior"), was the son of the Chief of Gobir Yakubu. He fought at Gawakuke (1837)and escaped with his life. He became Chief of Gobir and fought successfully against Caliph Atiƙu. Gobir sources say he shot Atiƙu with an arrow at Tsibiri:Atiƙu died at Kataru after his retreat from Tsibiri; Sokoto sources make no mention of any wounds. Mayaƙi harassed the Caliphate for many years: Gobir sources say he carried off Hajo the daughter of Ahmadu Giɗaɗo (she was Asma'u's granddaughter) and had three sons by her (Bunu Agada;Dan Galadima Jatau; Ishaka Sarki 'Daya Rana) a story denied in Sokoto. Mayaƙi died in 1860.

[518]Nabame was the son of the Kebbi Chief, Karari. As a result of his father's defeat in battle in 1831, Yakubu Nabame aged 12 was brought in Bello's court in Wurno in the hope that, in due course, he would assume the leadership of his people and become a firm ally. He fought with Caliph Aliyu in his campaigns but, recognized on the battlefield, he suffered jibes and insults from the Kebbi army. In 1849 he reneged and returned to Kebbi to lead the fight against the Caliphate. He was killed in 1859.

[519]Caliph Aliyu (1842-1859), had the nickname Mai-Saje on account of his side whiskers. Heinrich Barth, who was in Wurno/Gwandu/Sokoto areas April- June 1853 and August - October 1854, said of him: "I found him a stout middle-sized man with a round fat face ... full of cheerfulness and good humour" (1859, III: 108). He went on: "Aliyu ... does not appear to have inherited many of the noble qualities of his father and, least of all, his warlike spirit and hence the lamentable condition in which I found this extensive kingdom" (1859, III: 117).

Tumba; may they be eliminated.
8 Likewise Talata and Bakura.[520] May there be unity
Of purpose on earth.
9 Destroy the unbelievers of Hausaland who are in revolt,
Fomenting rebellion with obduracy.
10 Destroy those who have set out to destroy religion
Everywhere, let them perish.
11 O God give victory to those who learned from their religion,
Who believe in the Prophet and have followed him.
12 Unify the Muslim Community in friendship; let them
Obey the law and no more plunge into sin.
13 Strengthen the hearts of Muslims to fight the Jihad:
Safeguard religion and call Muslims into disciplined order.
14 Bless Muslims with food and clothing. Bless herdsmen
With good pastures.
15 Let the towns be prosperous for
Your Generosity is immeasurable.
16 Open the routes in all directions so that
Communications everywhere will be easier.
17 Give us strong horses to fight the Jihad with, and strong
Donkeys and mules to ride and to carry the loads.
18 Give us fat cattle, goats, sheep and camels
For our satisfaction.
19 May the wildernesses have in them prosperous settlements[521]
So people can travel without fear.
20 For the sake of the Shehu, Light of his generation, I pray.
Please answer my prayer.

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[520]See map six.

[521]The "promised land".

21 For the sake also of Shaikh Abdulkadir Jelani
Who was blessed by God.
22 Likewise Rufai, Badawi and Dasuki. For the sake of
Those three I make my supplication.
23 My poem is completed with thanks to God. May He receive it
Forgive us and purify us.
24 I pray for forgiveness for my mother and father and others
Who responded to the call of religion.
25 I invoke blessings and peace upon the Prophet, his Relatives,
Companions and those who followed him.
26 The date of the Hijra is 1270.

Work 32

Elegy for a Youth

Sonnore Bingil

1853/1854 - 1270

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction

This is an impassioned prayer for a young person who was an invaluable aide, yet not even the gender of the person is known; "*bingil*" (F.) means simply "a person younger than yourself". It is used in the same way that "child" or "teenager" might be used. The translator from Fulfulde guessed from the nature of the duties described that "*bingil*" was female. However it is not so in Waziri's view. He believes "*bingil*" was a frail young man who was brought up by Asma'u, and who was killed by a bolting horse close to where she lived. Asma'u wrote about what she pleased, consistently putting merit before any other attribute, including fame, wealth, beauty, and position. This is in marked contrast to praise singers, past and present, who focus on the wealthy and important to garner monetary reward.

Related texts

None

<u>Significant features</u>

No special qualities of the person are mentioned apart from his attentiveness, and loving kindness to Asma'u. Like many people of high status and authority, Asma'u probably felt isolated and she cherished the frail youth who was so helpful and kind.

Elegy for a Youth

1 I thank God the Creator, who is the One Only God; who never dies,
I invoke peace on the one who exceeded all mortals, who lived at Madina.

2 I pray for his kinsmen, companions and all the pious people
Who have followed in the Path of the *Sunna*.

3 I lift my voice to sing a lament and pray for a youth;
God be merciful and forgive him.

4 Partings are as hard as punishments for they bring grief,
And death destroys peace of mind.

5 He was the one who cared for me and ceaselessly attended
All my needs,

6 Who cheered the loneliness I have felt since my parents
And siblings died, and never made me anxious.

7 Whether it was a message to be taken or a job to be done, he did it,
And was always there to assist me.

8 He was especially helpful as far as
Family matters were concerned.

9 He loved me, and those I loved; until his death, he was
Looking after my affairs.

10 O God forgive him, bless him and take away all his faults
And preserve him.

11 O God illuminate his grave and assist him through
The questioning of Munkari and Nakari.[522]

[522]See glossary of terms.

12 On the Day of Judgment may he be without thirst,
Hunger and all other agonies.
13 O God put him among those redeemed by Ahmadu, who exceeded all mortals
And give him to drink at *Kauthara*[523], for who drinks there is never thirsty again.
14 May he pass gently over the Bridge[524] for the sake
Of the one who exceeded all mortals in esteem.
15 Show him the face of the Prophet whom You chose, who is beloved by You,
And who was made the most excellent in all Medina.
16 Unite him with those who will see Your Majesty, for You
Can do everything and never tire.
17 Unite him with the Shehu in the part of Heaven called Paradise
Which is the best and most joyous of all.
18 And his parents and the Muslims who are happily
Certain of the unending joy which is Yours.
19 O God answer this prayer. I invoke blessings on the one who
Exceeds all mortals, his Relations and Companions.
20 And those who followed on learning Your Way which
Is the Path of the *Sunna*.
21 The year of the Hijra is 1270.

[523]See glossary of terms.

[524]See glossary of terms, *Siraďi*.

Work 33

Elegy for Na'Inna

Sonnore Na'inna

1854/1855 - 1271

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction

This is a lament for the last of the Shehu's brothers to die, Asma'u's paternal uncle Na'Inna.

Muhammad Fodiyo

1. Aliyu		3. Abubakar		5. **Adda Na'Inna d.1854**		7. Muhamman Ali		9.Muh Yaro
	2. The Shehu d.1817		4. Abdullahi		6. Abdullahi Bayero d. 1829		8. Umaru	

(Source, *Kitāb al-Nasab*, Abdullahi Bayero ɗan Fodiyo, vv.46-52.)

Related texts

None

Significant features

The last two lines of each verse are the poem's original lines, to which Asma'u's youngest brother, Isa b. Shehu b. 1817, a famous poet, added *takhmīs*.

Elegy for Na'Inna

1 I call upon the One who said we should call Him,
Who answers compassionately whenever asked,
The Protector of those who thank him.
I am grateful to God the Eternal, the Almighty King,
I pray for the one who Excelled all mankind, the Chosen, the Pure.

2 And all those who learned from
And have been obedient to the *Sunna*, and the others who followed their example,
And all those who did what they had been told to do.
I pray for the Relatives and Companions of the Prophet,
Those who followed them and all obedient Muslims.

3 Our grief is so intense that we have become disturbed
And can no longer act sensibly.
O pray that God will restore happiness to us.
Accept this poem which I have written to assuage
Our hearts and the unhappiness we feel as a result of what has happened.

4 It would be better to ignore all worldly endeavors since
We have been told it is not our true home:
We should practice our religion.
Out of pity for us help us now that
Our last paternal uncle has died.

5 Creator of the Universe, awaken us from slumber that
We might stop all acts of carelessness
And do what is right, in fear and trembling.
His death has greatly worried people.
As for me, I do not know what to do.

6 We are reminded of the death of the Prophet, the Chosen One
Who exceeded all other mortals,
And the great people who followed on.

And we remember the deaths of the
    Muslim leaders, Shehu and Abdullahi.

7 We are also reminded of the deaths of Sambo and
Buhari and Hassan, all belonging to us, and
All other relatives of this family.
The deaths of Muhammad Bello and Atiƙu are a sufficient
    Warning to those who care to hear.

8 I greet all Muslims and also my relatives,
Their husbands and their wives,
And for the community of Muslims I pray.
I grieve for Na'inna and weep because I loved him
    As a child loves his father.

9 I seek help from You, the Almighty because You are the One Only God,
And I pray You will make him happy,
Erasing his sins. As for me I ask for patience
For I have lost a loved one who loved me more than
    Anyone else in the family, who cherished me.

10 He was cheerful, loved his family to visit him,
And acted likewise with his neighbors.
He told them many things.
He did not concern himself with worldly happenings.
    May God forgive his sins.

11 We ask You God to put him
Among those who will be saved.
We beg You to be merciful to him.
O God forgive him, receive him, and give him
    A wonderful reward, for You are the Generous One.

12 May all his sins be forgiven. We pray that he will be saved
From all the trials beyond the grave

And welcomed with wonderful adornments.
May he answer Munkari and Nakiri correctly
And may his grave be a pleasant place for him.

13 O God do not let him be lonely in his grave.
Let it be pleasant and well lit.
We ask this of Your Bounteousness.
Shine on his grave, and give him light,
And on Judgment Day redeem him.

14 Show him Shaikh Jelani,
And also Rufai and Badawi.
May he be with them on that Day when all shall stand
Unite him there with the Shehu to be saved
By the grace of the Prophet, the Chosen, the Pure.

15 Save him on that Awful Day,
Unite him with the others who have been forgiven.
May his meeting with them be in the Light.
Take him over the Bridge,
Give him to drink at *Kauthara*, Ahmadu's pool.

16 Unite him with the host of accepted people,
With those who have been honored.
We pray that he will live in Heaven.
May he see the face of the Prophet
And be united with the Shehu in Paradise.

17 May my prayers be acceptable
For prayers have no meaning if they are not made aright.
I ask God who made me to do what I seek of Him.
Unite him with those who will see God the Holy.
O God please answer my prayer.

18 I give thanks to the Creator

And give thanks to the most Excellent of mortals,
His Family and Companions and all his followers.
I thank Almighty God
And invoke blessings on our Prophet, the Pure.

19 I end with all those who have followed religion
And who, having been given the opportunity, revived the *Sunna*,
And those who followed after them.
I invoke blessings on the Prophet's Companions
And all those who followed him and learned from his example.

20 I end here.
Muslims pray for Na'Inna.
O God answer my prayer for the sake of Amina's son[525].
I wrote this *takhmis* on a poem by Nana
The date of this poem is 1271 of the Hijra.

Work 34

Elegy for Mustafa

<u>*Sonnore Mustafa*</u>

1855/1856 - 1272

<u>Language of original</u>: Fulfulde

<u>Source of text</u>: Waziri Junaidu

<u>Introduction</u>

This is an elegy for Mustafa, husband of Asma'u's eldest sister, Hadija.[526] Surprisingly little is known about Mustafa, or "Malam Tafa", a nickname abbreviation. He was Muhammad Mustafa and his paternal ancestors were linked to the Shehu's family, according to an interview conducted with Mustafa's descendant, Sarkin Arewa in 1980 at Salame. There are many men bearing the name Mustafa in the lists prepared by Gidaďo, so it is not certain what his position

[525] The Prophet Muhammad.

[526] This name is also rendered "Hadiza".

was. However this Mustafa may be the one who was a contemporary of the Shehu (in *Raud al-jinān*), and as a contemporary of Bello (in the rolls of honor in *Majmū*). He married Hadija, the eldest daughter of the Shehu and Aisha, and lived with her in Degel where Abdulƙadir, their eldest son, was born circa 1804. We do not know what role Malam Tafa played in the Jihad, nor what positions he was given.

Malam Tafa and Hadija lived in Sokoto during Bello's lifetime, after which they moved to Salame which is across the river from Wurno (13° 25 N, 5° 25 E).[527] Sarkin Arewa said Malam Tafa lived at Dama, a *ribāṭ* near Salame. When he died, his body was taken to Wurno where he was buried near Bello. His wife, Hadija, was a famous scholar, linguist and sufi, who wrote a poem about the coming of the *Mahdī*, a prayer for patience to endure predestined and unavoidable misfortune, a work on Fulfulde grammar, an elegy for her husband Malam Tafa, a translation of a prayer made by Bello when he founded Wurno, an admonition to children, as well as others which have not yet been accounted for. The son of Malam Tafa and Hadija was Abdulkadir who wrote a number of works including *Rauḍāt al-afkār* (1842), and an elegy on his mother. He was known to Heinrich Barth, the traveller who described Mustafa as the most famous scholar of his day. Salame, the place where Malam Tafa lived, was attacked by Gobir raiders under the command of Mayaƙi. The libraries of the scholars were scattered and women abducted. Gobir sources say that Asma'u's granddaughter was captured, but this has not been verified.

Related texts

None

Significant features

None

Elegy for Mustafa

1 I bow to the will of God, who decrees everything.
Whatever he decides He implements, for He is the Almighty.

---

[527]Waziri Junaidu, personal communication, circa 1984.

2 I seek His help in all my endeavors. I cling to Him for He will provide.
He is absolutely Omnipotent.
3 I have lost my kinsman who was a pillar of strength to me,
My religion and the world, everything in fact.
4 As I write this poem my tears flow to assuage the grief
I feel at the death of Malam Tafa, a grief I cannot subdue.
5 A very grave misfortune has engulfed us. A rent has been torn
In the fabric of Islam and the hearts of Muslims have been touched.
6 There is nothing in the world more painful than the death
Of a great scholar, for the gloom darkens.
7 For when men confront paganism, only those of his calibre can cope.
All Muslims have suffered loss.
8 The world of scholarship stands bereft and students
Have lost their sense of direction
9 Because there was no one to match his piety and learning for he relied on the Qur'an,
And the *Sunna,* and lived his life accordingly.
10 He urged people to do good and flee from all that God has forbidden. He exhorted
People to follow the *Sunna* of the Prophet. Everyone will affirm this.
11 He had a noble character, loved his kinsmen, and brought benefits
To the common people, men and women alike.
12 He was gracious, generous to his neighbors, full
Of compassion to those in need.
13 He was a scholar of distinction, a teacher and an expert
On Qur'anic exegesis which was his main subject.
14 He explained about the Shehu's aims,[528]
And exhorted people to do good.

[528]c.f. " As for the Shehu's message, whenever the people gathered together / he reiterated it to them. He was very serious about this." (Elegy for Giɗaɗo, v. 18).

15 He honored visitors, acting generously towards them.
He did not permit wrongdoing, and punished offenders.
16 He carefully followed the rules laid down by the *Sharī'a* and custom.
He did not allow any transgression of the *Sharī'a* and defended its integrity
17 He constantly said his prayer beads and recited sufi litanies.
It was his custom to say his daily prayers in the mosque.
18 He had consideration for people, sustaining them in difficult times.
He was very courageous and never showed fear.
19 May God give him recompense for the knowledge he gave to the Community:
He was learned in many disciplines.
20 May God forgive him, look mercifully upon him, and
Unite him with the Shehu in Heaven, the place of joy.
21 May his grave be illuminated and may he
Give the correct answers to Nakiri and Munkari.[529]
22 On the Day of Judgment may he be raised with the Prophet and saved from
The torments of sun and thirst because he was the Prophet's disciple.
23 May he see the very face of the Best of us and enter
The presence of the Almighty, the Holy One, together with him.
24 O God unite us with him in happiness in Paradise
Where joy is unceasing.
25 I give thanks to God, my poem is ended, may God accept it
For the sake of the Prophet on whom we rely.
26 May the blessings and peace of God be upon the chosen one
To whom all Creation turns.
27 And upon his Relatives and Companions and all those who followed,
Who endeavored to revive the *Sunna* of the Prophet.
28 The date of the Hijra is 1272.
God receive my poem which is finished.

---

[529]See glossary of terms.

29 O God sustain me after his death, and may we have victory over
The unbelievers, for the sake of the Prophet.

Work 35

Remembrance of the Shehu

Mantore di Dabre

1854/1855 - 1271

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction

This poem is a work to honor the style and content of a work by the Shehu, said by Waziri Junaidu to have been the first written by the Shehu , called "*Afalgimi*" (F), when he was very young, probably in the year 1765, when he was ten years old.[530] Both Asma'u's poem, and "*Afalgimi*", are simple sufi litanies, asking for guidance and strength in relevant endeavors, such as the grace to follow the *Sunna*, perform ablutions, and be generous in giving *zakāt*.

It should be asked why Asma'u produced it circa 1855. It may have been loneliness or unhappiness that motivated her, but whatever the reason, the fact that Asma'u did this is further proof of her confidence and authority. Anyone less able than Asma'u would have been viewed as presumptuous if he or she had produced a poem modelled on the Shehu's whose sainthood was at the center of matters.

Related texts

The Shehu's "*Afalgimi*".

Significant features

Of this work, Asma'u states clearly "I have copied the style of the poem from the Shehu" (v. 10). In Arabic verse tradition, of course, it is a means of praise to imitate another author's style. This is not a "remembrance" in the sense of an elegy, but in the sense of honoring the Shehu by writing a piece that emulates a work of his youth.

---

[530]There is a copy of his poem in the archives of the School of Oriental and African Studies The reference number of the MS poem is PPMS 36 A35/1/1.

Remembrance of the Shehu

1 I call upon God
Who said we should use His Name.
He who has the Name
Is Omniscient
So forgive my sins and be merciful.

2 O people say the word "God",
For the love of the Messenger of God.
Praise the Prophet of God,
And yearn for the Messenger of God.
For he is the best example.

3 ... ... [531]
Let us go to Mecca
To prepare for the coming of the *Mahdī*,
Let me make a pilgrimage to Mecca
Which is right for those who have the means.

4 Renew your efforts, come let us go to Medina,
The land of the Chosen One, the Most Excellent.
He who is unique, has a beautiful place to lodge in
And a superior road on which to travel
It is right that we should go to him.

5 Try to be obedient in ways
Which correspond to the *Sunna*.
Do not utter malicious gossip,
Instead give thanks and say your prayer beads
And honor those who have earned respect.

6 Make efforts, my friend, to divorce the world
For it is wicked.

---

[531]This verse begins with three words which we have been unable to translate.

Do good works for the day will come
When every person will have to look on the actions he has done.
    Do good, not evil.
7 Perform your ritual ablutions, pray,
Recoil from wrong doing.
Do not swear false oaths,
If you do you will suffer humiliation.
    Heaven is a reality.
8 Fast, give alms,
Rid yourself of doubts.
To anything you put your hand, do well
And learn from the *Sunna*.
    Go with the Prophet, follow him.
9 I pray God will forgive me
And pardon my sins,
And hide my transgressions
On the day they are uncovered.
    O God help me and hide my sins.
10 My poem is finished in ten verses:
I have copied the style from the Shehu
As an historical reminder.
But mine will exceed ten
    By two they are increased.
11 To make matters clear,
The date is this year (1271)
Of the Hijra of the Prophet
From Mecca to Medina,
    The Hijra of the merciful Messenger.
12 I give thank and invoke peace on the One
Who alone is worthy of emulation

And on his Kinsmen.
I learned much from the poetry
Of Usmanu Fodiyo.

Work 36

Lamentation for ᶜAysha, I

Marthiya Aisha

1855/1856 - 1272

Language of original: Arabic

Source of text: Waziri Junaidu

Introduction

This poem is one of two elegies for ᶜAysha[532], Asma'u's lifelong friend and beloved companion. ᶜAysha was the daughter of the Shehu's friend and companion, Umaru Alƙammu, who was given the care of the booty after the capture of Matankari, the first victory of the Jihad, in 1804. Umaru remained at the Shehu's side as a non-combattant, without ever bearing any title. He died before the Shehu: Bello had his body disinterred and brought back to Sokoto at a later date. His sons Ahmad and Uthman Mudegel were part of Bello's court. ᶜAysha, their sister, was married to Bello and it was in ᶜAysha's room that Bello left the message for Asma'u on the eve of the battle with Ibra (see So Verily , Work 2, for more details). ᶜAysha had several children, including Mu'azu and Sa'id. Mu'azu was elected Caliph in 1878 aged 62 and died 3 years later. He fought with some success against Gobir and his efforts were commemorated in a poem by Maryam, Asma'u's sister[533]. Mu'azu's son Hassan was Sultan 1930 to 1938, and his grandson Abubakar was Sultan 1938-1989. Abubakar's son Muhammadu Maccido was declared Sultan in 1989 but this decision was overridden by President Ibrahim Babangida who appointed Ibrahim Dasuki, a descendant of Buhari b.Shehu. Muhammadu Maccido was reinstated as Sultan on 21 April 1996. ᶜAysha's son Sa'idu was a scholar of distinction, writing much poetry and some prose

[532]This spelling is the one currently preferred by both the Library of Congress and the British Library for the term transliterated from the Arabic; but there are many variations, Last (1967) uses 'A'isha: Waddy, (1980) uses 'Ā'ishah: Nurbakhsh, (1990) ᶜAᶜesha: Schimmel (1994) ᶜAᶜisha. In Hausa it is spelled "Aisha".

[533]Archives of the School of Oriental and African Studies, PPMS 36 WW5/6/1.

in Arabic, Fulfulde, and Hausa. He is mentioned by Barth (1859, IV: 179). ᶜAysha, apart from her role as Bello's wife and Asma'u's friend, obviously had an important part to play in the social administration of the Caliphate. Her work with widows and orphans - who must have constituted a major portion of the populace - is noted in verse 5.

Related texts

None

Significant features

The authors referred to the English translation of Dr.I.A.Ogunbiyi (see his forthcoming work for comments on technical features of this poem). However, the English translation provided here below is by Heather Sharkey. It is clear from Sharkey's analysis that there are differences between Dr. Ogunbiyi's source manuscript and the one she used, which appears in the appendix of the original mss. At the end of this volume. For example Ogunbiyi's line 4 is this version's line 6. This means that in Ogunbiyi's line 7 the virtues accrue to ᶜAysha, whereas in this version they accrue to the pious women as a group. This version has two more lines than that of Ogunbiyi. Despite these small differences, the message in both manuscripts remains the same in both tone and purpose.

Lamentation for ᶜAysha, I

In the name of God the Beneficent the Merciful.

God bless the noble Prophet Muhammad.

This is the poem of Asma', daughter of the Shaykh, the Renewer of the Faith,[534] the light of the times, 'Uthman ibn Fudi, in lamentation of her sister ᶜAysha, the daughter of 'Umar Alƙammu, may God forgive all their sins and make Heaven their resting place. Amen.

1 To God I make plaint of the kinds of anxieties
that rest in the gloom of my innermost heart

2 Because of the loss of shaykhs, leaders of the faith, masters,
and our brothers, companions of goodness and achievement.

3 The death of the beloved ᶜAysha reminded me of those who have passed away

[534]The word here is *Mujaddid*, a word very commonly used in Sokoto to refer to the Shehu.

from among the wise and pious sisters.
4 My sorrows, my loneliness, and my melancholy increase
the flow of tears on my cheeks into torrents.
5 At the loss of the noble ^{c}Aysha.
Oh what a woman! Having all the virtues
6 Of the pious women, humble to their Lord;
of the women who have memorized the Qur'an by heart and who do extra
7 In prayers, alms-giving, then recitation of the Qur'an,
defending the unjustly treated, carrying the burdens of many responsibilities
8 She was a guardian of orphans and widows,
a pillar of the community, ensuring harmony.
9 I am desolate over losing her, for she my bosom friend,
my confidante from our earliest days.
10 This is no surprise; the love we had for each other came to us
from our fathers before us; it was not short-lived.
11 God of Heaven, judge her with pure forgiveness
and make room for a grave in perpetual light.
12 On the Day of Judgment, preserve her from all that is feared,
from everything terrifying on that day.
13 And place her in Paradise with our Shaykh,
her father and her husband in the heavenly abodes.
14 Protect all of her descendants
from the evils of their enemies from every tribe,
15 From the evil of Satan, from the *jinn* that fights,
and from every evil thing, secretive and assailing.
16 I shed tears for them but that is in this earthly world;
in matters of religion our Lord is for them the good protector
17 Blessings and protection upon the Best One, Muhammad who hastened
to inform us of all messages from our Lord
18 And upon his Family, his Companions, and his Followers

from our community, which is thriving with God's permission.

19 When he announced the sign of the times by the hijra,
the Prophet served as your messenger of good tidings.

20 Completed with peace in the year 1272.

Work 37

Lamentation for ᶜAysha, II

Marthiya Aisha

n.d.

Language of original: Arabic

Source of text: Waziri Junaidu

Introduction

This work is an expression of Asma'u's personal grief, similar in tone and depth of feeling to the moving elegy she wrote for Bello (Elegy for Bello). It is as different from her other elegy of ᶜAysha as Elegy for Bello is from Bello's Character. The poem gives insight into the ways in which women related to each other: they were neither isolated nor under masculine domination. This poem indicates that women were active in supporting one another, and creating warm, supportive relationships among themselves, providing relief from stress and tension. For biographical details of ᶜAysha see the previous Lamentation for ᶜAysha, I.

Related texts

None

Significant features

See the comments on Work 36. It seems that two error-ridden manuscripts were the only ones available. Consequently any reconciliation of the two translations has proved difficult. However, the sense, meaning and deep emotion of the poem remains unaffected by such matters. This translation is a blend of Sambo Junaidu's and Heather Sharkey's.

Lamentation for ᶜAysha, II

In the name of God the Beneficent the Merciful

God bless the noble Prophet Muhammad.

This is the poem of Asma', daughter of our Shaykh Uthman ɗan Fodiyo, in lamentation of her

friend and dear one, ᶜAysha, the daughter of Umaru Alƙammu.

1 Oh my eyes weep liberally for my loved one
as a consolation for my grief and a companion for my gloom.
2 Shed copious tears for the loss of ᶜAysha
the noblest of my dear ones of my age group, my friend.
3 I praise her for her worship, her modesty,
religion, morals, and glad kindness;
4 For the way she said her *dhikr, wird,* and prayer beads
as well as her reading of the Qur'an. What a dear friend!
5 This poem was written because there is no one else like her
from among the Brethren.[535] How long my nights dwell on her.
6 How often she helped me to forget my own grief
and how often she helped me most kindly.
7 The depth of my sadness and loneliness after her death has grown
O the multitude of sorrows, the deepening of my gloom!
8 Know you not that love, when firmly established, is priceless?
9 There is no child who could make me forget that love
and no brother, nothing which could soothe me, not even all sorts of riches
10 Therefore my heart withers from worrying:
sigh after sigh rises up from my grief;
11 Tears have continued to flow constantly
as if they would never dwindle or cease.
12 As for me, I am contented with God's judgment;
I abide by the things I said with regard to the Brethren.[536]
13 It is no sin to make a lamentation,

[535] "Brethren" here means co-religionist.

[536] That is, there is nothing improper about praising the character of a departed co-religionist.

for Abu Sufyan elegized the Prophet Muhammad after his passing.[537]
14 I cry for her with tears of compassion
and of longing and sympathy for her, and loving friendship.
15 The Prophet did not prohibit this
but he prohibited screaming.[538]
16 I pray that God will allay her fears
and that the Merciful One will provide her with good reward,
17 And forgive her lapses and reward her
for the good things she did for me gladly and graciously.
18 Allow her to meet the Prophet and our Shaykh
and his famous exemplar, the best of loved ones.
19 May He widen her resting place and grant her entry
to the highest place in Paradise at the Resurrection.
20 By the glory of the Prophet, the Chosen One, the leader of mankind
may the blessing of God be upon him at every moment.

Praise be to God first and last
Blessings and peace
for our Muhammad
for his Family and Companions;
God grant him salvation.

---

[537]Abū Sufyān was a prominent Meccan, one of the Kuraish, who initially opposed Muhammad but who later joined the Muslims sometime in 630. Abū Sufyān went on to fight valiantly for the Muslim cause. His son, Mu'awiya ibn Sufyān, served as governor of Syria after the Muslim conquests, and then went on to become the first Umayyad caliph (after the Caliph 'Ali died). Muʿāwiya ruled Damascus from 661 until his death in 683. The Umayyad caliphs in the years from 661 to about 685 were known as the "Sufyānids".

[538]Overt and uncontrollable expressions of grief were forbidden, especially the tearing of hair and violent hurting of the self.

Work 38

The Battle of Gawakuke

Gawakuke Ma'unde

1856/1857 - 1273

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction

On 31 March 1836 Caliph Muhammad Bello defeated his enemies,[539] in a desolate place, Gawakuke, situated in the southern fringes of the Sahara desert. Bello died the following year, leaving his successors a difficult act to follow. In the 1850s his son, Aliyu, suffered a number of military defeats. When enemies dared to attack the Caliphate heartland, and Muhammad Bello's widow was killed,[540] the leading scholars met in the mosque and demanded action. Against this background of disquiet Asma'u, Bello's sister, wrote The Battle of Gawakuke (*Gawakuke Ma'unde*, lit., The Second Poem on Gawakuke); it was not the first time she had addressed the subject. An earlier poem about the battle, written in 1836, had been brief and bereft of detail. In contrast, this poem, written two decades later, is remarkable for its vividness: it was clearly meant to put fortify the army leaders.

Evidence of the state of affairs in the Caliphate at the time is found in two sources. Heinrich Barth, the traveller, met Caliph Aliyu in March 1853. Barth liked Aliyu but said of him, "He does not appear to have inherited many of the notable qualities of his father and, least of all, his warlike spirit and hence the lamentable condition in which I found his extensive kingdom" (Barth, 1859 III: 108, 117). Barth's views receive reinforcement from a work by Caliph Aliyu's cousin, Umar b. Muhammadu Buhkari, who praised Aliyu for dealing effectively with the dissidents at the beginning of his reign. He then went on to say,

> He called men to serve in frontier posts but they had no enthusiasm for the job. They preferred to tend their irrigated farms, trade in the markets, herd cattle, and work their crafts. They neglected the affairs of the Jihad and refused to join the army when called.

[539] Ali, Chief of Gobir: Ibra, Chief of the Temisgida Tuareg: Rawda, Chief of Maradi-Katsina, and his brother, Baciri.

[540] The attack was on Silame, the attacker Mayaƙi, Chief of Gobir. The widow killed was simply referred to as "Moi's mother".

So the place was weakened-and they blamed and censured him. (Buhkari, n.d.)

Asma'u had been a member of the team which had developed the corporate identity of Sokoto based on the sainthood of her father, Shehu ɗan Fodiyo. She had collaborated with Bello at a literary level and was well known for her scholarship, piety and the *baraka* (piety, spirituality, moral fibre) she had inherited from her father. Twenty years after his death, more clearly than ever, Asma'u sought in this poem, to reinforce Bello's position as a powerful charismatic leader, the ingredients for which were birth into a good family, personal *baraka*, profound studiousness, therapeutic gifts, and miracle working. In the first 19 verses of this work, Asma'u set out Bello's claim to charismatic leadership: he worked miracles; he was a formidable scholar, being an unrivalled authority in theology, jurisprudence, medicine, mathematics and the *ḥadīth*; he had inherited the *baraka* of his father; he had a charming manner and was righteous. Verses 19-65 describe the battle of Gawakuke itself, and verses 67-69 summarize events of the period 1836-37. The fact that Asma'u wrote this vivid account of the battle twenty years after it took place suggests that she felt the need to remind people of Bello's determination and perseverance, possibly because his successors were, in her opinion, in need of encouragement and inspiration.

Related texts

In addition to Asma'u's first work on Gawakuke in 1836 (Victory at Gawakuke), several other sources also describe this battle. Bello wrote a poem about Gawakuke, 16 lines of which were included in *Dabṭ al-multaqaṭāt* by Waziri Junaidu, although when the book was translated into Hausa (Junaidu 1957), the extract was omitted.

There is another description of the battle, by al-hajj Sa'id, a follower of al-hajj Umar who was present at it:

> Bello took the desert road ... the people suffered greatly from thirst, almost to the point of distraction. Bello took his lance and struck it in the ground saying to Mash who was in charge of water supplies, "Dig here!". He dug a little and water welled up. He ordered each man to dig in his own place. They dug and the water welled up in each place (Sa'id 1901).

Asma'u's account of this miracle is verified by both Bello and al-hajj Sa'id. Its importance is evident in that it is the only miracle she ever described. Her husband, Giɗaɗo, focussed on the

supernatural in his works about Bello. Therefore their books stand in contradistinction to each other. It is recounted here as the miracle at Bulaici. In verses 33-38 she descibes how Bello commanded water to spring forth from the arid ground to save his troops. Asma'u states, "I saw it with my own eyes" (v. 38). It may be that she described only this miracle because it was the only one she witnessed. Whether she was actually present or "saw" this miracle as in a dream we do not know. Waziri Junaidu, however, does not rule out the possibility that she was there.

Variants of the account of the battle are found in other sources as well. Concerning the Bulaici affair, Hamani says:

> The Caliph's men, were overcome with extreme thirst and were fearing death when Bello commanded each one to dig a hole. The soldiers obeyed and water appeared in abundance. *Y Tarichi* [541] reports the same story, and says al-hajj Umar, who was together with Bello, was asked by the latter to pray that water would be forthcoming. Umar replied 'If I am given the grace to effect this, will I not then take over the leadership?' 'No,' replied Bello, 'The country of your command is Macina and you are a long way from there.' So it was Bello himself who worked the miracle." (Hamani, 1979: 173, 403-5) [paraphrase of the original French].

The significance of this is twofold: first, it constitutes a fourth account of the miracle: second, a deeper meaning could possibly be read into the exchange between Bello and Umar on account of the bitter controversy which developed after Bello's death which centered on whether or not he had accepted an initiation into Umar's Tijaniyya brotherhood, a matter which lies outside the scope of this book.

To account for the miracle itself, it has been suggested that there was a subterranean aquifer in the area: "... it was enough to dig only a little even in the dry season [to reach water]" (Hamani 1975: 173). Yet it does not matter how we view this event: in the eyes of those present a miracle had happened, which was recorded, sung about, and celebrated.

Significantly, this miracle parallels one attributed to the Prophet leading his troops in battle. Muhammad, on coming to the wells of Hudaibiya, was told they were dry. He scraped the

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[541] A translation of a history of the Tuareg Nobles, written in Arabic by Malam Ahmadu ben Detchukuk for the Sultan of Agadez at the end of the 19th century and translated by Lt. Peignol in 1907; cited in Hamani 1975.

ground with an arrow and water bubbled up. This was well known to Asma'u as she referred to it in a poem written in 1839, In Praise of Ahmada, (v.39). In the same context one can also refer to this poem, The Battle of Gawakuke (vv. 14-16, 48), Yearning for the Prophet (vv.138-140), and In Praise of Ahmada (vv. 16-18).

Significant Features

Place names often have meaning. *Gudu* (H.), the place to which the Shehu went after the Hijra in 1804, means "escape"; *Barayar Zaki* (H.), where the Shehu spent December/January 1804/5 means "lion's lair". The title of this poem combines a Hausa name for the place (*Gawakuke*) and the Fulfulde term for second (*ma'unde*). The place name "*Gawakuke*" is itself a terrifying, multi-layered pun based on several Hausa terms. "*Gawa*" means corpse, while "*kuke*" is both the pronoun for "you" (pl., rel.cont.), and in this context can mean "you are". Its sound also echoes the term for crying (*kuka*). Taken together, these means would convey an ominous implicit meaning for Hausa opponants: *Gawakuke*: You are corpses, lamenting. Within the work itself there may be another play on words. The Jihad army enjoys a victory at a desolate, barren place called Zana, which term implies invisibility when linked with the term for amulet (*layyar zana* (H.), an amulet to make a person invisible) (see v. 57). The term's implication is that victory in that open place resulted from divine intervention on the part of the Jihad forces.

The Battle of Gawakuke

1 I give thanks to Allah who neither slumbers nor dies[542]
I greet the Prophet, the Chosen one, the Saved.
2 The blessings and peace of Allah
Be upon him, his Companions and Kinsmen.
3 And so now listen, for it is my intention
In this poem to say what I have heard of the deeds of Bello, the peerless.
4 And what I have witnessed of his miracles,[543]
Thereby soothing my broken heart, which longs for Bello.

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[542]The Qur'an (89: 14), "For thy Lord is (as a guardian) on a watchtower."

[543]For a discussion of the sufi approach to the supernatural see Last (1967).

5 He was the mainstay of the Toronkawa,[544] and famous
In his time. People flocked to him. He understood politics.
6 He was an expert in theology, jurisprudence, medicine,
The *ḥadīth* and mathematics. No one equalled him.
7 He had a profound knowledge of religion in all its aspects, the outward
And also the inward. He could answer any question put to him.
8 He could see the unseen[545] and had been given competence
to cope with everything.
He was exceedingly generous and gave wise advice.
9 He had read twenty thousand books
And three hundred,[546] on his path to saintliness.
10 He stood by the truth, thus following in the footsteps of the Prophet.
As the Shehu had done, so did Bello.[547]
11 He upheld the due rights of everyone
Favouring no faction, neither those close to him nor those distant.
12 Scholars, students and all members of the community
Were treated justly: there is not a single instance to disprove this.
13 Fulanis, Tuaregs and Hausas - everyone
Including Arabs, every single person who arrived was unfailingly welcomed.
14 He presented a smiling face to everyone:[548] he never demeaned anyone
He was very generous, and never tired in his efforts.

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[544]Toronkawa - the Fulani clan to which his family belonged. The Toronkawa (or Torodbe) migrated from Futa Toro in the 15th century.

[545]See the unseen - *Kashf* (Ar): a mystical ability.

[546]Murray Last estimated that in the year 1900 in Northern Nigeria there was , "a bookstock of a quarter of a million books in the libraries of individuals with a few really large collections in emirs' palaces. Depending on what is counted as a "book" the figure might be closer to half a million" (Last 1984:1).

[547]Asma'u never ceased pressing this message home.

[548]Refer to Yearning for the Prophet v.16; the correlation between the poems is clear. See also next note.

15 He accepted apologies when they were proffered
And forgave transgressions if asked. He was never angry
16 Except with those who sinned against Allah. Then he was enraged.
And he would let the law take its course.[549]
17 He succoured the weary, the poor and the fatherless,
Strangers, everyone. There was no one Bello refused to aid.
18 He valiantly fought the Jihad, following the example of the Prophet
He resolutely defended the Faith and strengthened the Way of the Prophet.
19 He fought forty seven campaigns, but I have not listed them all
Counting only those I know about.

An Account of the Battle of Gawakuke in the year 1252 of the Hijra of the Prophet. [550]

20 Listen to the story of the slaughter wrought by Bello when he destroyed Gobir,
Maradi, and the Tuaregs: they were overthrown. [551]
21 It was Ibra[552] who rose and called the *kaffir* chiefs[553]
Of Maradi and Gobir. For three months they foregathered.
22 The entire tribe of the Tagama Tuaregs came in support,
And were addressed by Ibra saying he was resolved to fight Bello.

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[549]Refer to Yearning for the Prophet, vv.17-18.

[550]In the manuscript seen in the Waziri's library this sentence is written in red ink.

[551]Gobir - the Hausa kingdom in which the Shehu lived prior to 1804 and which he fought and overcame. The rump of Gobir then shifted northwards. The rulers of the adjoining kingdom to Gobir, Katsina, moved to Maradi. Of the Tuaregs - desert camel owning nomads - some were for the Caliphate, others against.

[552]Ibra - son of a famous scholar, Ahmad Awali, he was chief of the Temesgida Tuaregs, living northwest of Madawa. In 1821 he invaded Sokoto. (See So Verily, Work 2)

[553]The *kaffir* (Ar., non-Muslim) chiefs include Ali, chief of Gobir. Tradition says that when the possibility of joining with Ibra was broached, Ali demurred, whereupon the *Inna,* the women's leader, sent him a set of butcher's knives. The insult lay in the fact that the Fulani, personified by Bello, never butcher but leave the job to underlings. Inna therefore implied that Ali was Bello's lapdog. Other indications show that although Ali was reluctant to break promises he had made to Bello he was forced to join the coalition because of drought and lack of grain. But his brother was blamed for the debacle at Gawakuke, see v. 51.

23 They raided various towns and sacked Kataru,[554]
And were very excited, not knowing that grief without end was their lot.
24 They joyfully entered the towns of those who had betrayed us
Not knowing about the calamity which was to befall them later in the year.
25 The army of the Caliph assembled at Wurno[555]
Each man thinking about the forthcoming battle with the shameless Ibra
26 During the months of *Ramaḍān*, Shawwal and Zulka'ida
Muslims loyal to the Caliph gathered together.
27 Then Bello sent letters to East and West
He said, "Come quickly: let no one delay."
28 When the host had gathered at Sokoto, Bello mounted
And rode out to Wurno after the Friday prayer.
29 Giyawa was where the first camp was made in the month of Zulhaji.
At dawn Shinaka was reached by the people of the *Sunna*.
30 From thence they went Falaliya, then Mashaya.
The next camp was at Lajinge[556] where a few days were spent.
31 The Eastern allies arrived and confessed allegiance:
They were led by the Emir of Kano, Ibrahim Dabo.[557]
32 The followers of Abdulkadir al-Jelani[558] together made

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[554]Kataru - a safe distance from Sokoto to the northeast, ten miles southeast of Isa; a generally unpacified area throughout the 19th century.

[555]Wurno - Bello's fortress, 20 miles upstream from Sokoto, guarding the route to Gobir. He lived there almost permanently but the commercial center and most of the population remained at Sokoto.

[556]Giyawa and the other places named were staging points on their journey North Eastwards. Lajinge is where the River Rima widens and there are large pools even in the dry season.

[557]Ibrahim Dabo, Emir of Kano, 1819-1846, was married to the Shehu's scholarly daughter, Maryam, who succeeded Asma'u as women's leader in 1865.

[558]Abdulkadir al-Jelani - (d.1165-6) born in the province of Ghilan, Persia, south of the Caspian Sea. He founded the sufi order *al-Qādiriyya* and is venerated as one of the saints of Islam.

A promise, in front of Bello, that they would not flee the field.

33 The next camps were at Mai Jibda, then Radifa,[559]
Followed by Bulaici [560] where Bello performed a miracle.

34 A camp was made on a mound dried out by the hot season:
Apart from a tree or two, there was only thorn grass.

35 Thirst tormented the men who were at their limits
Frantically they searched for a source of water.

36 Bello was told that the army was overwrought
Because there was no water. He said, "Everybody who digs a
hole in the hillside instantly will get water."

37 Everybody obeyed his instructions, dug, and found water.
We witnessed an extraordinary thing on that mound as water poured forth.[561]

38 Beyond doubt Muhammad Bello performed a miracle
Water bubbled forth. I saw it with my own eyes.[562]

39 On the eve of the *Id*, the night was passed
At Kuraima: it was Monday, and it was the *Id of Layya*.[563]

40 It was here that Bello led the warriors in prayer.

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[559]From Lajinge Bello swung north, making straight into the semi desert.

[560]Bulaici - Hamani (1975: 173) says the place was known in Hausa as "*Beleci mai ruwan ban shanu* " (Bulaici, the cattle watering place) on account of the proximity of a water-bearing aquafer.

[561]Accounts of the miracle from different sources are found in the Introduction to this poem.

[562]"I saw it with my own eyes."; this is puzzling, yet it only repeats what Asma'u said in Victory at Gawakuke, v. 18 (1836). Waziri Junaidu was unable to make a pronouncement about this. He said in his view it was possible that Asma'u was with the army. She rode a horse regularly to Wurno, and had ridden to Kano as a young woman. Furthermore, accounts are known of the Prophet's wife Aisha riding onto the battlefields, and Asma'u knew about that precedent. See also Clapperton (1829 vol.2: 177): "Gidado arrived with a train of attendants - women were behind, some riding on horseback astride, some on camels."
There is a drawing (by Clapperton?) of Yargooma, Muhammad Bello's personal woman go-between sitting astride a horse on the frontispiece of Clapperton's Journal 1825-26. (James Bruce-Lockhart, personal communication, December 1995.)

[563]*Id of Layya* = *ʿId al-Aḍḥā* - all signify the religious festival which celebrate Abraham's obedience to God.

He ordered them not to alert the enemy by lighting fires.

41 At daybreak, he mounted and rode to the mound of Gawakuke
Where he established his war camp and position.

42 He said, "The men must be silent and still."
And that he had been informed the very time Ibra would appear. [564]

43 Very shortly afterwards Ibra arrived with his forces
Yes, indeed. Ibra, in person, the aggressor with his horde.

44 He positioned himself where he thought the *jinns*[565] would help him
Not knowing they were on Bello's side.

45 Bello ordered the standards to be brought and unfurled.
He told his men, "Gird yourselves, for today the unbelievers will be put to shame."

46 Then the Muslims made ready, taking up their weapons:
The spear blades looked like fields of ripe corn heads.

47 Madi and 'Danyero raised the standards
And, with Abduwa, moved into the lead and towards the enemy.

48 With standards flying, Bello mounted and rod jinne to the vanguard.
You could see nothing but spear heads and swords glinting.

49 They surrounded the Caliph, the reproachless,
As numberless as flocking birds[566] or swarms of locusts.

50 On his arrival the battle commenced.
Bodies lay in swathes like harvested millet heads.

51 Rauda and Ali and Hako'in were engaged first

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[564]"He had been informed" - the implication is "by supernatural means".

[565]*Rijalul Gaibi* = *rijal al-ghayb,* the invisible beings of the hiearchy of the esoteric kingdom of the sufis, who claim that the world endures with the help of these saints, fixed in number. The hiearchy and numbers are in ascending order, the 300 *nugaba*, 40 *abdal*, 7 *umana*, 4 *amud.*(Shorter Encyclopaedia of Islam, 1961: 582).

[566]There are birds called "*dirde*" (F.), which mass in their myriads over the northern river plains at certain times of year. Asma'u may have had this image in mind.

Ibra and Baciri managed, with difficulty, to flee.[567]

52 The enemy leaders were cut down,

Ibra perished indeed and will not return until the Day of Judgment.

53 On that day unbelief in Gobir was crushed,

In that year (1836) Bello thoroughly defeated Gobir.

54 On that Tuesday, paganism was overthrown.

The corpses of their leaders were hacked to pieces.

55 The vultures and hyenas said to each other, "Who does this meat belong to?"

And they were told, "Its yours. There is no need to squabble today."

56 Eagles and vultures soared overhead,

As for meat and brains, if you looked around, you saw them all spread out.

57 After resting for two days, the army advanced to Zana[568]

Where many thousands of the enemy were caught and slaughtered.

58 Others were executed. Then Bello mounted and rode to

Faƙon Gazau.[569] No paganism survived where he moved.

59 A camp was made and the army rested there for seven days:

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[567]Rauda - chief of the Katsina-Maradi faction. Hako'in - not identified. Ibra - (see note at v. 21), he was killed the following year (Hamani 1975: 174). Baciri - Ali's brother, he was blamed for engineering the disasterous repudiation of the treaty with Bello (vide the knives of Inna, fn at v. 21). He fled the battlefield but was overtaken by his brother, Mayaƙi, and killed.

Ali - Chief of Gobir, he was killed at a place called Tillon Maje to the east of the battlefield.

[568]Zana - the rugged and uninhabited outcrop believed by locals to be the source of water which feeds their rivers, is a place of annual animal sacrifice (a black bull) evidence of which (debris) was seen in 1982 by Jean Boyd. The place is covered with thorn scrub and is a haunt of wild creatures. The name *zana* is linked with 'disappearance ', thus *layyar zana* (H.) is "the amulet which enables one to disappear."

[569](a) Faƙon Gazau - about 24 km north west of Madawa there is a cemetery in a valley where arable land is very precious. Local people say "Bello's people" were buried there, and they call the place (b) Ruggar Faƙo which is said to be the Shehu's birthplace, (Hogben and Kirk-Greene 1966: 376). Waziri Junaidu (1957: 29) calls the place (c) Gawon Gazau. "Faƙo" in Gobir dialect is a barren place. *Gazau* is an epithet for a hyena. *Gawo* is *acacia albida*, attaining a height of 60 feet and *rugga* is a cattle encampment. Faƙon Gazau - the barren place of the hyena. Ruggar Faƙo - the barren cattle camp. Gawon Gazau - the acacia of the hyena.

Righteousness was spread abroad, leaving Muslims nothing to fear.

60 When it was time to move, Bello disbanded many of his men
And went to Lajinge, amidst rejoicing.

61 He established Fodiyo at Shinaka to revive the place.
Aliyu the Elder he also established, by the Grace of God.[570]

62 All unbelievers panicked, and those who had sided with them
Were downcast: Bakura, Tumba and Gobir were in turmoil.

63 Bello told us there would be more fighting in the rainy season
And a major battle at Bakura, which would be dealt with
as he had dealt with Ibra.

64 I keep on remembering how he preached
For a whole month, warning of the drought [571]which would come.

65 He told us that we must have confidence in God
And repent: go to Mecca and then to Heaven.

66 He said, "Make haste to seek the Grace of our Maker."
And predicted the Gobir river calamity.

67 Truly something astounding was seen at Gawakuke
The enemy gaped, they were lost for words.

68 After the return of the army, at harvest time, an expedition
was mounted against Anka:
Damfa was taken, its people scattered.

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[570]Fodiyo - his mother was Katambale, wife of Yunfa, Chief of Gobir taken into concubinage by Bello in 1808. She was a spirited woman who is said to have remarked bitterly that "she who can no longer drink milk must perforce drink water". Fodiyo was unable to maintain his position at Lajinge and retreated to Isa where he lived from 1840-44. Aliyu - his mother was Ladi, also a Gobir concubine, captured at Raɓah circa 1806 (according to Waziri Junaidu). Gobir sources say she was the sister of Mayaƙi, Chief of Gobir, but Waziri Junaidu denies this. Aliyu was made ruler over Shinaka, in between Lajinge and Wurno. The significance of this is that Aliyu was Caliph at the time this poem was written, and it was to him that we assume it was addressed.

[571]The drought, one of a cycle of sahelian droughts, eventually drove a faction of the Gobir leaders to seek a settlement with the Caliphate after Asma'u's death and resettle the lands of Alƙalawa laid waste in 1808.

69 Bello settled Ibrahim at Gandi
And Ahmadu at Bakura because he was brave and would stand fast.[572]
70 He returned to Wurno where for seven months he was ill.
When his condition became worse the Muslim Community became fearful.[573]
71 On Thursday, 25th of *Rajab*[574], he died:
That year [1837] he departed and went to Heaven.
72 Muslims were plunged into grief
For their saint, their supreme leader, their statesman.
73 Oh God, pardon him and give him peace.
Reunite us with him in Paradise, the most excellent part of Heaven.
74 I wrote this in the year of the Prophet's Hijra 1273,
Longing for Bello, the helper of religion and the *Sunna*.
75 Had it not been said that praise is for the Prophet
Alone, I would sing Bello's praises to the limit of my strength.
76 May God grant that we visit Mecca
Perform the hajj and afterwards go to Medina.
77 Making our pilgrimage to the Prophet and his Companions
Then, our desires fulfilled, we would go to *Rawda*.[575]
78 I give thanks to Almighty Allah who neither slumbers
Nor dies. I greet the One who was given peace and salvation.
79 May God's peace and blessings be upon
Him, and his Kinsmen and Companions.

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[572]Ibrahim and Ahmadu are Bello's sons; Ahmadu was the garrison commander. Gandi is southwest of Sokoto. The text says *Garuza,* instead of *Gandi,* owing to a mistake in the *ajami.*

[573]The nature of Bello's illness is not known but he remained cognisant to the very end, as recounted by Giɗaɗo in *al-Kashf wa'l bayān ʿan baʿd ahwāl al-sayyid Muhammad Bello*

[574]*Rajab* - the seventh month of the Islamic lunar calendar.

[575]"For most pilgrims it is their dream to visit the Prophet's tomb, the *rawda* in Medina" (Schimmel 1994:60).

Work 39

A Warning, II

Wa'azu

1856/1857 - 1273

Language of original: Hausa

Source of text: Waziri Junaidu

Introduction:

This is an exhoratation to repent, give alms, and pray. Written in the simplest language, this poem goes back to the fundamental principle in Islam, "speak to the people according to their understanding", a saying ascribed to the Prophet. It is intended for Asma'u's women students, with the still radical message of women's obligation to seek religious knowledge, as well as their right to free movement in public with good purpose:

In Islam it is a religious duty to seek knowledge
Women may leave their homes freely for this. (v. 21)

This sentiment echoes the concerns that the Shehu had expressed in his early untitled Fulfulde poem: "some men neither educate their wives nor allow them to go to a teacher, male or female, for instruction" (v.31).[576] The importance of this is two-fold: 1) men must allow their wives to go out of the home, since not all had servants to do errands for them, and 2) men must support their wives by cooperating and giving them aid. Thus, in this work the main message is directed as much at men as at women, and aims to set people on the right path with regard to women's socio-religious roles.

Asma'u's educational network was well established by 1858 when the poem was written and may have been compiled to overcome the reluctance of some men to let their womenfolk participate. The women would have learned these songs by heart and have sung them in the full hearing of their husbands, and in small villages the sounds would have drifted into adjoining compounds.

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[576]The poem is unpublished and is in the Archives at SOAS, PP MS 36 53/2. It begins, "*Miyetti chiniydu*" (F.), ("Thanks be to God").

Related texts:

None

Significant features:

None

A Warning, II

1 I give thanks to God the merciful
Who created me; the Generous King.

2 He is One, to Him belongs everything,
He has no beginning because He began everything.

3 He hears, just as He sees:
He knows all mysteries[577] He is omniscient and patient.

4 But He does not hear with ears[578],
Nor does He see with eyes.

5 Trust in Him and His existence.
There is no King except God the Bountiful,

6 And trust in Muhammad His Messenger,
Then you will be an upright Muslim.

7 Do not innovate.[579] Keep strictly to the *Sunna*
For the *Sunna* will suffice you till you reach Heaven.

8 Repent, for repentance purifies the worshipper
So he can escape from sin which leads to Hell-fire.

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[577]All mysteries: in the text *alimulgaibi*. *Ghayb* is an Arabic word meaning "anything which has not been seen". In The Battle of Gawakuke, v.44, there is a reference to *rijal al-ghayb* which we have translated as "*jinns*" (see Glasse 1989: 210).

[578]"He does not hear with ears..." : The meaning is clearly "he works in ways you cannot even imagine", a difficult concept for people used to their traditional beliefs.

[579]Innovation, or *bid'a* (Ar.) was the subject of a major work by the Shehu, *Ihyā' al-sunna wa ikhmad al bid a* (n.d.). (see Balogan 1965).

9 Safeguard the proprieties of ritual ablution,[580]
And on the Bridge over the Fire[581], you will feel no pain.
10 If you are ill, procedures can vary,[582]
For God gives his servants concessions.
11 What God wants most
Is work that is willingly done.
12 From God we should all seek
Forgiveness and His trust.
13 The Everlasting never dies
For ever and ever and ever He exists.
14 Listen to my warnings brethren,
And heed them: admonition is good for you.
15 Let us repent because repentance
Is the gateway to God the Merciful.

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[580]The ablutions referred to in the text are *alwala* (Ar.) and *janaba* (Ar.), thus: O ye who believe / When ye prepare / For prayers, wash / Your faces, and your hands / (And arms) to the elbows: / And (wash) your feet / To the ankles (Qur'an 5:7). *Alwala* (purification) is a required preliminary to prayer, and the procedures must be followed in meticulous detail. *Janaba* is a state of ritual impurity resulting from sexual activity. Women during menstruation or after childbirth are also impure. Anyone in a state of impurity must not touch the Qur'an or enter a mosque. A thorough bath (*al-ghusl*) cleanses the person. (Doi 1981; Sambo 1974).

[581]In popular tradition it is a razor sharp bridge over which all will have to travel after death. Those who, because of their sins, fail to complete the journey, fall into the fires of Hell (see also Fear of the Hereafter, v.35).

[582]*Taimama* (H.) is the substitution of clean dry sand or earth for water when performing ritual ablutions. *Taimama* is used by sick people and also by travellers in places where there is no water (see Doi 1981:62).

16 Give the alms you must and those you wish[583], and pray
For the sake of the Prophet our Leader.
17 Say your prayer-beads in the mornings[584]
And in the evenings and say extra prayers in the night.
18 To love the Qur'an is to love God:
For the Prophet's sake, read it constantly.
19 This is the Path of the Almighty.
He who follows will never turn.
20 Women, a warning. Leave not your homes without good reason
You may go out to get food or to seek education.
21 In Islam, it is a religious duty to seek knowledge
Women may leave their homes freely for this.[585]
22 Repent and behave like respectable married women
You must obey your husbands' lawful demands.
23 You must dress modestly and be God-fearing.

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[583]Muhammad Bello described the obligation to give alms: "*Zakāt* is the 10% tithe which must be paid on wealth (from the harvest, or natural increase in herds, for example), and it is paid by Muslims only. The recipients are the poor, destitute, those who collect *zakāt*, people who may want to become Muslims, the redemption of slaves, wayfarers and the furthering of religion" *al-Ghaith al-wabl fī sīrat al-imām al-ʿadl* (Folio 51). "It is the duty of the Caliph to ensure people pay the *zakāt*" (Folio 71). "The Caliph must himself appoint *zakāt* collectors and he is responsible for knowing how the alms are disbursed" (Folio 86). "*zakāt kono* or *zakāt fid-da-kai* is the grain collected at the end of the Fast of *Ramaḍān* and is meant for the very poor and destitute" (Folio 86). Voluntary alms are considered personal acts of charity;*zakāt* also includes charity beyond the giving of money, including generosity of spirit, hospitality, intellect, guidance, etc.

[584]Prayer-beads : the *tasbaha (cazbi, carbi) (H.)* is a string of 99 beads divided into sets of 33 by 2 larger beads. With the aid of the beads, supererogatory prayers are recited.

[585]The Shehu argued that women had inalienable rights to education and wrote at length about the position of women in his early Fulfulde poetry which remains untranslated. He distilled his views into a well known passage in *Nūr al-albāb* [A Guide to Rulers and Judges]. "...Most of our educated men leave their wives, their daughters and their captives morally abandoned, like beasts, without teaching them what God prescribes should be taught them, and without instructing them in the articles of the Law which concern them. Thus, they leave them ignorant of the rules regarding ablutions, prayer, fasting, business dealings and other duties which they have to fulfil, and with God commands that they should be taught..." (Hodgkin 1960:194).

Do not imperil yourselves and risk Hell-fire.
24 Any woman who refuses, receives no benefit,
The merciful Lord will give her the reward of the damned.
25 I have written this poem of admonition
For you to put to good use in the Community.
26 I end with thanks to God. I invoke His peace
On the Prophet and his companions.
27 The year of the Hijra is 1273.

Work 40

Prayer for Rain

Roƙon Ruwa

1857 - 1274

Language of original: Hausa

Source of text: Bello Sa'id (1973: 286-287)

Introduction:

This poem is not only a prayer for rain, but also a strong attack on the pre-Islamic customs which had surfaced during a period of prolonged drought. Precisely what these were is open to speculation. Obviously, drumming was one of the activities involved. In Katsina, around 1964, there was a drought during which many hundreds of women took to the streets chanting, "*A ba mu ruwa, a ba mu ruwa, a ba mu ruwa* " ("Give us rain"). It is not clear whether drumming was a major element during this event, but the possibility should not be ruled out. The scenes were dismissed by Muslim friends as "*Ba kyau* " ("A disgrace").

References to *bori* or customary practices during a drought have not been found, but the relationship of the phenomena bears further investigation by scholars. Under the heading "*Rites de pluie*" Nicolas says: "*En principe, une telle situation est perçue comme un effet de la colère des divinités, ou d'une perturbation apportée par les hommes au cours normal des choses*" (1975: 300). However, Nicolas does not discuss drought remedies.

In Sokoto during the 1960s, when there was drought the Sultan ordered prayers to be said for rain. When the condition grew worse, communal prayers were said at the *idi* prayer field. On one occasion the Sultan went on foot to the prayer field, with thousands of others, in an act of

penitence. It was also customary to focus on the activities of prostitutes, first putting them to sweep the streets, which they did desultorily, or saucily when watched. In situations of extreme drought, prostitutes were deported from the city. Schimmel (1994:8) comments on the use of rain as a metaphor, "Was the Prophet, sent with a life-bestowing message to his compatriots, not comparable to the blessing, fertilizing rain? This thought inspired some of the finest poems in his honour ..." (1994:8).

Related Texts:

None

Significant Features:

The occasions when a drum legitimately may be beaten are described here. It is likely that the drought (said by Asma'u to have been forecast by Muhammad Bello in The Battle of Gawakuke, v. 66) was the reason that a section of the dissident Gobir people came to terms and resettled the old lands at Alƙalawa (now Sabon Birni).

Prayer for Rain

1 Let us call upon God, O friends
To look upon us and bless us with rain.
2 And so, in His memory, show us compassion
For great are His blessings.
3 We wish, O God, to dwell with You
Those who seek relief from You are not disappointed.
4 Men, birds, domestic and wild animals
And the rest of Your creatures are innumerable.
5 The existence of water is a mercy to the world
Like fire and iron whose value is inestimable.
6 O God give us a beneficial heavy rain storm
For our relief. Your gifts are unending.
7 Bring life to our crops and cause them to grow
Many requests are made on You to exercise Your power.
8 In the name of the excellent One, Your Prophet Muhammad

We seek aid from You and we will not fail to find it.

9 I call upon the Shehu, for he is our leader
And al-Jelani; we ask in their name.

10 And likewise Rufa'i, Badawi and Dasuki
All Your people, we call on them.

11 Let us repent, seek Divine counsel at all times
And, by following the *Sunna*, escape retribution on the Day of Judgment.

12 Repent of using magic,[586] attending *bori*[587] and gambling.[588]
Hell fire will be the reward of those who do not.

13 Let us return to the Path of the *Sunna* and be redeemed.
Respecting each other, banding together as colleagues.

14 Do not go where there is immoral drumming[589] and chatter
For men and women mix together on these occasions.

15 The beating of drums[590] in jihad is permissible

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[586]The word in the text is *kwace* (taking by force), but Alƙali Sidi Sayuɗi believed the correct reading would be *kwarce* which is in Bargery defined as "witchcraft; bewitching a person". However the Alƙali said the word means the kind of spell used exclusively by women to bewitch their husbands and put blight on their conjugal rivals. Abraham's dictionary gives the same meaning as Bargery's. There is no reference to *kwarce* in Guy Nicolas (1975), nor in Tremearne (1913,1914). There is a very brief mention of "love philtres" in Tremearne (1913: 171), which is not particularly enlightening.

[587]*Bori* (H.) is the non-Muslim spirit possesion cult in the region, through which curing of physical, mental and social ills is addressed.

[588]*Caca* (H.) is gambling. Tremearne says "The Hausa is an inveterate gambler" without further discussion (1913: 57).

[589]*Almunkar kiɗi da badili* (H.) This refers to the immorality (wickedness / evil) of drumming . Neither Tremearne nor Nicolas have significant entries under "drumming", "*tambour*" or"*kiɗi*". The Shehu said, describing an incident in which the Prophet had criticised the beating of drums for a legitimate purpose, but not at a time judged essential: "How much worse then is what the ignorant people do - playing musical instruments for entertainment and singing" (*Bayān wujūb al-hijra wa-taúrīm muwālāt al-kafara* 1806: 90).

[590]The Shehu said: "My view is that a drum should be beaten only for some lawful purpose, such as calling a meeting, announcing when an army departs, or pitches camp and the like" (*Bayān wujūb al-hijra wa-tahrīm muwālāt al-kafara* 1806: 90).

And so is drumming when communal work is being done.
16 And the beating of drums in the heat of battle
And to announce the return home.
17 It is advisable to beat drums when travelling
Otherwise people stray and get lost.[591]
18 But do not allow drumming at weddings to accompany wild dancing.
It is sinful: worldliness and forgetfulness.
19 Let us live in the remembrance of the Hereafter
And repent because death will come.
20 Let us repent our sins, O Muslims and follow
The instructions of God .....[592]
21 May God help us to victory
With His benevolence there will be good fortune.
22 And now my poem of requests is finished
With His benevolence there will be good fortune.
23 May God pour blessings on the Prophet
And his Relatives, and all his Followers.
24 The year is 1274 of the Hijra.

Work 41

Elegy for Zaharatu

Sonnore Zaharatu

1857/1858 - 1274

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction:

This is an elegy for Zaharatu, who was important because she benefitted the Muslim

[591]See also the description of Clapperton, travelling through Gundumi bush.

[592]The meaning of the remaining words in the transliterated Hausa text cannot be deciphered.

community, performing the necessary, mundane tasks (laying out bodies, acting as midwife, teaching religion) unhesitatingly. She delighted in giving. Asma'u, by the very act of describing these homely virtues, restated how critically important they were to society, and how much she valued them. It is also clear in this work that the women of the community were not immured, isolated, or lonely. Asma'u's world included "beloved women friends" (v.12). Nothing further is known about Zaharatu than what is stated here.

Related texts:

None

Significant features:

None

Elegy for Zaharatu

1 I give thanks to God, Who never dies, only He can
put right the misfortune which has occurred.

2 He is Omnipotent, He alone has power, His
authority is limitless.

3 I pray for the Prophet who dwelt in Mecca.

4 I pray for his Kinsmen and Companions
and all those who followed the *Sunna.*

5 My friends with this song I sympathize with you
over the death of Zaharatu.

6 She was a fine person who benefitted the Muslim Community.

7 She gave religious instruction to the ignorant and helped
everyone in their daily affairs.

8 Whenever called upon to help, she came, responding
to lay out the dead without hesitation.

9 With the same willingness she attended women in childbirth.
All kinds of good works were performed by Zaharatu.

10 She was pious and most persevering: she delighted
in giving and was patient and forbearing.

11 I grieve for her in this song: I weep because unhappiness
fuels my burning heart.
12 And I am sorrowful because the world is
being depleted by the deaths of my beloved women friends.
13 Help me, Muslims, with this elegy
I composed for Zaharatu.
14 I bow before the authority of God, for nothing can
deflect His intentions.
15 O God forgive her and be merciful for
Your mercy is infinite.
16 May God help her to answer the questions
of Munkari and Nakiri.
17 May she have comfort in the grave,
knowing that she will be saved.
18 May she be united with the Shehu, and redeemed
by the Prophet, the Exalted.
19 On the Day of Judgment may she be sheltered
from the sun and shielded from the Day's terrors.
20 May she be given her papers in her right hand
and on the scales, may God assist her.
21 May she be helped on the Bridge, and drink at *Kausara*,
for all who drink there thirst no more.
22 May she be saved from Hellfire and taken to Heaven,
the place all Muslims long for.
23 Unite her with those who will see Your Holiness,
then every desire will have been met.
24 May we be united with her in Paradise
where joy is unceasing.
25 Together with all other Muslims, for the sake of
the Prophet of Medina.

26 O God receive these requests. I thank You
and pray for the Prophet.
27 And his Kinsmen and Companions and all those
who have followed the *Sunna*.
28 In the year of the Hijra 1274.

Work 42

Elegy for Hawa'u

Sonnore Hawa'u

1858/1859 - 1275

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction:

This poem is an elegy for Hawa'u, a *jaji* or leader of the bands of women students, known as *'Yan Taru*, literally 'those who congregate together', translated here as "Sisterhood", who went to Asma'u for instruction.[593] The poem is important because in it Asma'u says herself what she taught: "As for myself I taught them the religion of God ..." (vv.8-12).The poem makes it clear that Hawa'u came to visit Asma'u frequently, not just annually, and that she required her students to set out with the right intentions - not just for the thrill of a visit to the big city. In the poem Asma'u underlines the orthodoxy of her organization - her students and their children were well known for the excellence of their behaviour and attitudes (v.13) - all of which would have encouraged men to let their womenfolk join it. Nothing more of Hawa'u is known than what is described here.

Related texts:

None

Significant features:

None

[593]Nana's role as a teacher of women teachers is discussed in "The Essential Nana Asma'u" in this volume.

Elegy for Hawa'u

1 I beseech God, the One-Only, Holy and Omnipotent, to sustain
and control me through the misfortune which has occurred.
2 Grant that I will submit to His will and that Faith will
overcome the heart.
3 For it is human nature to long for happiness in the world,
but only a fool seeks happiness here,
4 Where pain and pleasure are mixed, where the moments of joy
are followed by times of bitterness.
5 I accept what has happened, and remember Hawa'u
who loved me, a fact well known to everybody.
6 During the hot season, the rains, harvest, when the harmattan blows,
and the beginning of the rains, she was on the road bringing people to me.
7 She warned them to journey in good faith, for she said intention
was important.[594]
8 As for myself I taught them the religion of God in order
to turn them from error and instill in them the knowledge
of their obligatory duties.
9 Like ritual ablution, prayer, alms, pilgrimage and the fast,
all of which are compulsory for adults.
10 I taught them what, in the Faith of Islam, is permissible
and what is forbidden, so they would know how to act.
11 I said they must distance themselves from sins such as lying,
meanness, hatred and envy
12 Adultery, theft and self esteem. I said they should repent
because these things lead to perdition.

[594]"Every religious act must begin with the formualtion of the *niyya* (intention) (Schimmel 1994: 102). Hawa'u instructed her students to have in their minds the teachings of the Shehu, and to act accordingly throughout their lives, and especially while journeying to Asma'u.

13 The women students and their children are well known for their good works
 and peaceful behaviour in the community.
14 May God forgive her sins, have mercy upon her
 and unite her with the Shehu in Paradise. O God hear this request.
15 And reward her for her good works which she performed
 with the blessed aid of Shehu, who is known by everyone.
16 May she receive Divine assistance to answer the questions,
 and in her grave may she have light and reassurance.
17 May she be redeemed and united with others
 in Paradise where joy is certain.
18 And with everyone who, in this life, loved me
 and were my helpers.
19 I give thanks to God. This poem is ended,
 may God receive it for the sake of the Shehu for whom in my heart I yearn.
20 May the Peace of God be upon the Prophet and his Companions
 who obeyed his instructions.
21 The date of the Hijra is 1275.

Works 43/44

Fear of the Hereafter

Darnde-darngal Famarde / Tsorace-tsoracen Tsayin Kiyama

29 July 1860 - 10th Muharram 1277 (a Friday)

Languages of original: Fulfulde, Hausa

Sources of text: Waziri Junaidu, Baraden Wamako

Introduction:

These works were written at the same time in two languages for two different audiences, indicating the immediacy and universal importance of the message. The poems address the issues of how the world will end and the fate of both the wicked in Hell (suffering degrading tortures) and the virtuous in Paradise (who are filled with joy). For more such eschatological poetry by Asma'u

see her poems The Path of Truth, Signs of the Judgment Day, and Yearning for the Prophet. [595]

Related texts

None

Significant features

Poems 43 and 44 represent the complexities involved in working with Jihad period manuscripts that have been preserved, distributed, and kept in circulation in the region by hand-to-hand transmission; as copies are made by hand, errors creep in, resulting in the near impossibilitiy of being certain that any particular manuscript is as it was originally intended. For these two works we had access to several versions of what appear to be the same poem. For Work 43 the Fulfulde *ajami* was translated into Hausa roman, from which the English translation given here was made. For Work 44 a Hausa *ajami* version and a Hausa roman version appeared similar in parts, although discrepancies clearly indicate that they do not correspond exactly.

Upon comparing Works 43 and 44 we find that any correlations we make are imprecise. Nevertheless, a sufficient portion of the verses correspond in language and position, confirming that Asam'u wrote Work 43 in Fulfulde *ajami* and wrote a Hausa *ajami* version of the same poem, whose number here is Work 44. We have provided here the English translation of the version whose incarnations appear to be traced to an original manuscript. We have not provided an English translation of Work 44 because the content is the same, and because we cannot vouch for the integrity of the source we might use.

Fear of the Hereafter

1 I call upon Almighty God to sustain me
Through the perils of the Day of Judgment.
2 Fear grips me as I think about that Day,
For it is more terrible than any other.
3 Verily God will judge all of mankind
For their known deeds and those they hid.
4 Death is a warning to us, and the questioning

[595] There is a possibility that Work 43 is an abridgement of Yearning for the Prophet.

Of Nakīr and Munkar,

5 The blowing of the Trumpet, the Resurrection of the Dead,
And the Revelation of Deeds committed.

6 The best people whose work was meritorious
Will be preferred on that Day.

7 And they will be shaded
And their shameful secrets will be hidden.

8 The sun and the moon will merge
And darkness will descend over everything.

9 The heavens will split asunder and angels will descend
To find the populace huddled together.

10 A circle of fire will surround the multitude
Which will be in utter confusion.

11 The fire will emit heat, smoke, and flames,
As is stated in the Qur'an.

12 The noise of the roaring and crackling will exceed
Any noise we know like thunder.

13 Tongues of fire will frequently blaze forth
Causing fear among people.

14 Huge licks of fire[596]
Sear buildings with their heat.

15 Sweat will engulf some people up to the level
Of their mouths.

16 People will remain standing with no room
To move, unhappy and silent.

17 Because God will be more angry
Than He has ever been before.

18 And in the face of His anger everyone will be helpless,

[596]The imagery in the poem talks of "sparks as big as camels", but this does not translate well into English

But He has assured us He will never be angry like this again.
19 Then the Prophet will seek permission to redeem
The Just and the Archangel Gabriel will come.
20 And all the messengers, prophets,
And angels of God will appear.
21 And also the Prophet's Kinsmen and the scholars
Of the *Sunna* who upheld the Truth.
22 Then God will give Judgment
For He alone has authority.
23 Mankind will be divided into two, those for Hell
And those for Paradise and joy.
24 Those who are damned will go to the Fires
Of Hawiya[597] and Sa'ira.[598]
25 Others to Jahima[599] or Laza,[600]
And yet others to Sakara.[601]
26 Others will go to Juduma[602]
And yet others to the well of Jahannam.[603]
27 There are wells full of snakes and scorpions
Where tortures exist.
28 The damned will be forced by the demons to drink
Disgusting things like blood and pus.

---

[597]*al-hāwiyah* (Ar.) is the Abyss.

[598]*as-saʿīr* (Ar.) is the raging flame.

[599]*al-jahim* (Ar.) is a burning fire.

[600]Not identified.

[601]*saqar* (Ar.), scorching fire.

[602]Possibly *al-hutāmah* (Ar.), a crushing pressure.

[603]*gehenna.*

29 Stinking and filthy things which will cause
Their veins to burst open.
30 All kinds of degrading tortures will be applied
Until they beg for mercy, which will be refused.
31 The fire has a smithy and when the irons are red-hot
They will be put on market cheats who are flung into Wailu.[604]
32 Darkness will descend on Hell and the sun
With her light will soar to Heaven.
33 Accounts will be made of good and evil deeds,
Papers will be issued and the *Siradi* will be crossed.
34 Anyone who receives his paper in his right hand will go to Heaven,
In the left hand to Hell, unless he is redeemed.
35 Those who travel successfully cross the *Siradi*
And drink at *al-Kausara* are saved.
36 Those whose deeds take them into Limbo have
Hopes of ascending into Heaven.
37 Those who go to Heaven
Will enter into marvellous light.
38 And there they will enjoy the wonders of
Paradise where milk and honey flow.
39 The Heavens Dar al-Salam, Dar al-Na'ini[605]
And Janatu-Fajari are welcoming.
40 And so are those of Janatu-Adani, Janatu
Ma'ama and Janatu-Huldi.
41 The heaven called Paradise exceeds them all
And only the best of mortals go there.

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[604]Not identified.

[605]A reference to "celestial geography" is found in Schimmel (1994:6); *al-jannah* (Ar.) is the heavenly garden

42 They are dressed in clothes of silk and married to Houris.[606]
They know no fear.
43 There is no death, neither pain,
Partings, nor senility. Only joy.
44 They drink from the fountain of *salsabilu*[607]
Which is flavored with ginger, they wear gold and garlands of flowers.
45 They have princely carpets, wear amulets of
Silver, topaz, and pearls, and are perfumed.
46 But the finest thing of all in Paradise
Is to see the Almighty.
47 For when the inhabitants of Paradise
See the Almighty, they forget about the pleasures of Paradise.
48 Oh God put us among those who will see You,
The Holy, for the sake of the Prophet.
49 May we be united with the Shehu in Paradise:
This prayer I make to God.
50 May we be united with Sheikh Jelani
And see him face to face.
51 Oh God receive this poem and grant what
I ask, for the sake of the Prophet.
52 I give thanks to God. I invoke blessings on the Relatives of the Prophet.
Nothing further remains to be said.
53 The year of the Hijra is 1277.
54 This poem was finished on the 10th of Muharram
Sing it and remember.

---

[606]*Houris* are the beautiful maidens who live with the redeemed in Paradise (see Schimmel 1994: 238).

[607]*Salsalibu* is *salsabil* (Ar.), a fountain (Qur'an 126:18).

Work 45

Elegy for Halilu

<u>*Sonnore Halilu*</u>

1860/1861 - 1277

<u>Language of original</u>: Fulfulde

<u>Source of text</u>: Waziri Junaidu

<u>Introduction:</u>

This is an elegy for Asma'u's cousin, Ibrahim Halilu b. Abdullahi, the Emir of Gwandu 1833-1856, in which she praises his scholarship, knowledge, and caring ways. In it there is a postscript asking for God's protection on Halilu's successor, his brother, Haliru (v.31). Interestingly Asma'u talks of God's protection having been given to "us" (the Caliphate) against the unbelievers. Halilu was the son of Abdullahi ɗan Fodiyo. We have not found the name of his mother, but it will be known in Gwandu. When Abdullahi died he was succeeded as ruler of the western part of the Caliphate by his son Muhamman. Halilu in turn succeeded his brother in 1833, ruling until 1858.

Muhammad Fodiyo

The Shehu — Abdullahi

Asma'u — Muhamman — **Halilu**

Just as the Caliphate rulers in Sokoto had to contend with the ongoing disaffection of the displaced Hausa rulers to the north and east, so Halilu had to contain all manner of other ethnic groups to the south and west.

This elegy portrays Halilu as scholarly, sympathetic, calm, and very much in touch with his people. Compare this with the "colonial" assessment of him where Halilu's successes and failures in annual military expeditions are recounted. About ten years before his death Halilu ceased leading expeditions in person - "this military retirement seems to have developed into a

general withdrawal from the administrative cares of his emirate"; and then Dr. Barth's opinion of him is set down - Halilu was "a man without energy who lived in a state of greatest seclusion well fitted for a monk but by no means suited to the ruler of a vast empire". Barth went on to say "he is scarcely ever to be seen except on Fridays, even by Muhammedans." (Hogben and Kirk-Greene 1966:420-423).

In the light of Asma'u's elegy, and in the knowledge that Barth never actually met Halilu, the anecdote related by Malam Boyi[608] paints a very different picture:

> One day a complainant went to Gwandu to protest about the seizing of his property by a member of the ruling clique. He was advised that he would find Halilu in the mosque and he should make his complaint known to him. He hurried along and approached Malam Halilu while he was still outside the mosque. "Who took your things?" Malam Halilu asked. On being told, he sent a message to the man concerned, saying the goods had to be produced. Malam Halilu remained just where he was, outside the mosque, and refused to enter until everything was returned.

This is particularly interesting because Malam Boyi's view is confirmed in the following verses of this elegy: *Halilu aided the oppressed* (vv. 9, 12); and *Halilu was accessible to his people* (v. 13).

Related texts:

Umar b. Muhammad Bukhari b. Shehu wrote an account of the campaigns of the Emir of Gwandu, Halilu which appears in the History of Gwandu (Ahmad) and was quoted by Arnett in the Gazetteer of Sokoto Province (1920: 38-40).

Significant features:

None

Elegy for Halilu

1 I give thanks to God who created all things, and I invoke blessings
on the Prophet, the Chosen One, the Trusted,

2 Who loves Muslims and helps them in all their endeavours
just as he helped them by transmitting the Qur'an.

---

[608]Personal communication from Malam Boyi, a famous contemporary scholar living at Kofar Atiku, Sokoto (circa 1982).

3 He protects Muslims on earth and after death. He is with us
until the very Day of Judgment.
4 I invoke the peace and blessing of God upon him
and on his Kinsmen and Companions.
5 I have written this poem to assuage the grief I feel
at the death of my kinsman, Malam Halilu.
6 He was religious from his childhood and his excellent
character is well known.
7 He exhorted people against wrongdoing. He explained
to them the religion of God.
8 He reconciled Muslims, just as he had reconciled his kinsmen.
He sought to bring prosperity to the land.
9 He benefitted them. He was scholarly and helped the ordinary people
as well as his kinsmen. He warned them against wrongdoing
and was reliable.
10 I grieve for him and for the ways in which he loved his
family and people in general.
11 I am sorrowful for the loss of his knowledge of Islam,
religion, and his scholarship, for he had many students.
12 I weep for the Qur'anic exegeses he gave during *Ramaḍān*.
His help, explanations and teachings are no more.
13 I mourn for his knowledge of the law, the *ḥadīth* and the works
of the Shehu and Abdullahi. He implemented what they wrote
14 We know that he used to tell of them to the people,
who gathered to hear, and he delighted his listeners.
15 He was outstanding: he profited people by his sage advice
concerning religious and worldly affairs.
16 He had an outstanding character for which he was famous.
It was God's gift to him.
17 He meditated on the Prophet, constantly said his prayer beads

and was composed, calm and soothing.

18 The Shehu set Halilu on his saintly path
which was in itself a sufficiency for him.

19 He learned the mysteries at the heart of longing for God, submitted to Him,
loved His works and the *Sunna*, for these were his needs;

20 And love of the Shehu and his works and ways.
He yearned for him.

21 If an oppressed man complained to him he would take up his complaint
no matter whether the oppressor was his friend or relative.

22 I know so much about his character. I can only mention some
of the aspects of it for you to learn from.

23 May God forgive his sins and unite him with the Shehu in Paradise
where there is joy without end.

24 May he see the Prophet and be united with all who will see the face of God,
then will there be fulfillment

25 May he be wedded to the Houris of Paradise
in the name of the Prophet who exceeded all mortals.

26 And unite us with him and our mothers and fathers
in Paradise where there is joy forever.

27 And our brothers, children and friends and indeed all Muslims,
in Paradise where everyone is happy.

28 O God receive my prayer. I give thanks, it is finished,
invoking blessings on the Prophet

29 And his Relatives and Companions and all
others who have followed the *Sunna.*

30 The date of the Hijra is 1277.

31 O God give Haliru Bayero[609] a long life and give him
victory for the sake of the Prophet.

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[609]Haliru was Halilu's brother, who succeeded him

32 And reinforce the protection You have given us
against the enemy unbelievers of Hausaland everywhere.
33 For the sake of Abdulkadir Jelani, the blessed, and Rufa'i, Badawi
and Dasuki, the lovers of Truth.
34 For the sake too of our Shehu, known as Fodiyo's son.
O God, grant the requests of Muslims.

Work 46

Reasons for Seeking God

Dalilin Samuwar Allah

1861 - 1278

Language of original: Hausa

Source of text: Bello Sai'd (1973)

Introduction:

This poem is one which Asma'u used as a teaching device. In it she answers the unspoken question, "Why should we seek God?" by listing His creations - the heavens, the earth and all things on it. Then, in response to another unspoken question, "How can we find God?", she lists the steps to take. The poem is straightforward in didactic admonition against "the forbidden things...whispering slander...jealousy...theft...deceit..." (v. 19) which the Shehu had preached against in his sermon on sufism (See Introduction to The Way of the Pious).

The poem also has its political aims, however. It includes a prayer in support of Caliph Ahmadu (1859-66), her nephew, whose candidature she had recently supported on (posthumous) behalf of her father. The poem not only teaches about Islam, but also underlines, again, her role in sustaining the memory of the Shehu.

Related texts:

In *Infāq al-maisūr* Muhammad Bello sets down the content of the Shehu's sermons. Asma'u's admonitions are rooted in them.

Significant features:

None

Reasons for Seeking God

1 We thank God Almighty, the Omnipotent
He is alone in His Majesty.
2 He created the Heavens, seven in number,
And He created the seven earths.
3 And also the sun and the moon
The rain and the stars, for He is All-Powerful
4 Look at the wilderness and hills
Trees and the green herb, He created them.
5 Why count them out? What do you know of His power?
The Lord created everything, He alone.
6 Think about yourself, and mankind and the angels,
Spirits and the beasts of the fields.
7 All are His creation, and so are things celestial we cannot see
And things on earth which are hidden, unknown.
8 Do not stray from God. Leave the ways of the unbelievers.
Only God has power and no one else.
9 Persevere in putting your trust in our Prophet
Sent to us by God: He is All-Powerful.
10 God's messengers were three hundred
And thirteen, that is their total.[610]
11 His prophets were four thousand
And another one hundred and twenty thousand.
12 Our Prophet, Muhammad, was the greatest of them all
In the sight of God who is the One-Only.
13 For by his grace we will be saved from the trials of the grave.
He will be our salvation on the Day of Judgment.
14 On that Day there will be neither mother nor father

[610]For a short introduction to sacred numbers see Schimmel (1994:76-84, 87n93).

To help us, only God.
15 May God grant us His salvation.
O People of the Muslim Community, let us renew our efforts.
16 Repent and obey God's commandments
For to desist from evil is to show repentance.
17 The *Shahāda*,[611] and prayer are true
And the fast, alms and the pilgrimage for those with the means.
18 What God has forbidden has been made clear.
Everyone who obeys will be rewarded after death.
19 Lying, whispering slander, spreading rumours, jealousy
Self esteem and boasting are all forbidden.
20 And so are adultery, theft, the seizing of property
And oppression: repent and stop these acts.
21 Committing wanton harm is forbidden by God.
Cheaters in the market will be burned in Hell.
22 And so will the proud, the mean, and those who curry favours.
Be Godly and by so doing you will be redeemed.
23 Practise no deceit and do not kill.
God has forbidden treachery.
24 May God protect us and may we follow
The *Sunna* of our Prophet who excelled.
25 O Lord I beg You to forgive me
For the sins I have committed on earth.
26 And also those of my mother and father
And the sins committed by pious Muslims.

[611]*Shahāda* (Ar.) Islamic profession of faith: "There is no God but God and Muhammad is the Messenger of God."

27 May God give Caliph Ahmadu[612]
Victory over the unbelievers, for He is Powerful.
28 And a long life, power to administrate
And the ability to put Muslims on the True Way.
29 For the sake of Shaikh Abdulkadir
Jelani, for he is beloved of God.
30 And also Rufa'i and Badawi
And Dasuki, may they help us.
31 And our father, Shehu ɗan Fodiyo
For it is he who will take us to them after death.
32 In this world and the next we need their help:
In the Hereafter may they look out for us.
33 O God accept the peace and blessings I invoke
On the Prophet Muhammad
34 And also on the Prophet's Kinsmen and Companions
And all those who followed on. Here my poem ends.
35 The year of the Hijra is 1278
We pray for the blessings of God Almighty.

[612]Ahmadu b. Atiƙu b. Shehu. Asma'u had supported his candidature in 1859: "As for his election, it was clear that the Shehu himself at Sifawa (circa 1812) had perceived Ahmadu's qualities. He let the fact be known, blessed him, and said he would grow up to be a man of fine character, a man who would uphold the sunna. All this was related by his Aunt Nana" (Junaidu 1957: 55).

Work 47

Destroy Bawa

Tilfin Bawa

1861/1862 - 1278

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction:

This poem was created in immediate response to a raid by Bawa as an expression of Asma'u's vexation and a message to buoy the spirits of her people. It was not intended for the ears of the enemy because it was written in Fulfulde, a language Bawa did not speak. Bawa had raided for nearly ten years, and the Muslims were getting tired of his constant threat. Asma'u's annoyance with him was exacerbated by the fact that the Caliph Ahmadu's (1859-1866) goodwill gesture of allowing Gobir resettlement at Alƙalawa (see fn. at v.1) was treated with derision by the Tsibiri faction headed by Bawa.

Thereafter, Bawa continued to be a thorn in the flesh of the Caliphate. In the reign of Caliph Mu'azu (1878-1891) Asma'u's sister, Maryam, wrote a poem commemorating a military success over Bawa in which she mocked the way he had fled leaving his equipment behind. This included camels, drums, flags, amulets and medicine. [613]

Related texts:

None

Significant features:

The emotional tone of this work is evident in its form. There is no opening doxology, but Asma'u rushes straight to the point: "Oh God destroy Bawa..." (v.1). Asma'u appeals for aid to: "our leader the Shehu" (v.2) as though he is still alive.

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[613] See SOAS Catalogue PPMS 36 pp.94-95.

Destroy Bawa

1 Oh God destroy Bawa,[614] son of our enemy, and humiliate
Ɗan Balkore:[615] O Lord let us hear news of their defeat.

2 Cause their courage to fail and disperse them, confused and bewildered,
For the sake of the Shehu our leader.[616]

3 Disperse those who sided with them:
Scatter them in the wilderness; the troublemakers.

4 Their intention in attacking us was to eradicate religion;
May God eradicate them, for He alone can do this, the Omnipotent.

5 For the sake of Abdulkadir,
Leader, chief of all our saints

6 And Rufa'i, Badawi and Dasuki. I call on all three,
May God answer my call.

7 I come to you, Chosen One of God. I rely on you
For you are the portal of divine grace.

8 All those who flee to you will find sanctuary
From the troubles of the world and the Hereafter.

9 For the sake of the prophets and the messengers
The scholars of the *Sunna*, and the pious people among you.

10 And the saints and celestial spirits, also the pious

---

[614]Bawa: The Chief of Gobir, Bawa na Gwanki reigned at Tsibiri from 1862 to 1881/2. According to information collected in Tsibiri he was the son of Gwanki (or Gomki). In a different list he is shown as the son of MayaƘi who kept up ceaseless opposition to the Caliphate all his life, in which case "son of our enemy" would fit (Professor Dierk Lange, personal communication, March 1996). *Gwanki* (H.) is a roan antelope, well known for its intelligence and cunning and hence its place in Hausa proverbs. It is likely that Bawa and his allies made the determined attacks referred to in the text as a protest against the actions of Ɗan Halima, a Gobir Prince, who had made a deal with Caliph Ahmadu and was given permission to resettle the old lands of AlƘalawa which had been destroyed by Bello in 1808.

[615] Ɗan Balkore: Jean Boyd suggested to Waziri that the reading should be Ɗan Basakore, a famous dissident operating from Maradi which is close to Tsibiri, home of Bawa. However Waziri preferred Ɗan Balkore, whom he termed a Gobir general.

[616]Although the Shehu had died long before this.

Worshippers in our congregation.

11 For the sake of the Shehu, look on our people who
Are religious and succour and assist them.

12 For the sake of the Prophet in whom we trust. May he guide us
In this world and beyond. May he succour

13 The infants and the young children, the old and the wounded.
O God, look on the Muslim Community and help us.

14 I give thanks to God and invoke peace on the Chosen One who
Was blessed with qualities of mercy to bestow on us.

15 I invoke peace on his Kinsmen and Relatives and all those who
Followed and revived the *Sunna*. O God help us.

16 In the year of the Hijra 1278, I pray the Almighty
Will give victory to the Muslims.

Work 48

Elegy for My Niece Fadima

Sonnore Fadima

1863/1864 - 1280

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction:

This is an elegy for Fadima, Asma'u's niece. She is believed to have been Bello's daughter who married Halilu, son of Abdullahi, (see Elegy for Halilu). Her mother may have been Asma'u's great friend, ᶜAysha (see Elegy for ᶜAysha, I & II.) Fadima's qualities are highlighted here: a cheerful, gracious manner linked to intelligence and kindliness. Nothing more is known about Fadima than what is described here.

Related texts:

None

Significant features:

As in other elegies, Asma'u focuses here on positive character traits that can lead a person

to salvation; never on the position, power, or wealth of the individual.

Elegy for My Niece Fadima

1 I ask God, who exists Alone, who is Eternal, to sustain us,
For He is Omnipotent and Tireless.
2 He has power over everyone and good comes from all He does.
When he acts His decision is irrevocable.
3 I bow to His will and to what He has decreed
I rely on God to help me overcome the impossible.
4 I grieve for Fadima with this song, with tears to
Assuage my heart, which burns with a fire unquenchable.
5 She was sympathetic and kindly towards everyone.
The memory of her overwhelms me.
6 Only God can sustain us and make us patient,
For He is Bountiful and he who seeks His aid will not be refused.
7 I have lost a person I truly loved and who loved me.
She esteemed me greatly above all others.
8 Kinship is empty of meaning where there is no love.
And love of things mundane is a kind of short lived madness.
9 What is certain about Fadima is her fine character, generous nature,
Piety and serenity. She never revealed feelings of annoyance.
10 She was gifted with common sense and intelligence:
She was gracious, invariably pleasant, with a smiling face.
11 She helped ordinary people, strangers and kinsmen,
Treating Muslims with courtesy, never belittling anyone.
12 May the Lord forgive her, have mercy on her,
Bless her and pardon her sins.
13 May her grave be full of light and may she be given
The answers to the questions of Munkar and Nakir.
14 May she be at rest in the grave, released by

God from fear of the Day of Judgment.
15 May she be given her papers in the right hand and drink from the Pool of *Kausara,*
For whoever drinks there will thirst no more.
16 May she be shaded from the sun on the Day of Judgment
And assisted through the perils of that Day.
17 May she be united with the saved
And led to Muhammad, the Chosen One, the Excellent.
18 May she be with those who see the Almighty
And may she enter Paradise where joy is everlasting.
19 May she be united with the Shehu, her mother and all Muslims.
May God grant this, then happiness will be complete.
20 My poem is finished, May God receive it.
I give thanks to Him, and invoke blessing on the most Excellent of Mortals.
21 And on his Kinsmen and Companions and
All those who followed in the Path.
22 The year of the Hijra is 1280.
23 May God unite us and bring us to Him on the
Day of Judgment, then happiness will be complete.

Work 49

Ɗan Yalli

Bi Yalli

1863 - 1280

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction:

This poem is a release of Asma'u's feelings about the wanton acts of misgovernment which Caliph Aliyu had allowed to go unchecked. In it she criticizes her kinsman, Mamman Ɗan Yalli, ruler of nearby Yabo. He was known by his title Sarkin Kebbi , and "behaved unlawfully, [doing] wanton harm" (v. 2). The son of Moyijo (see The Journey) who had played an important role in sheltering the Shehu when the Community was starving after the Battle of Kwato, he was expected

to rule in accordance with the guidelines clearly laid down by the Shehu (*Bayān wujūb al-hijira wa-taḥrīm muwālāt al-kafara*), Abdullahi (*Ḍiyā al-ḥukkām*) and Bello (*al-Ghaith al-wabl fī sīrat al-imām al-ʿadl*). However, during Caliph Aliyu's reign (1842-59) he let things slide to the point where his administration of Yabo was a matter of public concern. This, during a period when Asma'u's own son Abdulkadir was Waziri, must have been very provoking. In 1859 both the Caliph and Wazir died; Caliph Ahmadu b. Atiku (1859-66) remembered to this day for his rectitude, put an end to Ɗan Yalli's buffoonery by removing him from office, and is praised in this poem for "staunchly defending the Faith" (v.5). After Caliph Ahmadu's death Ɗan Yalli's brother, Walijo, was deposed and Ɗan Yalli was reinstated. He finally retired from office during the reign of Caliph Umaru (1881-91). He had been a popular ruler in the eyes of some, and is remembered by his descendants with mixed feelings.

Related texts:

None

Significant features:

Asma'u was 72 when she wrote this, and it is the last of her dated works. It is important to note that the poem was written about her own kith and kin and would have been widely circulated. Whether it was read as an oblique criticism of the former regime is not known, but it is clear that throughout her life she did not hesitate to criticize whenever she felt it was necessary, and without showing favoritism. The opening line "We give thanks to God who has given us the means

to overthrow 'Dan Yalli"[617] gives insight into Asma'u's personality. When roused she expressed herself with vigor and forthrightness, characteristics which made her the formidable person she undoubtedly was. The exultant spirit with which she wrote this poem is in no way different from the spirit with which she composed her first works forty years earlier.

[617]'Dan Yalli, literally Yalli's son, succeeded his father Muhammad Moyijo as chief of Yabo. Just when this happened is a matter for speculation. The Yabo District Notebook says 1818: Alhaji Said says Moyijo was alive in 1842 (Last 1967:98). In 1980 Yabo authorities said Moyijo died 12 years after the Shehu ie. 1828-29. What is not in doubt is the important part played in the Jihad by Moyijo who was among the first to offer his allegiance to the Shehu in 1804 and gave shelter to the entire Community when it was starving after the Battle of Tabkin Kwato (1804). 'Dan Yalli was given his name because his mother was called Yalli (itself a nickname: it indicates she was born after dawn and before noon). According to Yabo historians he distinguished himself at the Battle of Dundaye in 1821 (see So Verily) and killed the Chief of Katsina Rawda at Gawakuke in 1836 (see The Battle of Gawakuke). Stories about his extravagance are well known. Mamman Yalli's counsellor Ajia Baro had a reputation of being a wit. One day 'Dan Yalli asked Ajia what it was that made the frogs so noisy. Ajia replied that it was because they felt so cold whereupon 'Dan Yalli had a large bundle of clothes and food taken to the pond. The boys who took the loads down to the pool stole the presents and silenced the frogs with stones. 'Dan Yalli therefore praised the Ajia's keen perception and rejoiced to think of the frogs in comfort. Soon, of course, they started croaking again so Mamman asked Ajia what it was they wanted now. He replied they were merely voicing their thanks and saying "Hail to the chief, Hail to the chief". On another occasion when 'Dan Yalli was on his way to see the Caliph at Wurno, he met some men carrying bundles of cloth. He called on them to come to him but only three came. He told them to throw the bundles on the ground and dance on the cloth, which they did. He thereupon presented them with robes, horses, and male and female slaves, so that the others cursed their own bad luck. These stories, and others, are true, according to the Limam and Mallam Attahiru speaking in the presence of Sarkin Kebbi in 1980 (28 September). It is said he did these things to cloak his generosity and because he was very good humoured.

Ɗan Yalli

1 Thanks be to God who empowered us to overthrow Ɗan Yalli
Who has caused us so much trouble.[618]

2 He behaved unlawfully, he did wanton harm
And caused hardship to Muslims.

3 God preserve Ahmadu,[619] this champion of religion
with whom we are blessed.

4 He has followed the example given by the Shehu,
Bello and Atiƙu. We give thanks to our Creator.

5 He has followed their path and, for our good,
Has staunchly defended the Faith.

6 He has followed the *Sunna* of the Prophet,
And the best of examples.

7 The Shehu gave an indication at Sifawa that
Ahmadu would be a blessing to us.[620]

8 He said he had courage, and would fight the Jihad
And defend the Faith.

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[618] All Yabo sources agree that Ɗan Yalli was removed from office by Caliph Ahmadu. The Yabo District Notebook, written by Colonial Officers, says: "In 1864 his younger brothers considered that Mamman Yalli had ruled long enough so Walijo, Abdullahi, Sule Ubandoma and Bade went to Caliph Ahmadu and told him that it was time a new chief was appointed. The Caliph refused to depose him without reason so they skillfully arranged that he should kill a man unjustly, thinking he was in the right. Caliph Ahmadu then deposed him and imposed Walijo in his stead. " In 1980 Jean Boyd was told that he was deposed by Caliph Ahmadu as a result of a longstanding feud which had its origins in the death of Rawda, chief of Katsina. Both Ɗan Yalli and Ahmadu claimed to have killed him. Ahmadu had been Caliph for two years when Ɗan Yalli was deposed. His brother Abdulkadiri Walijo was appointed in his place (Sarkin Kebbin Yabo, personal communication, circa 1982).

[619] Ahmadu, Caliph 1859-66.

[620] Ahmadu was sixty when he died (Junaidu 1957:55) which would mean he was born in 1806. Assuming that the Shehu left Sifawa in 1814, and allowing for calendar differences (connected with counting in lunar years), Ahmadu was about six years old when the Shehu made his prophecies about him.

9 I swear that he has extirpated evil and tyranny,[621]
We can ourselves testify to the
10 Robberies and extortion in the markets, on the
Highways and at the city gateways.
11 He enforced the *Sharī'a*, prevented wrongdoing
And stopped illegal land deals.[622]
12 Ɗan Yalli tried to do something too difficult for him,
He tried to disobey our leader.
13 Obedience to the Caliph is obligatory, it is the
Command of God.[623]
14 He who refuses to obey will suffer public humiliation
And open disgrace.
15 O Muslims, let us repent and be determined to
Obey the Caliph's commands
16 And he, in turn, will strengthen us and
Lead us to victory.
17 And the blessings of our Shehu of Degel, son of Fodiyo,
Who is our leader
18 And the miracles of Abdulkadir,
The famous saint

---

[621]On the day Caliph Ahmadu was installed at the mosque in Wurno, he addressed his governors, advisors and the populace, "He commanded them to follow the *Sunna*, root out unacceptable innovations and customs and deal decisively with all acts of tyranny and corruption" (Junaidu 1957:55). He agreed to accept office provided certain conditions were met. He demanded that the sale of farmlands should be stopped: that demands for rewards for finding missing slaves and farm animals should be stopped: that summonses from judges should be responded to: that the Caliph, when calling for participation in collective duties should be obeyed.

[622]See previous note: "he demanded that the sale of farmlands be stopped."

[623]Muhammad Bello, *al-Ghaith al-wabl fī sīrat al-imām al-ʿadl*, (in Chapter One) said, "Loyalty must be given to the Caliph in public and in private. The Qur'an, the *Sunna* and the consensus of opinion are agreed upon this" (See also Be Sure of God's Truth, v.10).

19 And Ahmadu Badawi and Rufa'i, and Dasuki
The three on whom we rely
20 O God answer me. I gave thanks for the prosperity
Bestowed on us by God.
21 I invoke blessings on the peerless Prophet,
Our example.
22 His Kinsmen, Companions and all the Faithful.
May they help us.
23 In the year of the Hijra 1280 this work was finished.
24 O God give us Your Blessings in this world and the next,
and redeem us.
25 Unite us with our Shehu in Paradise, a reunion
of complete happiness.
26 Show us the face of the Prophet, and the Majesty
of God our Creator.
27 I have written what I set out to do. May God receive it,
for the sake of the Prophet to whom we turn.

Work 52

Elegy for Modibo ɗan Ali

Alhinin Mutuwar Modibo ɗan Ali

n.d.

Language of original: Hausa

Source of text: Waziri Junaidu

Introduction:

This poem is an elegy for the genial elder cousin of Asma'u. He was noted for his happy nature, strict life style, and his care for the young and the elderly. Modibo derives from Moda (F.) "to be learned" and means "learned person"; a woman too, can be called Modibo. Whether this meant that Modibo ɗan Ali was learned or not is difficult to say. Asma'u mentioned nothing about his scholarship (cf. Elegy on Abdullahi, Elegy on Malam Tafa,) and the term is commonly used in Sokoto of a respected adult. His father was the Shehu's full brother, news of whose death reached

the Shehu at Baraya Zaki on or about 3 January 1805. Alƙali Sidi Sayuɗi said he was killed in some kind of ambush. Barth, on his first visit to Sokoto in April 1853, met Modibo ɗan Ali described him as:

> ... a cheerful old man of noble demeanour and with pure Fulɓe features with which his middle height and rather spare growth exactly corresponded. He was simply but neatly dressed in a white shirt and shawl of the same colour. Modibo Ali is the oldest member of the Reformer's [Shehu ɗan Fodiyo] family still alive, being the son of Ali an elder brother of Othman and about 75 years of age. He was seated in the antechamber of his house before a door at which his little herd of milch cows was assembled and he received me with unaffected tenderness. (Barth 1859 III:128)

Modibo's descendants live at Boɗinga where they are the hereditary rulers.

Muhammad Fodiyo

1. Aliyu		3. Abubakar		5. Adda Na'Inna		7. Muhamman Ali		9. Muh Yaro d. 1803
Modibo ɗan Ali	2. The Shehu d.1817		4. Abdullahi		6. Abdullahi Bayero d. 1829		8. Umaru	

<u>Related texts</u>:

None

<u>Significant features:</u>

None

Elegy for Modibo ɗan Ali

1 We give thanks to Almighty God
Our Creator who is both powerful and merciful

2 We pray for our Prophet
More Excellent than the rest of mankind, the Pure.
3 And his Family and Companions
And all those who have followed the *Sunna*.
4 I write this poem sorrowfully, weeping
For my relative Modibo ɗan Ali,[624] a very generous man.
5 He had a happy disposition
A fine character, and was a good Muslim
6 He honoured his kinsmen
And reacted to any disaster as a Muslim should.[625]
7 He practiced his religion and guided his family
In the ways of religion and prayer
8 He took care of the younger generation and helped
The elderly in the Community.
9 Our lives on earth have now been made more lonely
But God's Will be done.
10 And we accept what is ordained for us
By our Merciful Lord.
11 I pray for forgiveness for my Modibo[626]
And that he might dwell in the place of peace.
12 Give him comfort and rest

---

[624] Asma'u's cousin, son of Ali, the Shehu's elder brother.

[625] According to Bello *(Infāq al-maisūr)* the Shehu said in his sermons that there were certain qualities with which "every Muslim is bound to adorn himself." These included patience, reliance on God, and acquiescence in the destiny ordained by God.

[626] The text says *"wa na"*, "my elder brother". Degrees of relationship in Hausa/Fulani society do not entirely correspond in usage with those in "the West"; children call their maternal uncles "father", for example. Names to describe exact relationships exist, but they are used more for legal purposes than in day to day conversation. For this reason it was correct for Asma'u to call Modibo her elder brother although he was her cousin in our parlance.

in the grave, and reassurance.
13 Raise him with the Shehu to Paradise
Where there is joy forever.
14 And also Aliyu and Waziri[627]
For they lived and died together.
15 May our wishes be fulfilled
And may we be resurrected with them
16 This is my prayer to God, may He grant my wish
I pray for the Prophet
17 And his Family, Companions and Followers
Of the *Sunna*, in the name of the Prophet.

Work 53

Elegy for Malam Dandi

Sonnore Malam Dandi

n.d.

Language of original: Fulfulde
Source of text: Waziri Junaidu
Introduction:

This poem is an elegy for Malam Dandi, who was a good, pious, helpful man, and was one of the Shehu's followers. Malam Dandi lived in Sokoto very near to the place where Bello extended the city wall to create a new area of residence for the Shehu. The line of the wall which Bello breached is close to the present-day homes of Tafida and Alhaji Ibrahim Gusau; "*Katangar Dandi*" (Dandi's house wall) is in this vicinity and it marks the place where the house of the old scholar stood. Malam Dandi's farm at Dinawa, a few miles from Wurno was used by Asma'u as a resting place when she travelled between Sokoto and Wurno. In 1903, when Sokoto fell to the British, the Caliph decided to go to Mecca. He was joined by the blind Waziri Buhari, Asam'u's grandson. After a few days, the Waziri decided he could not continue, so he turned and rode to Dinawa. This

[627] Aliyu, the Caliph died in 1859 followed 40 days later by his Waziri, Abdulkadir, Asma'u's eldest son. Although undated, this poem was written in the period 1859-65.

further illustrates the strong family connection with the person whose elegy Asma'u wrote. Nothing more is known of Malam Dandi except that his birth place was at Birnin Bayero in Niger Republic.[628]

Related texts:

None

Significant features:

None

Elegy for Malam Dandi

1 O God the Infinitely Pure, forgive Malam Dandi.
He was God-fearing, a Muslim gentleman.

2 He was patient and benefitted Muslims, his neighbours,
And did well in all he set out to do.

3 He was a good man, a man of great piety and kindness,
All who knew him agree on this.

4 He helped peasants, his relatives, those unrelated to him,
Never discriminating in favour of any section.

5 He was a follower of the Shehu and Bello and he obeyed the *Sharī'a*
He gave freely of his possessions.

6 He spoke truthfully and was righteous;
Shehu's disciple.

7 O God reward him greatly for Your acts of kindness
Are uncountable.

8 And take him to the place whose inhabitants see You in glory,
For You are the fulfiller of hopes.

9 Show him Your Prophet, the Excellent one,
For whoever sees him is fulfilled.

10 O God heed my requests. My song for Malam

628 Waziri Junaidu, personal communication, circa 1980.

Dandi is finished.

11 God bless the Prophet Muhammad and
His Family, for he exceeded all others.

12 The date of the Hijra is 1290.[629]

Work 54

Welcome to the Mauritanian Scholar

Qasīda min Asma'u da Mu'alim al-Murtanya

n.d.

Language of original: Arabic

Source of text: Waziri Junaidu

Introduction:

This is a formal piece welcoming a visitor from Mauritania which is at least 1500 km to the northwest of Sokoto. It was written in reply to the visitor's poem to Asma'u announcing his arrival en route to Mecca from Mauretania.[630] The identity of the scholar, Alhaji Ahmad b. Muhammad al-Shinqiti is not clear; "al-Shinqiti" in Mauritania is the only clue, but further investigation in the national archive in Nouakchott may provide an answer. [631] Alhaji Ahmad was well known to Asma'u which is evidence of the extent of scholarly linkages over the Saharan region; in fact she refers to him as "brother". From a procedural point of view it was clearly proper for him to write to her - which indicates her own status - and conversely for her to write to him.

Related texts:

None

Significant features:

The difficulty of translating culture-bound images is evident in this work. For instance, in this and the next piece (Poems Exchanged Between Asma'u and Shaikh Sa'id) there is reference

[629]1290 A.H. is 1873 A.D., which is long after Asma'u's death. Therefore this must be the date of the copying of the poem.

[630]Waziri Junaidu, personal communication, circa 1980.

[631]This has been surveyed by Professor Charles C. Stewart of the University of Illinois whose help we acknowledge gratefully. A search of the data base was inconclusive in identifying Asma'u's correspondent.

to an olifactory aura as an external manifestation of inner grace.[632]

Welcome to the Mauritanian Scholar

1 Honour to the erudite scholar who has left his home
To journey to Medina.
2 He intends to visit the holy places whose radiance
Illuminates, even the ends of the earth.
3 His immense knowledge can be likened to a sweet scented load,
So big, even a bull camel could not carry it.[633]
His knowledge will ease and enhance his pilgrimage.[634]
4 We are overjoyed
To welcome the caravans of this pilgrim to the Beloved One.
5 Our noble, handsome brother
The hem of whose scholarship others cannot hope to touch.
6 He came bearing evidence of his learning
And the universality of his knowledge.
7 May God bestow His Blessings on you
And may our exchanges enrich us.
8 May God crown your pilgrimage with success
At Mina[635] Arafat[636] and also at the House of God
9 May God Almighty take you to Madina
And all the other places of pilgrimage.
10 May the grace of the Prophet for whose sake the journey is made

---

[632] "His immense knowledge can be likened to a sweet scented load..." v. 3 in this work.

[633] The biggest loads are carried by camels, the juggernauts of the animal transport system.

[634] If the loads referred to in v.3 were provisions, they would be enough to carry him across Africa, and so fragrant that his path is made sweet: but the "load" is his knowledge in which case its weight is its profundity, and the scent is the influence it exerts.

[635] Minā, the seven stonings of Satan, a central rite, takes place near Minā.

[636] Arafat, near Mecca, where, it is said, Adam and Eve found each other after being expelled from the Paradise.

May He strengthen your zeal, honour your purpose and perfect your intent.

11 May God be merciful to him, And grant him salvation.

Work 55

Poems Exchanged Between Asma'u and Shaikh Sa'ad

Mursalāt al-Sha'ar

n.d.

Language of original: Arabic

Source of text: Waziri Junaidu

Introduction:

Here is an exchange of greetings between Asma'u and her kinsman, Shaikh Sa'ad, to mark his return from Mecca. He was a scholar from Gwandu,[637] whose pilgrimage would have taken a number of years to complete. The usual route led through Wadai and Darfur to Khartoum and the Red Sea ports. His son, Ahmad, was a prominent advisor on Caliphate policy at the time of the British invasion 1902-3.

Related texts:

None

Significant features:

Shaikh Sa'ad's tribute to his kinswoman is remarkable, and provides clear evidence that she was famous in her own lifetime:

> In every century there appears one who excels. The proof of her merit has become well known, east and west, near and far. She is marked by wisdom and kind deeds: her knowledge is like the wide sea. (vv. 1-4)

The translation owes much to Dr. I. A. Ogunbiyi's original effort and also to the work of Heather Sharkey whose manuscript differed in many instances from Ogunbiyi's. However problems remained, particularly in respect of the second poem. Dr. Sambo Junaidu, presently Director of the Centre for Islamic Studies at Usumanudan Fodiyo University, and Asma'u's direct descendant, compared the texts with a manuscript from Waziri's library in December 1994. His corrections and comments have been incorporated in this version. We also acknowledge with gratitude Anwar

[637] Waziri Junaidu, personal communication, circa 1980.

Hobrom's careful attention to detail in polishing the final version.

Poems Exchanged Between Asma'u and Shaikh Sa'ad

The Poem by Shaikh Sa'ad to Nana Asma'u

In the name of God, the Beneficent, the Merciful. Peace and blessings of God be upon our master, Muhammad.

The Poetry of Shaikh Sa'ad for Nana Asma'u:

1 Greetings to you, O woman of excellence and fine traits! In every century there appears
2 One who excels. The proof of her merit has become well known, east and west, near and far.
3 She is marked by wisdom and kind deeds; her knowledge is like the wide sea.
4 Sincere greetings, benefactions, and felicitations from one who loves your family.
5 Restless from travelling deserts I long to meet you and your[638] good traits again.
6 From someone like you, welcome and acceptance is sought, for by that, the happiness of any person would be fulfilled.[639]
7 Indeed I was delighted and gladdened by what I heard from you, even though I could not see you.
8 I praise God for having graced me with your concern about me while I am far away.
9 I do not deserve your concern while I am away, but I pray for our forgiving Lord's love.[640]
10 The heart ends up loving its Lord, for such is the love[641] of His servants.
11 If Sa'ad has ever been fortunate and happy, it is due to the abundance of your beneficence and overflowing grace.
12 The Shaikh[642] told me that he would help me and assure my return.

---

[638]In the original, "you" is used in the masculine, plural form, indicating a formal means of addressing Asma'u.

[639]The metaphor implies that any type of person, regardless of gifts, talents, abilities, or debilitations could be touched positively by Nana Asma'u's teaching.

[640]In the original the term "patron" refers to God, the Lord. The plural form is used as in the royal "we".

[641]In this work "love" implies communal love, or peace.

[642]This is another Shaikh, who has agreed to help Sa'ad: we assume here that it was the Shehu.

13 I still appreciate in my heart and mind his wisdom and kindness.

14 I praise and thank the One who favored me, with dazzling love from your family.

15 Blessings upon the Prophet, his Family, and his Followers until the day the Trumpet[643] sounds.

Completed in praise of God.

[Then there follow two *Ḥadīths*:]

(i) The Prophet , peace and blessings of God be upon him, said, "Let me inform you of the best and purest deeds in the eyes of your Lord, and the highest of them in your ranks. What is better for you than your cattle[644] and gold and silver, and better for you than facing your enemies and killing or being killed for the sake of God, is the constant meditation on God.

That is true.[645]

(ii) You do not prostrate yourself to God without God raising you a degree, or without God subtracting one of your mistakes.[646]

That is true.

In the name of God, the Beneficent, the Merciful. May God pray for the One who has no prophet after him [i.e. Muhammad]. So said Asma'u daughter of Shehu 'Uthman, may God be pleased with them both

From Asma'u to Shaikh Sa'ad:

1 Warmest greetings to the distinguished scholar, the embodiment of good deeds and defender of religion.

2 O peace to you, borne on sweet scented air which diffuses perfumes of musk.

3 Our welcome is sincere, profuse and without any limits. It is time to fulfill a promise.

---

643 The original does not mention a trumpet, but indicates that an angel will sound a loud tone that will signal the beginning of the Judgment Day.

644 Here cattle refers to a man's wealth, or riches.

645 "That is true" is not part of the *Ḥadith*, but is a description of the degree of reliability of the *Ḥadith*. This is the highest degree of reliability,

646 Sa'ad omits the standard opening doxology to the second *ḥadīth* because what was said at the beginning of the first is also implied for the second since they are linked.

4 O Sa'adu, you have been fortunate by the Grace of Almighty God, the Creator.

5 My heart flies out to you full of love it perceives what my eyes cannot see.

6 You have visited the Holy Places their inhabitants and the pilgrims.

7 For His[647] sake we crave your safe arrival free from any misfortune.

8 O God, bless him forever and the prophets and the thankful servants of God.

Completed in praise of God and by His help. Peace and blessings. Completed and finished.

Work 56

Poems Exchanged Between Asma'u and Aliyu

Qasīda min Aliyu b. Ibrahim (known as Ahijo)

n.d.

Language of original: Arabic

Source of text: Waziri Junaidu

Introduction:

This exchange could be connected with the *Qādiriyya*/Tijaniyya rift which came into focus as a result of the prominent Tijaniyya leader, Alhaji Umar's prolonged stay at the court of Caliph Bello. In a short four page work, *Kashf al-hijāb wa-rafʿ al-niqāb*, Gidaɗo refuted claims that Bello was a Tijani. Gidaɗo and Asma'u's son, Waziri Abdulkadir, continued the argument in a number of works, which shows how the issue rankled (Last 1967: 216-219). A book by Alhaji Umar on the Tijaniyya began to circulate in Sokoto circa 1845 further fueling the controversy. Donal Cruise O'Brien has commented that:

> A bitter controversy developed after Bello's death as to whether or not he had accepted an initiation to the Tijaniyya. If he had done so the necessary implication was that he had rejected the *Qādiriyya*, the brotherhood of the political elite. The Qadiri establishment then counterattacked promoting the *Qādiriyya* as the unique brotherhood and Shaikh Uthman as the best of saints. (O'Brien 1990:17)

It is possible that the slanders referred to in verse C3 concerned a supposed defection from the *Qādiriyya*. In any event, Asma'u's leadership is thrown into sharp relief in these poems, underlining

[647] "His" refers to the Prophet Muhammad.

the fact that she was a major leader with considerable political influence.

Related texts:

None

Significant features:

The metaphorical language in these exchanges are very difficult. The contemporary Hausa version even included, unhelpfully, Fulfulde words like "*walji* " meaning "to bolt from the herd", as the translator wrestled with the imagery.

Poems Exchanged Between Asma'u and Aliyu

[Prose Introduction]

Aliyu son of Ibrahim known as "Ahijo"[648] took to his heart the poetry of Umaru son of Shaikh Muhammad son of Shaikh al-Mukhtār,[649] and the poetry of our leader, Asma'u, daughter of Usman, the spiritual light of his times. May God be merciful to him. These poems were exchanged between Ahijo and Asma'u.

A. **[From Aliyu]**

1 The girls who came to me wore flowing robes and

---

[648]Nothing more is known about Aliyu Ibrahim. *Ahijo* is a Fulfulde word for scholar.

[649]

al-Mukhtār (1729-1811)
|
Muhammad (1785-1826)
|

Mukhtār d.1846	Ahmad al-Bekkay d.1865	**UMAR**

(Source: Robinson 1985: 314, to which we have added Umar's name.)

Ahmad al-Bekkay stayed in Sokoto from 1832 to 1835, according to Barth: "Sidi Ammer [possibly Umar] is the youngest but certainly not the least noble of the family. While on a visit to Sokoto together with his elder brother, El Bekkay, he made a deeper impression on the people and obtained their favour more generously than his eldest brother." (1859 III: 448) The Timbuktu Kunta family were leading *Qādiriyya* and there was a long history of close relationships between the Kunta and Fodiyo scholars.

walked proudly.[650]

2 They were the two daughters of a noble lady, Her name?
It is a plural noun.[651]
3 She is famous for her erudition and saintliness which
are as a bubbling spring to scholars.
4 Her knowledge, patience and sagacity she puts to good
use, as did her forbears.
5 Then there were two other girls[652] daughters of our leader
Umar son of famous wise forbears.
6 These girls are garbed in lovely clothes, prancing along.
7 Their sloe-like eyes flash and their bodies are beautifully perfumed.
8 They are fair of face; soft of body; they are perfect and delightful.
9 They speak to each other in happiness; comely and lovely.
10 And they are modest and chaste
I wooed them ardently.
11 But they turned their heads and refused my advances,
Their virtue lies wedded to righteousness.
12 So I left them as I was unequal to them,
Unable to provide the robes to wear or the place to dwell.

[Prose sentence]

Then Asma'u daughter of ʿAmr ibn umayma Shehu Uthman wrote:

B. **[From Asma'u]**

1 I send you warmest greetings in prose and poetry.

---

[650]The "girls" in question represent the poetry of Asma'u.

[651]Asmā; the name is related to the the word meaning "the best" (see discussion of this in "The Essential Nana Asma'u" in this volume). Obviously the reader is expected to understand the pun, possibly a reference to Asma'u's unusual capacity to accomplish many things, and thus to be several types of person , teacher, scholar, poet, and guardian of the domestic community which she oversaw.

[652]Representing the poetry of Umar.

2 Indeed what we have seen dispels doubt; your poetry is pleasing.

3 It would be fitting to reward you: you are worthy of recognition.

4 Your work is not inferior and is similar in all respects to the poetry you mention.

5 May you be granted good fortune and protection from evil.

6 May our friendship last for ever like the daily dawn chorus of the birds.

[Prose introduction]

Then Ibrahim replied to our great leader, Asma'u daughter of Shehu Usman ɗan Fodiyo saying he greeted her with God's words: "When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy." [653]

C. **[From Aliyu]**

1 I wish you all that you wished me, may you live in good health, protected from evil.

2 You have evinced your ability to hurl weapons at the enemy

3 Protect me from malice: bad things have been said about me.

[Prose sentence]

Asma'u replied.

D. **[From Asma'u]**

1 I welcome you and send you my respect and best wishes.
You grew up under protection.

2 And you are protected now from all hurtful slander
and painful acts.

3 May you be happy and content. Be assured of
the goodwill which lies between us.

4 The scent of which is like the perfume
that wafts from wine.[654]

---

[653]Qur'an 4: 86.

[654]Wine, which would have been forbidden, is a word used in the Qur'an: "And their Lord will / Give them to drink of a wine / Pure and Holy." Clearly it is this wine which Asma'u refers to, which may have deeper sufi significance. See also Ali translation 1988:1659n.: "The Wine Pure and Holy is the sight, metaphorically, in sufi language of the Face and Eyes of God." For a discussion of wine imagery see Schimmel 1994: 108.

Work 57

Poems Exchanged Between Asma'u and Ahmadu Rufa'i

Yimre nde Nana nelde Ahmad Rufa'i

n.d.

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction:

This exchange is one of many salutations that Asma'u received, in keeping with the custom to pay respect to senior people by visiting them. For example, it is common to make visits to greet people after attending Friday mosque, or at the time of the Id ceremonies, and these customs are an integral part of the society. Among scholars, verse served as an important means of expressing respect; Asma'u said here "sweet words lighten the heart" (v. 31).

Ahmadu Rufa'i was born circa 1812, and served as Caliph from 1867 to 1873. His appointment was made after Asma'u's death. He was "distinguished for his piety and learning ... he had been the choice of some for the Caliph in 1842" (Last 1967: 119). He was installed as Caliph at Wurno in 1867 and then took up residence in Sokoto:

> He was generous, merciful, softly spoken, modest, accessible to all. He made himself openly available to his people. He dwelt in Sokoto and rebuilt the Shehu mosque. On only three occasions did he leave the city. On the first he rebuilt Silame, on the second he drove off an attack at Kware, and on the third he went to Kware to pay his condolences on the death of his brother, Malam Isa. (Junaidu 1957:57)

Rufa'i was buried near his father along with three of the Shehu's other children, Hassan (Asma'u's twin) Muhammad Sambo and Asma'u.

Related texts:

None

Significant features:

None

Poems Exchanged Between Asma'u and Ahmadu Rufa'i

A. From Ahmadu Rufa'i:

1 We pray God will put us on the Path of the *Sunna*
of the Prophet, the Merciful, son of Amina.
2 Through his grace, mankind's existence here and in the
next world has been eased.
3 In his name, O God, bless us. May we become more
truly religious.
4 If it were not for the Prophet we could not put aside
evil ways. His coming was enlightenment.
5 We must follow in his footsteps, strengthen and
implement the *Sunna*.
6 My intention is to compose a poem of greetings
to my kinswoman and friend, Nana.
7 For this act will bring me great blessings.
8 I give thanks to God, for it is right to do so under
all circumstances. He is the Lord of Creation.
9 I have completed ten lines. May God receive them
for it is He who responds to all who believe in Him.

B. From Asma'u:

1 May God indeed receive what you have written. Sweet words
lighten the heart and bring happiness.
2 I pray that God will bless the Prophet, the bearer
of good tidings to mankind.
3 May God grant us good health and a long life,
for the Prophet's sake,
4 And good fortune. May our enemies be
vanquished and life become easier.
5 May we receive the blessings of the Shehu
and may our Rufa'i have a long life.

6 May He safeguard Rufa'i's affairs, religious and worldly
and may he be pure of heart and healthy.
7 I return your compliment with these seven verses.

Work 58

Remembrance of the Prophet, II

Mantore ta-tàbre

n.d.

Language of original: Fulfulde

Source of text: Waziri Junaidu

Introduction:

This work is another of Asma'u's poems in praise of the Prophet, listing evidence to prove his uniqueness.

Related texts:

None

Significant features:

None

Remembrance of the Prophet, II

1 I thank God and praise the Prophet, sent by Him to mankind.
2 May He bless him and the four righteous Caliphs.[655]
3 I intend to praise the Prophet in this poem.
4 If all Creation were to assemble and praise him,
their praises would not add up to a tenth of what he deserves.
5 If all Creation, even the very insects, were assembled, they would not
be worth a tenth of the value of the Prophet.
6 Who has ever ascended to Heaven in a single night except Muhammad?[656]
7 He was given the Qur'an, memorised it, and when he declared it
to the scholars, they could only gape.

---

[655] The Caliphs who followed after the Prophet: Abū Bakr; ʿUmar; ʿUthmān and ʿAlī.

[656] See Yearning for the Prophet, v. 105.

8 On the field of Battle at Badr[657] the angels themselves
went to Muhammad's aid.
9 If the sun and stars were collected together, still Muhammad's
light would outshine them.
10 The beauty of the full moon is nothing compared to
the beauty of his face.
11 Beasts of the field spoke, rocks and trees bowed before
the palms of his hands.[658]
12 Animals, birds and reptiles uttered the truth about Muhammad.
13 The piece of wood the Prophet trod on at Haibara[659] miraculously
spoke to him.
14 The tribe called Lahazabu[660] came to defend Muhammad.
15 The Kambamotu made peace, while the Bairaji[661] who had
come prepared to fight, left peaceably.
16 We thank God who has marked us out as His people.
17 The author of this poem is a woman student who has
studied the works of the poets who have praised Muhammad[662]
18 And upon him be peace and also his Family.

---

[657]The battle famous in history; see Yearning for the Prophet, v. 123.

[658]See Yearning for the Prophet, v.79.

[659]Haibara was a major city, known as Khaybar (Dr. Uthman Bugaje, personal communication, 28 February 1996). See Yearning for the Prophet, v.203. We can find no other reference yet to this miracle: fieldnotes say the Prophet was building a mosque at Haibara when the incident occurred.

[660]Lahazabu: the tribe of Ahazab surrounded Medina and kept it at siege for a month, then stole away. (Hamed Ghazali, personal communication, 8 February 1994).

[661]Kambamotu or Bairaji have not been identified.

[662]This work came from Waziri's collection, so the "woman student" must have been Asma'u, although the reference is unusual. The alternative is that it was one of her students, Waziri Junaidu did not assume any such alternative.

Work 59

Signs of the Day of Judgment

Sharuddan Kiyama

n.d.

Language of original: Hausa

Source of text: Waziri Junaidu

Introduction:

This poem was written to scare people. Asma'u said the signs of the Day of Judgment were known (v.12) and some had already occurred (v.17). Soon it would be too late: the Day of Judgment was nigh (v.10) and the days were fast approaching the end (v.16). Signs of the Day of Judgment, along with other literature of the same genre, was aimed at establishing practical long-term sanctions against any tendency to resort to magic. The Islamic eschatology was radically different from the Hausa traditional understanding of what happens after death. Muslims, newly converted or partially persuaded, had to be convinced about the Day of Judgment and the punishment of Hell to prevent them from resorting to traditional powers. "If there is no Day of Judgment nor any threat of physical torment, what is there to stop one using magic?" (Last 1988:188n.)

The poem is also about power and authority. *Shariah* (Law) had ways in which it enforced behavior through statutory punishment: an alternative way was to convince them that their behaviour on earth would be evaluated on the Day of Judgment. Eschatology can act as a restraining force and should not be viewed as "mere theology" by those of us unfamiliar with the ways in which Heaven and Hell had the outline of geographical locations to our forebears, Islamic, Christian and Jewish alike.

Lastly, the content matter challenges us to speculate on Asma'u's understanding of the symbolism she used. Some scholarly interpretations of the symbols (which are to some extent common to Islam, Christianity, and Judaism) speak of the combat myth which told of the battle between God and Light, and the Monster of Chaos. It may well be that she believed that the earthquake, fire, and beast she spoke of were symbols, not only of the hostility of God and worldly political disorder, but timeless and set within a framework of eternity. Perhaps Gog and Magog represented to her the resilience of evil which can summon reinforcements from beyond the frontiers

of man's knowledge and power; they were symbolic of peoples at the edge of the world, and of the evils in the world.

Related texts:

Asma'u's poem whose source is the Qur'an contains many elements found in the eschatological literature of the three major Middle Eastern religions including the Talmud (Hebrew scripture) and the Revelation of St. John the Divine (Bible, New testament). Since Renaissance times, paintings, sculptures and stained glass windows depicting the Last Day have been on display in churches throughout Western Europe - the twelfth century tympanum at Conques (France) is but one example.

Focussing on Islamic eschatology, it seems that the succession of eschatological events, while following a broad pattern, are not necessarily the same in every source. Even different editions of the Encyclopaedia of Islam (Brill, Leiden) offer different versions. L. Gardet writing in Vol. 5 of the new edition (under the heading "*Kiyama*") quotes Taftāzānī's commentary on al-Nasafī's ʿAḳāʾid, stating that the Antichrist will arrive, followed later by Jesus (Isa); there is no reference to the *Mahdī*. Other sources concerned with the appearance of the Antichrist and the descent of Isa and the *Mahdī* are described by Macdonald (First Encyclopaedia of Islam 1987: 111-118). The order of events in Asma'u's work is: *Mahdī*, AntiChrist, Isa, Yajul.

The Meccan *sūras* of the Qur'an are insistent that the Resurrection will be preceded by the End of the World: "Then, when one/Blast is sounded/On the Trumpet; And the earth is moved/And its mountains/At one stroke; On that Day/Shall the (Great) Event/Come to pass;And the sky will be/Rent asunder, for it will/That Day be flimsy" (Qur'an 69: 13-16). The word *Kiyama* (Day of Judgment) occurs 70 times in the Qur'an and taken as a whole, the concept constitutes one of the "necessary beliefs" which determine the content of the Muslim Faith. The Day of Judgment is rooted in orthodoxy. However, numerous traditions were added to Qur'anic texts which have made it impossible to construct a consistent narrative. The many versions which have emerged, including Asma'u's, should be viewed as "an expression of popular faith employed to a large extent in the sermons of preachers and of a type to strike the imagination, and an explanatory effort at rational justification" (Gardet Encyclopaedia of Islam 1979: 238).

Significant features:

This poem, Signs of the Day of Judgment was originally written in *ajami*. We have worked with three versions of the Hausa roman transliteration of this work from the original Hausa *ajami*. The three versions converge nicely; there are few major differences in the texts. What differences do exist have resulted from the process of conversion from one script to another (see Preface to this volume).

Signs of the Day of Judgment

1 We give thanks to God, the Almighty
Who laid out the earth: there is no equal to Him.
2 He stretched out the Heavens
And there it remains by His command, immovable.
3 I swear that there is no god but God:
I profess belief in the *shahāda*.[663]
4 I attest to His Prophet Muhammad
In the universe none has ever equalled him.
5 I bless him and his Family and Companions,
And his followers on the Path
6 Which is the Path of the Prophet, and those who spoke out,
Also those who follow even to the Day of Judgment[664] when all shall stand.
7 Almighty and Merciful God, gaze on me:
Whoever goes to Him will have his desires fulfilled.
8 Forgive my sins, may I return to You
And follow in the footsteps of Your disciples.
9 Wake from slumber, brethren and listen:

[663]*Shahāda* (Ar) Islamic profession of faith: "There is no god but Allah and Muhammad is the Messenger of God". When the statement is accepted sincerely, the consequence is surrender (Islam) to God and identification as a Muslim.

[664]Day of the Resurrection, in Arabic, *Yawm al-Qiyāma*, in Hausa, *ranar al-kiyama*. The root meaning of *al-kiyama* is associated with "raising oneself up".

We must exert ourselves and prepare for the journey.
10 See, the Day of Judgment is nigh[665]
And may take us unawares; be ready and act resolutely.
11 We must earnestly repent and be constant
In piety and the rejection of worldly pleasures.
12 Some of the signs of the Day of Judgment have been seen:
And I will tell you about those which have already happened,
13 They are deceit, oppression, and misappropriation,
Misrepresentation, and drunkenness;
14 The construction of high buildings[666] and disregard for the law;
Lack of interest in family and kinship;
15 Warfare that leaves too many women single;
The seeking of knowledge for worldly status;
16 And shunning wives in favour of prostitutes.
In short, the Days are fast approaching.
17 Earthquakes[667] have toppled buildings -
This has already happened in Egypt.
18 The earth has opened and swallowed up people -
This has already happened in Iraq, Arabia, and North Africa.
19 And in Arabia a fire broke out
Which raged through the buildings.
20 It roared like thunder

[665] There is a real sense of urgency in vv 10-12. Many of the people to whom this poem was addressed would have no concept of a Day of Resurrection. Islamic eschatology was very different indeed from traditional understanding of what happens after death and from accepted traditional common sense. The credibility of her message was emphasized by her outlined indicative events that had already come to pass. Asma'u is saying here, "Hurry up there is no time to debate, this is your last chance." See vv 70, 71.

[666] Possibly seen as a extravagance.

[667] "When the earth is shaken for her (utmost) convulsion" (Qur'an 99:1).

It reached almost to Madina before it stopped.
21 Then moist air was sent
In the name of the Prophet whose home was once there.[668]
22 The Prophet foretold all this
And it was verified by Huzaifatu.[669]
23 The one who will precede the others
Is the *Mahdī*,[670] the noble Sharif.[671]
24 He will come at a time of much trouble
And God will pour blessings on the world.
25 The Antichrist[672] will come: so stupid -
He says he is God, he the one-eyed, riding on a donkey.
26 He says, here is Heaven, and here is Hell
With magic he entices people,
27 But those who enter into his protection are doomed
And those who reject it, saved.

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[668]In *Daiba*, i.e. Madina.

[669]*Huzaifatu*: = Ibn Ali Aman, a very close companion of the Prophet who was the keeper of the Prophet's secrets.(Anwar Hobrom, personal communication, October 1994).

[670]*Mahdī*: means literally "the guided one". The word does not appear in the Qur'an nor in the *ḥadīths* related by Muslim and Bukhari and there is no mention in al-Ghazzālī's. "The masses demanded an absolute restorer and it was in the masses that the belief in a *Mahdī* was, and is, strong" (Macdonald in First Encyclopaedia of Islam 1987). Ibn Khaldūn (b. 1332 A.D.) observed: "it has been accepted by all Muslims in every epoch that at the end of time a man from the family (of the Prophet) will without fail make his appearance, one who will strengthen Islam and make justice triumph. Muslims will follow him and he will gain domination over the Muslim realm. He will be called the *Mahdī*. Following him the Antichrist will appear ..." (Ibn Khaldūn 1967: 257).

[671]*Sharif* is an epithet for the *Mahdī*, as *sharif* is one who is descended from the Prophet.

[672]Antichrist: *Dujal* (Hausa) *al-dajjāl* (Ar). The word does not appear in the Qur'an, but is present in early tradition. *Dajjāl's* connection is with Satan, hence his appearance, "one-eyed" and riding on a donkey - a messianic feature (see First Encyclopaedia of Islam, Vol IX 1987:49, and Schimmel 1994: 126).

28 He orders the Heavens to send down rain
and the earth to put forth grass.
29 He stays forty[673] days, Lord of all the earth
Excepting Mecca and Madina from which he is barred.
30 All earthy delights are his - water, honey
Milk, food of all descriptions.
31 This verse is unclear.[674]
32 However, Muslims, in spite of their plight
Find that saying their prayer beads is meat enough.
33 Then the Antichrist goes to the *Mahdī* where
At the gate of his camp he creates a hubbub.
34 At this moment Jesus[675] comes and at dawn
Joins the *Mahdī* at prayer.
35 He then confronts the Antichrist
Liquefying, destroying, and scattering him and his followers.
36 He defeats the Jews and heathens,
Except those agreeing to conversion.
37 And he remains on earth for forty years:[676]
During this time there is great prosperity.

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[673] Forty days: this is used metaphorically to mean "a medium period of time." For a discussion on the use of "forty" see Schimmel (1994).

[674] In the Hausa roman this verse, which is unclear to these translators, reads: "*Jaka turo sonta masa har kaza da ɓulla / jiɓo-jiɓo suke tare da shi suna tafiya* ." The Bello Sa'id version is nearly the same.

[675] Jesus is Isa. There is no convergence of views on the exact order of events: "...after the *Mahdī*, Jesus will descend and kill the Antichrist. Or, Jesus will descend together with the *Mahdī* and help him kill the Antichrist" (Ibn Khaldun 1967: 258). "He will appear bringing supplies of food, water and fire, conquering the earth except Mecca and Madina and will then perish in Syria or Palestine at the hands of Christ or the *Mahdī*" (Wensinck in First Encyclopaedia of Islam 1987 where a number of authorities are quoted).

[676] Forty years: another metaphorical usage.

38 Snakes play with children
And lion and oxen graze together.
39 Leopards lie down with sheep
And hyenas play with baby goats.[677]
40 Then Gog and Magog appear[678]
Everywhere and encompass the earth,
41 They spread evil, destroying the world
Killing people and uprooting trees,
42 Drinking up rivers and streams[679]
Saying, "We are the lords of the earth - We are!"
43 "We rule the skies", They then shoot arrows.[680]
Isa prays for them to be killed.
44 Then from above snakes[681] descend to choke them
And Gog and Magog perish.
45 Success achieved, Isa again prays to God

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[677]"Then the wolf shall lie with the sheep / And the leopard lie down with the kid" (Isaiah 11:6).

[678]Gog and Magog: *Yādjūdj* and *Mādjūdj* mentioned in the Qur'an: "But there is a ban/On any population which /We have destroyed: that they/Shall not return; Until the Gog and Magog (people)/Are let through their barrier ..." (21:.95-96). "From what source Ezekiel derived the names Gog and Magog we cannot be sure nor does it matter. Magog is mentioned among the northern nations in the genealogy of Noah (Gen X 2). Ezekial's "Gog of the land of Magog" has in John become a pair of nations. In the Talmud, Gog and Magog are said to be the rebellious nations of Psalm ii. The myth of Gog enshrines a deep insight in the resilience of evil . The powers of evil have a defence in depth which enables them constantly to summon reinforcement from beyond the frontiers of man's knowledge and control" (Caird 1984).

[679]In some places said to be Tigris and Euphrates.

[680]At Heaven itself.

[681]Snakes: the word in the text is *cuta*, a general word meaning something nasty. Other sources say worms will enter "nostrils, necks and ears."

Who responds by sending a mighty wind[682]
46 Which takes away the terrors, casting them
In the fires of Hell, a task that He alone can do.
47 Isa then ascends into Heaven
Together with the holy places of Medina,[683]
48 And those of Mecca.
All Qur'ans too are taken up in a moment of time.
49 The Ethiopeans are roused and set out to destroy
The walls of the Ka'aba, and the time of troubles return.
50 Next the Beast[684] appears which speaks,
Which marks out Muslims and pagans.
51 With a rod Muslims are marked on the forehead[685]
And with a seal the heathens.
52 The seal is that of Solomon
And the rod, that of Moses.[686]
53 We will describe this creature to you:
It combines the physical attributes of many wild animals.

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[682]Here *don nan*, or *dwan nan* (Bello Sa'id) is understood to be *doyinan*, literally "this stink", which might refer to the mighty wind carrying off all evil as in the next verse.

[683]In other accounts one of the signs of increasing secularism prior to the end of the world is the disappearance of the Ka'aba (Encyclopaedia of Islam 1987 III:112). Asma'u's account differs from these, just as nearly all accounts differ, in matters of detail, from each other.

[684]Beast: *dabba* (H.): "And when the word is/Fulfilled against them (the unjust)/We shall produce from the earth/A Beast to (face) them/He will speak to them ..." (Qur'an 27: 82). The Beast, as it appears in the Revelation of St John, is usually taken to be the epitome of worldly tyrannical empire.

[685]Marked on the forehead: this was a common practice in the Mediterranean area, slaves were branded on the forehead, those who did not have a mark on their hands were unable to buy or sell, defeated soldiers were branded if they took service under their victors and Jews wore phylacteries on the forehead.

[686]No reference to the seal and the rod has been found elsewhere. But see Encyclopedia of Islam Vol V 1979:265 for commentary on the focus on details among traditionalists.

54 It has the eyes of a wild pig, the neck of an ostrich,
The ears of an elephant, the chest of a lion, plus a tail;
55 The nose of a ram, legs of a camel,
Horns of an antelope and the body of a leopard.
56 The spread of its limbs is eighteen feet;
Its head reaches to the clouds.
57 It emerges from the mosque at Mecca
And travels throughout the world.
58 And the sun rises in the West[687]
And the night is very long.
59 For a period of two or three days
Great fear will grip the peoples of the earth.
60 On the day the sun rises in the West
It will be dim at two o'clock and it will cease to move.
61 Then it will be commanded to return to the West
And when it has descended, night will follow.
62 But at this stage, all opportunities for repentance are over.
Penitents will repent in vain.
63 All this has been revealed and explained,
So sinners at that point have no claim on God's mercy.
64 Only evil spirits will be left
During the remaining twenty days of the world.
65 A great wind will carry all Muslims away,[688]
Leaving heathens and the wicked
66 Who will remain on earth until the Trumpet blows,
When everyone will fall down dead.

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[687] The rising of the sun in the West precedes the appearance of Jesus, Gog and Magog in some accounts.

[688] The final annihilation is one from which some shall escape, a concession granted to them by God. In Christian eschatology, the first trumpet restores martyrs to life, they are in any case already blessed and holy (Caird 1984: 254).

67 For forty years there will be no one on earth.
God will say, "There is no one but Me."
68 When the second Trumpet[689] sounds, everybody will rise
And assemble at the appointed place.
69 Great fires will drive people from the East
And West, they flee before it.[690]
70 You have heard what the signs are
Now is the time to improve your religious practices.
71 Be diligent in doing good works
And reject evil.
72 May God put us in the Path of the Prophet
And may we find salvation through him.
73 We give thanks to God and bless
The Excellent Prophet, our Lord.
74 I bless him, his Family and Companions
And all who followed his Way.
75 Thanks be to God, the Almighty
That I have finished my poem.

Work 60

Yearning for the Prophet

Begore

n.d.

Language of original: Hausa

Source of text: Alhaji Muhammadu Magaji

Introduction:

This work served a two-fold purpose: it was meant to inform the listener about the life of

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[689]"Then when the trumpet is blown ..." (Qur'an 23:101).

[690]This is an old tradition, "a fire will break out in al-Yaman and drive men to the place of gathering" Encyclopedia of Islam 5, 1979:265.

the Prophet Muhammed, but it was also intended as a prism through which the Sokoto audience could view the life of the Shehu, Usman ɗan Fodiyo. Composed in the classic *sīra* (biography of the Prophet) style, this work is a condensed yet extremely detailed history of the Prophet Muhammad. According to the model, it focuses on battles and strategies in promoting Islam more than on the details of a life. Therefore this, like other such works, must be understood as the telling of the life of the Prophet in terms of his missionary endeavors, more than the life of the individual Muhammad. It was common in *sīra* poetry to focus on military campaigns, because "much of the Prophet's career was spent campaigning against his Meccan enemies" (Hiskett 1965: 51). While basically a chronological historical account of the Prophet's life in Islam, these *sīra* eventually became a means of expressing mystical philosophy as well. Thus, a parallel was easily drawn between the Prophet's military endeavors and the Shehu's. The latter, of course, were of immediate import to Asma'u's audience. By making such a parallel with the events of the present, Asma'u's Yearning for the Prophet brought to life the story of the Prophet at the same time that it validated by comparison the endeavors of the Shehu.

An uneducated person would not have been able to understand this poem without scholarly help, which indicates that the women leaders (*jaji*) who visited Asma'u with students would have been given intensive training to enable them to explain the poem to others back home in the villages. However, these verses had talismatic properties and their recital alone would have been deemed to be meritorious, earning eternal reward (*lada,* H.). In the early 1980s, a *jaji* in Dange asked Jean Boyd for a copy of *Begore* because hers was worn out. As a result the poem was printed, in an *ajami* version, by the Sokoto State History Bureau. It sold well and was reprinted. For people who are knowledgeable about the Qur'an, such as the *'ulama* (scholars) were, the poem would have been a joy to recite, all the familiar miracles, victories, names and events falling agreeably on the ear. Evidently it continues to have such effect in present times.

This poem was written in Fulfulde by Muhammed (Mamman) Tukur, and translated into Hausa by Asma'u.[691] Therefore the Hausa translation is credited as her work. Both the poem's

691 Little is known about Muhammed Tukur. His mother, Binta, is buried near Bodinga, where her grave is place of pilgrimage. His poems include another that Asma'u translated, *"Hulni-nde "* (Fear This), as well as *"Bakin Mari"*, *"Sorborai"*, *"Bushara"* and *"Zagen-zaga"*.

author, Mamman Tukur, and its translator, Asma'u, are venerated in Sokoto and beyond. At the time of the anniversary of the Prophet's birthday, which occurs at a different time each year, according to the lunar calendar, many hundreds of women make a pilgrimage to Mamman Tukur's tomb, which is at Mutizgi near Talata Mafara.

There are references within the poem which scholars would have linked to well known episodes in the Jihad wars they had themselves experienced, thus creating a parallel between the Prophet's endeavors and those of the Shehu. For instance, in this work we read that at the height of a battle the Prophet, "... called attention to himself/Saying, "You should know that I am the Prophet Muhammad ..." (v.244) [692] By drawing attention to himself we must assume he also drew the fire of the enemy archers who were present (see v.241). Similarly, at the Battle of Alwasa, Bello drew attention to himself, defiantly drawing fire when surrounded by the enemy:... they were many, and we were not more than twenty, but still we stood firm. They came in among us and we fought them. At the time I was saying,

"I am the son of Usumanu
The strength of his right arm
I drive away the pagans who come after him
The upright son shields the honour of his father
Useless beyond a doubt is the man who is not dutiful to his father".

(Bello, *Infakul Maisuri* 1812: 67)

Related texts:

The Islamic literary *sīra* genre in both prose and verse style, has been well known and much practiced in the Muslim world since the time of the Prophet. Al-Maghribī (d. 663/1264) is credited with the first such biography of the Prophet, created as a means of preserving knowledge and an aid to learning. His and the similar works of many others have been lost, but their existence is acknowledged by those who credited their works as models for their own such creations (Arberry 1965: 64). Especially well known Arabic *sīra*s by Ibn Hishām (d. 834 A.D.), al-Wāqīdī (d. 824), and fourteenth century al-'Iraqī are commonly studied by scholars in Sokoto (Hiskett 1965). One would expect *sīra* poetry, written in Arabic, to have been composed by the

[692] See The Journey, fn at v. 78.

ulama of the *Qādiriyya* from the earliest days. The first example of *sīra* written in Hausa appears to have been that composed by Abdullahi b. Fodiyo. Entitled *"Siyar"*, it had a seminal influence and was quoted by Alhaji Abubakar Giɗaɗo El-Nafaty as being among the prime sources of his major work in Hausa, *Tarihin Islam*, (The History of Islam). Whilst it is not possible to identify Abdullahi b. Fodiyo's precise sources, it is evident that much of the accumulated knowledge of the of the Arab Muslim world was available to the Jihadic scholars. For example, it is said that Abdullahi's brother, the Shehu, quoted "65 different works in his *Ihyā' al-sunna*, 56 in the *Bayān wujūb al-hijira wa-taḥrīm muwālāt al-kafara* and over 59 in *Najm al-ikhwān* " (el-Masri 1963-64:34). *"Siyar"* was not dated but another work in Hausa , *"Waƙar Muhahammadu"* (Song of Muhammad) by Asim Degel is said to date around 1860. Both the date and the author's name (Degel) indicate a direct connection with Nana Asma'u and the scholars of her time. Indeed, contemporary scholars are convinced of her having been inspired by both the Arabic sources of such works and the local authors who worked in these modes (Hiskett 1965: 50, 53). Yearning for the Prophet presents an authentic tradition of the life of the Prophet in a way that leaves no doubt in the listener's mind as to the parallels to be found in the history of the Shehu.

Significant features:

This poem is written by Mamman Tukur and translated by Nana Asma'u, a practice common in Arabic literature, and thoroughly in keeping with the acceptable scholarship and traditions in relation to transmission of poems in the Arabic style. It follows the classic pattern for poems of its genre, opening with accounts of miracles associated with the Prophet's birth. It may well be one of the most detailed of Hausa poems of its genre. This work is replete with Arabic loan words, as befits the subject.

For all its commonality with such works of the genre, however, this is no generic work, but uniquely established within the Hausa cultural context. There is a reference in it to Asma, the daughter of Abu Bakr, the Prophet's companion: "Asma'u stored all these acts in her memory" (v. 216). This was intended to bring to mind the role of the Asma they knew, the Shehu's daughter, who had been named by him after the well known contemporary of the Prophet. The historical Asma was not known for her literary contributions but is remembered for her courage, for her generosity in providing the Prophet with a provision bag and water skin strap by tearing her girdle

in two in preparation for his flight from Mecca. Also, it is said that she circulated the tradition of the Prophet denouncing the "two liars". Hearing this poem, listeners would have recognized in the historical Asma their contemporary, Nana Asma'u, whose work as the major transmitter of the traditions of the Shehu and Bello was well known to them. Further, there are interesting appeals for help in the Sokoto Jihad context, as evidenced in verses, 204-5; 240; 260. These serve to personalize the work, and draw the audience in through an increased sense of immediacy.

This is a translation from the Fulfulde: we do not know anything about the length and structure of the original poem. The position is complicated by the fact that Muhammad Tukur wrote a poem called ***Busuraa'u*** (Bringers of Good Tidings) in 1789 which is also a *sīra* work. This poem, 1200 verses long, "takes about six hours to be chanted ... The text is basically a sermon in two parts, composed in such a way that it is at the same time a song in praise of the Prophet Muhammad. There are frequent references to his life and his role in the Hereafter, while each of these verses ends with his name Ahmad or Muhammad" (Haafkens 1991:2) ***Busuraa'u*** was not included, however, in a list of Muhammad Tukur's poetry prepared by the eminent Sokoto scholar, Malam Boyi, in 1983.

Detailed comparisons of these poems are outside the scope of the book but it is at least possible that the original document from which ***Begore*** was translated was ***Busuraa'u***. If this is correct it follows that Asma'u selected the material she wanted from the longer work in order to create a poem suitable for her classes. Such a move would have been entirely consistent with her known *modus operandi* for she created Sufi Women (Work 11) from *Kitāb al-Naṣīḥa* written by her brother. When we speak of Asma'u's "ideas" in one poem we do so purposefully because, whatever the case, Asma'u would not have endorsed anything she thought inappropriate or flawed: inclusion meant acceptance.

Like other works, this one shows evidence of copyist mistakes, which complicate translation: in the Hausa roman verse 107, (corresponding to verse 108 in the English) "*Akaba*" is transliterated as "*Ka'aba*", which puts everything wrong; the reference to "*ta biyu*" (second) in the Hausa confirms that it is indeed the second meeting at Akaba that is intended. Verses 195, 196, 197 contain three different spellings (in the Hausa) of Caesar, all of which were likely the same in the *ajami*, but got transliterated with various vowels in the roman: *kaukisu, kaisara* and *kisra* (vv. 195-197). The meaning is not at all confused, but the English spellings vary as a result.

The most serious type of problem is that which occurs in verse 186 (Eng.): it contains a first line, half of which is indecipherable to all of us consulted. These kinds of mistakes are common, and are some of the leading problems in verifying the accuracy of copies. Other problems also are common to the accuracy of copies and translations. For instance, the sequence of events is not always right: verses 65 and 66 are out of chronological order; verse 248 exhibits the technique of "telescoping" common to oral transmission (Vansina 1964), and verse 293 demonstrates retrospection.

Readers understandably may be puzzled by the by the use of two names for the Prophet - Ahmada and Muhammada. The explanation lies in the way in which Arabic names are often the subject to a form of alliteration that plays on the radicals thus: muHaMMaD, aHMaD are both grammatical variants formed from the root radicals HMD meaning "praise" (Hiskett 1993: 293). Finally, we acknowledge the valuable assistance of Dr. Uthman Bugaje, Secretary General of Islam in Africa.[693]

Yearning for the Prophet

Bismillahi!

1 We thank God for the radiance of the Prophet
The foremost of all creation, Ahmada.[694]

2 Then He created the universe
And the Prophets, all with the radiance of Ahmada.

3 He created Adam, the forefather of mankind.
He became man of the very soul of Muhammada.

4 I praise Him, and His Omnipotence
I praise God for Creation and for Muhammada.

5 I bless and praise Ahmada
And also his followers, and the relatives of Muhammada.

6 Oh God, You of Power and Knowledge

[693]He recommended Idn Ishaq (1955) and Haykal (1976) as resources on the life of Muhammad.

[694]Ahmada = Muhammad

Guide and help me in my praise of Ahmada.
7 Place me in that garden of light and praise
Where I will find pleasure in the beloved, Muhammada.
8 Oh God receive my song, may it please
You, and be acceptable to Muhammada.
9 The constant repetition of Muhammada constitutes no flaw
Because this song is about repeating the name Muhammada.
10 Indeed I am aware that these couplets do not match
But my intention is to keep repeating the name Muhammada.
11 What I deserve above all in my heart
Is to gain the strength to reach Muhammada.
12 Hassan and Hussaini[695] were foremost in praise of Muhammad.
I pray to them, because of their rank, that I might see Muhammada,
13 About whom I think, who is part of all I know and do.
So I will explain about him, praising Muhammada.
14 Listen to my song about longing for Muhammad:
It will tell you about the life of Lord Muhammada.

Muhammad's Early Life

15 Hasten countrymen and hear about
The noble character and place of honour of Muhammada.
16 You will find out about his Companions and hear about
The deeds they performed during the time of Muhammada.
17 They defended the Faith, despising the world:
Let us emulate them and thereby follow the ways of Muhammada.
18 The truth is that Muhammad exceeded all:
There is loneliness without him and I long for Muhammada.
19 God exalted him above all mortals
Who dwell in the shadow of Ahmada.

[695]Twin grandsons of the Prophet: they were the children of 'Ali and Fāṭima, the daughter of the Prophet.

20 It is my intention to tell everything
That happened in the lifetime of Muhammada.
21 So that those who so desire
Can satisfy their need to praise Muhammada.
22 I begin by listing those it is right to mention,
For they are truly worthy of hearing of Muhammada.
23 In the first rank is the most excellent of *imāms*
In the history of mankind, he is first, Muhammada.
24 This pre-eminence was sought by Adam
But the one to whom it was given was Muhammada.
25 He was made Messenger of the Angels:
Verily praise is due to Muhammada.
26 Not one of the prophets who preceded him
Was the equal of Muhammada.
27 Abraham, our forefather, prayed for Muhammad
And Jesus was given the good news of Muhammada.
28 Our forefather Adam prayed for him,
Prayers which were accepted on account of the status of Ahmada.
29 At his name the firmament ceased to spin,
Therefore let us give due respect to Muhammada.
30 His very soul was purified by God
Before the time of Moses, the peerless Ahmada.
31 The whole earth was purified
And sanctified through the grace of Muhammada.
32 The Holy Books told of the coming of a Great Man
Thus proclaiming the good news of Muhammada.
33 They explained his noble character and grace:
The prophets knew God's servant Ahmada.
34 To the Messenger of God was given the promise which
Was given to mankind by God, Muhammada.

35 The good news was spread about the coming of Muhammad
We thank God we are among the people of Muhammada.
36 The Jews knew and understood everything
Only envy prevented them from following Muhammada.
37 But this envy rebounded on them
For God fulfilled Himself through Ahmada.
38 All jinns and spirits
Proclaimed the news of the peerless Muhammada.
39 He was born of pious parents,
God be praised for the antecedents of Muhammada.
40 From Adam and Eve he was descended
And Abdullahi and Amina who gave life to Ahmada.
41 They were spotless, as ordained
Their marriage was guarded by the radiance of Ahmada.
42 The earth which groaned, idol ridden and dark,
Was overjoyed with the coming of Muhammada.
43 There was joy in the very hills and streams
On the eve of Friday, the day of the conception of Muhammada.
44 The Devil wept and his people too
As he frightened them with news of the religion of Ahmada.
45 The Qurayshi[696] clan itself was saying
Tonight Amina has conceived Ahmada.
46 Even the animals in the wild were pleased:
East and West all were joyous at the coming of Muhammada.
47 Scholars said defeat[697]
In the battle with elephants was avoided because of the grace of Muhammada.

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[696] The tribe inhabiting Mecca at the time of Muhammad and to which he belonged. The spelling Kuraysh is sometimes Kuraish, etc.

[697] Abraha, an Abyssinian Christian led a Yamani expedition against Mecca in the year Muhammad was born.

48 And so Amina saw the peerless one
As she gave birth on Monday to Ahmada.
49 It was not women alone who were at the birth,
The angels themselves washed Ahmada.
50 For about three days no one saw him:
The angels were the midwives of Ahmada.
51 On whom the essence of all the prophets streamed,
On that day he was known to mankind, Muhammada.
52 The birds flocked together
Over the Prophet's mother, singing choruses for her milk to flow for Ahmada.
53 Kisra's[698] palace collapsed, the pool dried up
And the fire of Persia was extinguished because of Muhammada.
54 Their rulers, terrified, made frenzied enquiries
For they knew they would perish in the coming of Muhammada.
55 It was in the year of his birth that disaster
Befell the invaders of Mecca, because of Muhammada.
56 Suwaiba, even before Halima[699]
Breast fed him, therefore becoming a Muslim because of Muhammada.
57 Women gave birth to females alone in that year
The exception being Muhammada.
58 The supernatural had no part in his nurture,
No, a human being breast fed Ahmada.
59 And so it was that God took Halima
Of the tribe of Sa'ad to Ahmada.
60 And He gave her many blessings
And a high status because of Muhammada.

[698] Kisra: Chosroës, a name given to almost every king of Persia of the Sassanian (Sasānid) dynasty. (cf. Caesar among the Romans).

[699] Halīma was Muhammad's wet nurse. "Thueiba [Suwaiba] breast fed him before Halima did" (Muir 1923: 6).

61 Indeed all her family became prosperous:
Halima witnessed the miracles of Muhammada.[700]
62 The angels cut all evil from his heart.
In fear Halima restored to his mother Muhammada.[701]
63 It was in his third year that his heart was cut
Just as Sidiku[702] was born, friend of Muhammada.
64 In the fourth year, some say the sixth, others the tenth
God gave understanding to Muhammada.
65 When he was six, Amina travelled to her home[703]
To pay a visit to her family at Medina, together with Ahmada.
66 He was four when Halima took him [to his mother] they say,
Or perhaps she returned him at five years of age, Ahmada.
67 Whilst she was there his mother died
So Aymani's[704] mother took home Muhammada.
68 When he was seven his paternal grandfather fostered him
God bless Abu Mudalib for caring for Ahmada.
69 He prayed for rain to end the drought
And rain fell at Mecca through the merit of Muhammada.

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[700] Text, *muᶜujiza* (H.), or *muᶜdjiza* (Ar), "the overwhelming": the word has become the technical term for miracle. The term denotes the miracles performed by God in order to prove the sincerity of His Apostles.

[701] Muhammad spent two years with Halima among the Banū Saᶜād. " At two years of age she weaned him and took him to his home. Amina was delighted ...[to see her son, but feeling the desert was a more healthy environment for him than the city of Mecca, she asked Halima to return with him to her tribe]. When another two years were ended some strange event occurred which greatly alarmed his nurse" (Muir 1923: 5).

[702] al-Siddik, surname of the first Caliph Abu Bakr.

[703] On his mother's side he had connections, which are not entirely clear, with Madina.

[704] "Ummu-Aimun" was the woman servant of Amina's father, according to tradition.

70 He spoke of Saif the son of Zi-Yazin[705]
And said he would defend Muhammada.
71 He was eight when his grandfather died,
Then Abu Talib gave instruction to Muhammada.
72 He was faithful in his upbringing in all respects
Drawing his sword to fight in the name of Muhammada.
73 He patiently shouldered the burden of looking after Muhammad,
And allowed no one to behave disrespectfully to Ahmada.
74 He loved him dearly and praised him,
Encouraging people to go to Ahmada.
75 He took him to Basra when he was nine
Returning when he was ten, Muhammada.
76 When he was eleven all envy
Anger and resentment were taken from the heart of Muhammada.
77 Abu Talib took him to Syria when he was twelve
Returning when he was thirteen, Ahmada.
78 As they passed through Basra, Bahira'u[706] saw him
And in a miraculous way advised him to return home with Ahmada.
79 Bahira'u saw the very hills and trees
Bowing down before him: the clouds followed in the wake of Ahmada.
80 When he was twenty-five he married Hadiza
After his third trip to Syria, Muhammada.[707]

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[705]Both texts read "*Shehu shi sam sarauta*" (Shehu would be leader), which is puzzling. Waziri Junaidu said the correct reading is "*Saif ubru ziyazin*" ("Saif the son of Zi-Yazin"), personal communication, August 1995.

[706]Bahira was a Nestorian monk whom Muhammad met when he was journeying back from Syria to Mecca and who is said to have perceived various signs that Muhammad was a prophet. His Christian name is supposed to have been Sergius or Georgius.

[707]"On his mother's side he had connections, which are not entirely clear, with Medina" (Encyclopedia of Islam VII 1993: 362).

81 For his companions Maisara and Na'duru[708] had witnessed his miracles
And told Hadiza about Ahmada.
82 He was thirty five years old
When the Holy Spirits were made known to Ahmada.
83 Next came the birth of his daughter Fatima
The death of Zaidu[709] was keenly felt by Muhammada.
84 He was thirty-eight
When he started to preach and see the light, Ahmada.
85 When he was forty[710]
Plus a day God sent to Ahmada
86 The Archangel Gabriel,
God sent the Qur'an to Ahmada.
87 Evil was overturned: those who practice it
Will never know even a tenth of the mysteries of Ahmada.
88 The way of saying prayers and ablution was sanctified:
People began to repeat them and follow Muhammada.
89 In the fourth year he began proselytizing.
The eyes of unbelievers were closed because they refused to respond to Muhammada.

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[708]"When the caravan was about to set out, his uncle commended the men of the company. Meisara, servant of Khadija, likewise travelled along with Mohammad in charge of her property" (Muir 1923: 20). There is no mention here of Nadura, but he is reported to be a Companion of the Prophet as well. (Mohammad Nur, personal communication, 28 March 1994).

[709]Zaid b. Harītha was brought as a slave to Mecca by the nephew of Khadīdja. His father came to Mecca to free him but he refused to leave Muhammad who freed and adopted him. He was thereafter known as Zaid b. Muhammad. He was ten years younger than Muhammad and one of the first converts. He accompanied Muhammad's daughter Fatima to Medina after the Hijra, and died in 8 A.H., aged 55. He may be mentioned here in connection with Fatima.

[710]In the seclusion of a cave on Mount Hirā' outside Mecca, Muhammad had his first revelation through the Angel Gabriel that he was the Prophet of God. The Shehu's vision confirming his role as Jihad leader came at the same age: "When I reached forty years, five months, and some days, God drew me to Him, and I found the Lord of *djinns* and men, our Lord Muhammad - may God bless him and give him peace" (*Wird*,: 2, cited in Hiskett 1973: 66).

90 In the fifth year they went to Abyssinia[711]
The Negus treated them with consideration[712], because of Muhammada.
91 The unbelievers rose against Muhammad:
Abu Talib was not converted by Ahmada.[713]
92 But the Hashimite clan supported Muhammad,
All except Abu Lahab who did not respond to Ahmada.[714]
93 Abu Jahali[715] cursed the Prophet which enraged Hamza
Who was converted to Islam and joined Muhammada.[716]
94 Hamza struck down Abu the Heathen
Saying he had heard him slander Ahmada.
95 Who dares move when Hamza is angry?
Thank God for this servant of the Almighty, champion of Muhammada.
96 It was the conversion of Umaru[717] which opened
The Kaba to circumambulation by the followers of Ahmada.
97 For he said, "Do not hide this religion - broadcast it."
And when this happened no one crossed Ahmada.

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[711]Eighty Meccan Muslims emigrated to Abyssinia to take refuge among the Christians.

[712]He allowed them to practice their religion and refused to hand them over to their oppressors. The Negus was the Christian leader.

[713]Abū Ṭālib was Muhammad's uncle. He took charge of his orphaned nephew when the latter's grandfather ('Abd al-Muttalib) died. Although Abū Ṭālib did not become a Muslim he took Muhammad's side and did not relinquish his own parental duty.

[714]He was a son of 'Abd al-Muttalib (the Prophet's grandfather) and an uncle of Muhammad. He was a most bitter enemy and opposed the establishment of Islam to the utmost of his power.

[715]Abū Djahl (or Jahl, or Djahl), enemy leader.

[716]Son of Abd al-Muttalib and an uncle of the Prophet, his valour won him the title "Lion of God and the Prophet". The conversion to Islam was two (according to others six) years after the first revelation.

[717]Umar ibn al-Khaṭṭāb the second Caliph, one of the greatest figures in the early days of Islam. Umar's conversion is thought to have taken place when he was 26, in the sixth year of Muhammad's mission. Umar was Caliph 634-44 AD.

98 As Islam gained strength, unbelievers came
With their complaints to the family of Muhammada.
99 They said they would cease trading with Muhammad's family
So God brought about their downfall, and prosperity to Ahmada.
100 In the tenth year Abu Talib died
And also Hadiza, the wife of Ahmada.[718]
101 After that he preached at 'Daifa
And at Sakifu[719] but they all refused to listen to Muhammada.
102 On his return he went to Nahilatu[720] where the very spirits
Repented and listened to the preaching of Muhammada.
103 As he addressed his relations who only refuted his words
Six young men of Medina joined Ahmada.
104 They listened to what he said about Islam and embraced it
And took news to Medina of Ahmada.
105 In the twelfth year he journeyed to Heaven[721]
And five prayers a day were instituted by Muhammada.
106 The earth was beautified and blessing reached heavenward

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[718]Hadiza, or Khadīdja was a forty year old wealthy widow who was the Prophet's only wife until her death in 619 AD. They had two sons who died in infancy and four daughters. Muhammad was survived only by his daughter Fātima who married ʿAlī ibn Abū Tālib who became fourth Caliph.

[719]'Daifa is al-Ṭāʾif, near Mecca, whose people rejected the Prophet. Sakifu is Thakif, a tribe that rejected Muhammad (Mohammad Nur, personal communication, 28 March 1994).

[720]Upon being rejected in 'Daifa and by the Thakifu, Muhammad went to the desert, (*nahilatu* = *nakhla* (Ar) - a remote place) where, near a palm tree, he appealed to God for support in spreading his holy Word (Mohammad Nur, personal communication, 28 March 1994).

[721]*Miraj* or *Miʿadji (Ar.)*: see Qur'an 17:1, 53:1-18, 81:19-25. Muhammad's "nocturnal journey" was from Mecca to Jerusalem and thence to the Seventh Heaven. He was charged with the command that all Muslims were to offer prayers five times a day. "It is the Prophet's experience not only in the hegira but even more in his night journey, *isra, miraj*, that offered the Muslims a superb model for the spiritual journey" (Schimmel 1994:65).

All because of the radiance given by the coming of Muhammada.

107 In one year when fealty was given at Akaba[722]

Twelve men went to Ahmada.

108 When the next year came they returned

To make a second visit at Akaba to follow Muhammada.

109 There were seventy men and two women

And they all gave their pledge to Muhammada.

110 They said, "We will fight for you,

We will defend the property and family of Muhammada."

111 They went on the Hajj

And planned how to kill the enemies of Muhammada.

The Hijra - 1 A.H. / 622 A.D.

112 In the fourteenth year he made his Hijra to Medina[723]

And his enemies came to destroy Muhammada.

113 He entered a cave with [Abubakar][724] 20 June 622

No one discovered the hiding place of Ahmada.

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[722]'Akaba is between Mecca and Mina. Here according to tradition Muhammad had secret meetings with men from Medina at the pilgrimages of the years 621 and 622 AD. In 621 at "the first 'Akaba", twelve were present, and they gave to Muhammad an undertaking known as "the pledge of the women". At "the second 'Akaba" 73 men and two women promised to defend Muhammad if necessary by arms in what is known as "the pledge of war".

[723]At the age of 52 the Prophet secretly migrated to the fertile northern oasis of Yathrib with his friend Abū Bakr: this was the famous Hijra. The people of Yathrib received him with enthusiasm and to mark the occasion the name of the oasis was changed to Madina.

[724]Abū Bakr al-Ṣiddīq (cf v.63), first Caliph. He and Muhammad left Mecca on camel with a flock of sheep driven behind them to cover their tracks. They hid in a cave on Mount Thawr several miles from the town: a search party arrived at the cave but never looked in it because of the sudden miraculous growth of an acacia tree, the presence of a spider's nest over the opening to the cave, and of a dove's nest with an egg in it, all of which indicated that no one had entered.

114 Surukatu[725] overtook him when the Prophet's horse was unable to move
He aided Ahmada.

115 In that place it was as dry as dust
And no help except God's - who loved Muhammada.

116 When they got to Huza'u, Ma'abad's mother
Was amazed to see Ahmada.[726]

117 Before Muhammad reached Medina, each morning
The citizens were anxiously watching for the arrival of Muhammada.

118 When they espied him they ran 12 *Rabi'ul-awwal* 1 A.H.
Towards him, joy had arrived with Muhammada. 28 June 622 A.D.

119 They helped him dismount fulfilling the promise
They had given to Ahmada.

The Battle of Badr 2 A.H. / 623 A.D. [727]

120 In the second year of the Hijra
He waged war against the enemies of Muhammada.

121 The Commander Abdullahi, son of Jahashu[728] *Radjab* 2 A.H.
Led the army against the enemies of Muhammada. November 623 A.D.

122 In that year the peerless one

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[725] Surāka met Muhammad and his Companions on their flight to Madina. Since the odds were four to one in Muhammad's favor, Suraqa begged them not to attack him, and offered to keep secret his knowledge of their flight if they would let him continue on unharmed. They agreed; he kept his word (al-Hisham 225; Muir 1923: 142).

[726] An Arab widow who sat at her tent door with viands spread out: fatigued and thirsty they refreshed themselves with food and draughts of milk offered by the lady.

[727] They marched from Medina toward Badr 12 *Ramaḍān* 2 / January 623. Schimmel notes that *Badr* is the term for full moon (1994: 14). Moonlight is said to have mystical powers; this is an auspicous context for Muslims in battle. The Battle of Badr marks a new era of Islam.

[728] 'Abd Allāh ibn Jahsh. Although Radjab is a sacred month they fought anyway. This was a skirmish of six Muslims against four Kuraysh who were guarding a trade caravan carrying raisins, wine and leather. It came to be known as the "Affair of Nakhla", taking place east of Mecca (Muir 1923: 210).

Fought Harbo,[729] whose men, though brave, had not the courage of Muhammada.
123 There were nine hundred
And fifty of the enemy at Badr[730] when they met Ahmada.
124 The Muslims were three hundred and ten
And three, only they were with Ahmada. [731]
125 When they positioned themselves the unbelievers charged
At the men like lions in front of Ahmada.
126 When Aswadu[732] loomed, Hamza[733] enraged
Killed Shaibatu[734] in front of Ahmada.
127 Their leaders were slain, others captured
The Angels of Gabriel were the warriors of Muhammada.
128 Ummayatu[735] and Abu Jahalu[736] were killed
And the glad tidings reached the home of Muhammada.
129 They asked who had worn ostrich feathers in his helmet
And heard it was Hamza, uncle of Muhammada.
130 After a three day battle, he spent the night at Badr
Then went to Madina. Bravo, Ahmada.

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[729] Abū Sufyān b. Ḥarb, chief of the clan Umayya was returning from Syria to Mecca with a rich caravan, mentioned above.

[730] Badr was a small town 85 miles SW of Medina on the caravan route connecting Mecca and Damascus.

[731] These are the "famous 305"; the difference in numbers may be accounted for by the addition of the eight who stayed behind: three refugees and five citizens. (Muir 1923: 215n).

[732] Aswadu is Al-Aswad, who was killed by Hamza (Muir 1923:224).

[733] The Prophet's uncle.

[734] One of the three champions of Mecca.

[735] Omeiya ibn Khalaf, killed after having been taken prisoner (Muir 1923:227), Ummayah ibn Khalaf (el-Nafaty 1971: 45).

[736] Abū D̲j̲ahl, enemy leader.

131 After that Umaru of Afalahu[737]
Made life difficult for Muslims and Muhammada.
132 The tribe of Kainika'a[738] would not convert
So war was waged against them by Ahmada.
133 Ɗan Maslama[739] killed
Ka'abu when he had slain him he told Ahmada.
134 The tribe of Abu Sufyan[740] failed in their endeavours — 2 A.H. April 624 A.D.
And the unbelievers became terrified of Muhammada.

The Battle of Uhud — *Shauwal* 3 A.H.

135 They came in a great horde — 3 January 625 A.D.
Of three thousand men to fight Muhammada.
136 The unbelievers made preparations on Wednesday and Thursday
On Friday they advanced to the camp of Muhammada.
137 Sa'adanu and Usaidu[741] kept guard
At the gateway to the hut of Ahmada.
138 On Friday after the afternoon prayer he mounted[742]
And his men formed ranks behind Ahmada.

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[737]Afalahu is Abū ʾAfak, the second man to be assassinated for his opposition to Islam, 2 Feb. 624 AD.

[738]The Jewish tribe of Ḳaynuḳāʿ: the Jews played a significant part in Medina because of their wealth.

[739]This refers to the assassination of Kaʿb, by Mohammad, son of Maslama. "Mohammed, son of Maslama, volunteered to rid Muhammad of Ka'b." Four others conspired with him and with Muhammad's approval killed Ka'b (Muir 1923: 246-248).

[740]Abū Sufyān led a petty attack that was repulsed and which came to be known as the Affair of the Mealbags, because the enemy jettisoned its meal bags in retreat in an effort to lighten their load. Muhammad continued his attacks on the Meccan caravans so that the Qurayẓah finally saw the necessity of taking more vigorous measures and revenging themselves for Badr. An army of 3,000 men was equipped and set out for Medina.

[741]Saʿd b. Muʾādh and Usayd b. Ḥuḍayr. "Several chief men with an armed band of Citizens, posted themselves at the great mosque and kept watch through the night by [Muhammad's] door." (Muir 1923:254).

[742]That it was a Friday [a holy day] is important. He addressed the crowd and explained the symbolism of a dream he had had in the night, "...then, mounting his horse, and surrounded by his followers, he took the road to Uhud..." (Muir 1912:256)

139 He was in armour
Because a man well prepared was Muhammada.
140 The standards were raised
And carried by Sa'adanu and others who followed Muhammada.[743]
141 They flanked him to left and right, ready for the battle:
They were gorged with rage at the enemies of Muhammada.
142 When dawn broke they were at Uhud[744]
Where the unbelievers met with Muhammada.
143 The Muslims made their headquarters at I'nina
To kill the unbelievers who had shunned Ahmada.[745]
144 Look at the ranks of young men
Who, like Hamza, were killed in front of Ahmada.[746]
145 Think that you see Hamza wheeling here and there
As he fought so magnificently for Muhammada.
146 Their weapons, bows and arrows were at the ready
Their swords drawn: they killed the enemy for Muhammada.
147 On the first clash they defeated them.
Give thanks for the noble youths of Muhammada.
148 The peerless one was injured[747]

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[743]Standard bearers were Hamza,Saᶜd, and ᶜAlī (Muir 1923: 208).

[744]The hill of Uhud is about three miles north of Madina. The Meccan had mobilised about 3,000 men, the Prophet only 700. The Meccans commanded by Abū Sufyān did not pursue the advantage they seized and failed therefore to win the battle.

[745]"As Muhammad's troops were about to advance, ᶜAbd Allāh b. Ubayy deserted with 300 of his followers, leaving only 700 with Muhammad, and of these, only 100 in chain mail" (Muir 1923:257).

[746]Hamza was brutally murdered and disfigured. Muhammad tried to prevent Hamza's sister from seeing the corpse before burial, but she insisted and her grief was such that Muhammad was deeply moved. Her wails for her brother are said to be the origin of the practice of wailing for the dead (Muir 1923: 263-264).

[747]A missile wounded the Prophet's lip and broke one of his teeth. Another blow drove the rings of his helmet deep into his cheek and made a gash on his forehead.

But Ubaiyu was cleft by the spear of Muhammada.[748]

149 The unbelievers fled the field knowing
There were no signs of defeat by those with Ahmada.

150 After burying the martyrs killed in battle he turned for home
And Fatima washed the spear of Muhammada.[749]

151 They spent the night cauterizing their wounds:
The following day they pursued the unbelievers, the enemies of Ahmada.

152 They reached Hamra'u Uzdu[750] where
They made a camp: no one could contest with Ahmada[751].

4 A.H./625 A.D.

153 In the fourth year they went to Mahunatu[752] — *Safar* 4 A.H.
Which had felt sympathy with the cause of Muhammada. — May 625 A.D.

154 They also raided Raji'u[753] where
Many of the enemy including Huzailu who rejected Ahmada

155 As for Hasimu[754] he won fame
By killing seven of the great warriors of the foes of Muhammada.

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[748]Muhammad fought in this battle: "He is even said to have inflicted a deadly wound on one of the Koreish who pressed forward to cut him down." (Muir p.261). Tradition says that he inflicted a deadly wound on one of the enemy, whose name was Ubayy b. Kaᶜb, speared by Muhammad in this battle (Hamed Ghazali, personal communication, 8 February 1994). Ubay ibn Khalaf, the last person the Prophet killed with his own hand (el-Nafaty 1971: 56).

[749]His daughter Fatimā also cleaned his temple wounds.

[750]Hamrāʾ al-Asad: a position from which the Qurayẓah retreated.

[751]"Such was Muhammad's desire to avenge the slaughter of Uhud and the deaths of two Muslim scouts at Hamrāʾ al-Asad, that when he reached Hamrāʾ and found some who had stayed behind when the enemy retreated, he had them killed" (Muir 1923: 266-267).

[752]The meaning of Mahunatu is not known.

[753]Raji'u is ar Raji, where the leader was K͟huzayma, or Hazailu (Watt 1956: 340).

[754]Probably Hās͟him.

156 In the same year he fought the tribe of Nalir[755] 4 A.H./June 625 A.D.
Jews who had previously made a pact with Muhammada,
157 Which they broke, so he fought them
And their weapons fell into the hands of Muhammada.
158 Their unreliable leaders broke the pact
By saying they could conquer Muhammada.

The Second Battle of Badr 4 A.H.

159 The second encounter at Badr was in the same year[756] February-March625 A.D.
The unbelievers grew afraid of fighting Ahmada.[757]
160 Nu'aimu was therefore instructed
To cause terror among the companions of Ahmada[758]
161 The men rode out to Badr unafraid and
They camped for eight days awaiting Ahmada.
162 Their army returned wounded and bereft,
The Muslims returned with booty to Ahmada.[759]

5 A.H. / 626 A.D.

163 In year five was the battle of Ruka'u[760] *Muharram* 5 A.H.

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[755]The Bani al-Naḍīr was one of the Jewish tribes. The Prophet besieged them and they submitted agreeing to leave their weapons behind them (see v.157). They were forced to emigrate to Khaybar and other Jewish settlements in the north.

[756]With 1,000 men, this was the largest force yet put into the field by Muhammad.

[757]There was apparently no contact, i.e., they stayed away.

[758]Nu'aym, one of the leading men of Bani Ashja, a neutral tribe, was offered twenty camels if he would induce the Muslims to renounce their intention of marching on Badr. Thus he was sent by the Kuraysh [Qurayẓah] to scare the Muslims, but he went over to Muhammad's side (Muir 1923: 286).

[759]"No actual fighting had occurred. The standoff involved economic benefit for the Muslims, who had traded profitably at the annual fair in the vicinity" (Muir 1923: 286-287).

[760]Ruka'u is Dhāt al-riqa (Watt 1956: 341). This battle took place in May 626 AD.

Only the women were left - the men ran rather than face Ahmada.[761] May 626 A.D.

164 In the same year were fought the tribes of Muraisi[762] 5 A.H.

And the Beni Mudeleki, led by Muhammada. December 626 A.D.

165 He killed the men and carried off the women and wealth

For whom they paid ransom to Muhammada.

The Battle of the Trench 6 A.H.

166 He fought the unbelievers at the Battle of the Trench[763] February-March 627 A.D.

For they had collected an army to fight Muhammada.

167 The Qurayẓah[764] were to the west, the Ga'afanu to the east

They had ten thousand men surrounding Ahmada.

168 The Qurayẓah and Ga'afanu and the tribe of Naliru[765]

Had formed an alliance against Muhammada.

169 As Muhammad stepped forth he had no more than three thousand men

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[761]The men of the tribe of Bani Ghatafān (Ga'afanu) fled to the mountains; the women and children were taken by the Muslims.

[762]"The place was the wells of al-Muraysi (al-Moraisi); the enemy leader was al-Mustaliq (i.e. Mudeleki). Much booty was seized by the Prophet's forces" (Muir 1923: 296-297n).

[763]This was the defense of the city of Medina, when it was beseiged by the enemy. The original says "He fought the unbelievers at Handaku": Handaku, or Khandak (Persian), is a trench or dry moat. The Bedouin tribes had raised an army of 10,000 men to attack Madina. On the advice of Salmān ("the Persian"), who had been taken prisoner at Mesopotamia where he had seen their warfare tactics, the Prophet had a trench built around the city to strengthen their defence. This was a tactic never before seen in the region. It imposed a sufficient deterrent upon the enemy and a siege ensued. Eventually the enemy dispersed (Muir 1923:307).

[764]Qurayẓah, the last Jewish tribe of any size in Medina. The implication here is that the Qurayẓah conspired with the Bedouin (text Ga'afanu:Ghatafān) and the tribe of the Beni Nalir (Na'diru) against the Prophet (Muir 1923: 306-309, and Mohammad Nur, personal communication, 28 March 1994).

[765]Na'ḍir tribe: the Qurayẓah were the organizers of the group (Mohammad Nur, personal communication, 28 March 1994).

At Salāh[766] was the war camp of Muhammada.

170 They stayed there twenty four days waiting for the battle to commence:
They prepared their arrows and swords for Ahmada.

171 When the battle was at its height,
The two Sa'ads[767] took the good news to Ahmada.

172 Abdu Wudiri[768] led his men into battle
Aliyu killed them in front of Ahmada.

173 As he held aloft the head of the warrior he'd killed
Ikirimu[769] fled in fear of Muhammada.

174 Nu'aimu entered into the mercy of God.[770]
The peerless one outwitted the enemy of Muhammada.

175 The Prophet sought help and was given it
For he routed the enemy, Ahmada.

176 The angels themselves gave voice to the battlecry, God is Great![771]
And routed them before returning to Ahmada.

177 When the tribe of Lahazabu[772] fled at night

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[766]Mount Sāla is an outcropping of rock on the northwest side of Medina. It formed part of the fortressing created during the Battle of the Trench. Named after Salmān "the Persian", who suggested the creastion of the trench (see fn at v. 166) (Muir 1923:308n).

[767]The chiefs of Aus and Khazraj - were sent to ascertain the truth of the Kurayshi defection to the Prophet's side; this was the "good news" referred to here (Muir 1923:309).

[768]Abdu Wudiri: Khālid ibn al-Walīd, the Meccan general.

[769]Ikirimu: 'Ikrima b. Abū Djahl (see v.128) led the enemy through a gap. Ali moved against them and fought and slew a warrior named Amr in single combat (Muir 1923:310).

[770]Nu'aym (No'eim) was one of the enemy leaders: he secretly went over to the Prophet's side and then caused confusion in the enemy ranks by setting one faction against the other (Muir 1923:313).

[771]"Muhammad attributed relief to divine intervention by the Angel Gabriel" (Muir 1923:314).

[772]Lahazabu: the tribe of Ahazab surrounded Medina and kept it at siege for a month, then stole away. (Hamed Ghazali, personal communication, 8 February 1994).

He mounted and rode towards the tribe of Qurayẓah, Muhammada.

178 He made preparations for a period of twenty five days
Awaiting their submission to Muhammada.

179 Their refusal meant death to all the young men and their leaders:
They were executed in front of Ahmada.

180 That night they were placed in a mass grave 5 A.H./ March 626 A.D.
Sa'adu[773] was in charge of the whole operation, Ahmada.

181 The women and children were sold
To pay for the cost of the horses and weapons of the Jihad of Muhammada.

182 Only one woman was killed
Then the town was put into proper order with the victory of Muhammada.[774]

6 A.H./ 627-628 A.D. [775]

183 In the sixth year of the Hijira 6 A.H. /June 627 A.D.
War was taken to the tribe of Lahayanu[776] which fled before Ahmada.

184 It rained for seven days and nights[777]
In answer to the prayers of Muhammada.

185 In that year he fought at Akaba[778]

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[773]The Muslim warrior Sa'd b. Mu'adh was gravely but not mortally wounded at the Battle of the Trench. After the massacre of the Beni Kuraysh [Qurayẓah], Sa'ad was made arbiter of their fates; he ordered beheading (Muir 1923:317-318).

[774]The failure of the Meccan siege of Madina and the elimination of the last Jewish tribe became one of the main turning points in the life of Muhammad and the rise of the Muslim community. One woman was killed who admitted to having thrown a millstone from the battlements during the fighting; she admitted her guilt when her husband was beheaded, and would not repent (Muir 1923:318).

[775]Muir notes that during this period no significant expedition or battle took place, but there was much important activity in the promotion of Islam (1923:339).

[776]Bani Lihyan who had made a treacherous attack on the Prophet two years earlier.

[777]"rain having fallen plentifully towards Medina" (Muir 1923:343).

[778]Akaba; the Hausa roman text says "*Bakaɓata*", an error by the copyist (Boyd's assumption confirmed by Mohammad Nur personal communication, 28 March 1994).

Where Aku'u's son found favour with Muhammada.

186 He sent Abdullahi to Rafi'u,[779]
His fractured leg was healed because of Muhammada.

187 The treacherous Rarnawa went to them[780]
But he treated them like enemies, such was the judgement of Muhammada.

188 Then he waged war against Hudebiya[781]
Who were the drinkers of goat milk, Ahmada.

189 He had then to prepare himself
For the unbelievers rose up against Ahmada.

190 He was enraged and they cowered with fear,
So they sought to reach agreement with Ahmada.

191 They wanted to settle matters between them
And he agreed, peace be upon them, Ahmada.

192 In that year he sent messages to
All kings instructing them to repent and follow Ahmada.

193 He said they should fear God and obey Muhammad
If they did not they would become the slaves of Muhammada.

194 He sent letters to them all
Which terrified them: they feared Muhammada.

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[779]This is muddled; sometimes a mistake is compounded to the point where the meaning is entirely lost, as is the case here. Several consultants were unable to make sense of this.

[780]Muhammad deputed a citizen, Ibn Rawaha to Kheibar with three followers to make enquiries as to how Oseir (a Jew) might be taken unawares. In the course of negotiations Oseir (or Usayr b. Razim) reached for his sword and he and his men were killed.

[781]al-Hodebiya: a place where the Qurayẓah lived, ten miles west of Mecca. In February 628 the Prophet led a group of about 1,600 men intending to perform the pilgrimage at Mecca but was prevented from doing so. After some negotiations a pact was drawn up at Hudaybiyyah. Muhammad got a number of concessions from the Meccans regarding the right for him and his followers to make the pilgrimage in the following year. "The Treaty of al-Hudaybiya (yet another spelling) represented a brilliant act of diplomacy on the part of Muhammad in that he induced the Meccans to recognise him as an equal ..." (Encyclopedia of Islam 1993: 371).

195 He sent Hadibu to King Kaukisu[782]
To make him repent and follow Ahmada.
196 Dihiyatu[783] went to King Kaisara
Who, while refusing to be converted, sent gifts to Muhammada.
197 It was Huzafatu's son who went to King Kisra[784]
Who ripped up the letter, refuting Muhammada.
198 So God brought about his downfall
And all his territory belonged to Muhammada.
199 Amro was sent to Najasu[785]
Who was converted and followed Muhammada.
200 Shujahu son of Wahabu went to Harisu[786]
Who tossed away the letter of Muhammad.
201 Salihu[787] went to Huzatu[788] who said
He would give allegiance if given eminence by Ahmada.
202 He did not receive this so he refused to convert and died
God protect us and give us good relations with Ahmada.

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[782]Hadibu was sent to the Emperor of the Roman Empire, Caesar Heraclius: the letter was forwarded by the Governor of Basra (Muir 1923: 371).

[783]Dihya was sent on a mission to the Emperor and delivered his message to one of the Governors of Syria by whom he was graciously and presented with a dress of honour (Muir 1923: 371). So there were two messages to the Emperor.

[784]Kisra: Chosroës Parwiz had come to the Sasanid (Persian) throne in 590: under attack from Caesar Heraclius he was defeated at Nineveh (627) and killed by his own son, Siroes, in 628 (Muir 1923: 370).

[785]Amro is Amr ibn Omeiya. Najasu is Negus of Abyssinia (Muir 1923: 372).

[786]Shujabu (Sujaᶜ ibn Wahab) was the son of Wahabu the envoy (Muir says "Dihya"). Abdullahi ɗan Fodiyo (*Siyar* v. 112) says Prince Harisu of the Beni Ghassan lived in Syria (See also Muir 1923: 369).

[787]Salihu, the sixth Messenger for the Prophet (Mohammad Nur, personal communication, 28 March 1994).

[788]Huzatu: Haudhah, chief of the Banū Hanīfa, a Christian tribe in al-Yamama. Haudhah asked for a share in Muhammad's rule, saying if he got it he would follow Muhammad who replied, "Let him perish" (Muir 1923: 373).

7 A.H. / 628 A.D. 7 A.H.

203 In the seventh year Haibara[789] was conquered; August-September 628 A.D.
Listen to what I have to say, Ahmada.

204 Do not leave me alone, it is not fair, my friends,
Come, join me as I long for Muhammada.

205 Stop finding difficulties where there are none,
And listen to the exploits of Muhammada.

206 Haibara was a major city where a huge number had gathered
But none were left after clashing with Muhammada.

207 The King of Haibara together with his warriors
Tasted the spears of the men of Muhammada.

208 The strongest men and all the elders fell,
For their envy had caused them to reject Muhammada.

209 They were killed by Aliyu[790] and Zubairu
Siddiku and Faruku, all mighty warriors of Muhammada.

210 All the young men were executed
And their brides were the captives of Muhammada.

211 Kinanatu[791] was also executed
His wife, Safiyatu was married to Muhammada.[792]

212 When the Most Excellent One completed everything he turned for home,
His warrior horde causing a cloud of dust to rise, Muhammada.

213 On their journey home they rested the night
And all failed to rise in time for the prayer, except Muhammada.

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[789]Kheibar (Kyaybar): a Jewish settlement 100 miles from Medina.

[790]"The great black flag was placed in Ali's hands" (Muir 1923:375).

[791]Kinãna: chief of Kheibar. Upon defeat, he was accused of keeping back from Muhammad, in contravention of a contract, some part of his treasures, specifically the marriage portion he had obtained with his bride Safiya.

[792]The marriage probably took place at Kheibar.

214 In the same year a woman sent Muhammad
A poisonous charm which itself informed him of its nature, Muhammada.[793]
215 The sun moved back to the late afternoon position
And then fell, a miracle accomplished by God for Muhammada[794]
216 Asma'u[795] stored all these acts in her memory
So that all would know of the miracles of Ahmada.
217 Then he performed the lesser pilgrimage[796]
Two thousand Muslims accompanied Muhammada.[797]
218 On reaching Mecca the unbelievers were afraid
He went to the Ka'aba and made the circuit, Muhammada.

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[793]Zainab, the widow Sallām ibn Mishkan, who had lost her brothers and her father in the battle, as well as her husband, sent a dish of poisoned roasted meat to the Prophet. He accepted it but detected the poison as he began to eat; one of his friends ate it and died, however. One account (Muir 1923:379) says Zainab was killed, others that she was pardoned.

[794]There is a well known account of a solar eclipse at the moment of the Prophet's son Ibraham's death, and cites a verse of the Qur'an in reference to it: Muhammad responded to those who wept in grief, "The heart saddens and the eyes weep tears, but we cannot say what will misrepresent us before God or will displease Him. To Him we belong and to Him we shall return." The point he was making was that the natural events of the world are not connected to human conditions, but are signs from God of His power alone (Mohammed Nur, personal communication, 28 March 1994). Contemporary calculations confirm that there was a total solar eclipse on 21 April 627 (Professor Barbara Twarog of the University of Kansas Department of Physics and Astronomy confirmed this occurrence, May 1994). This would have happened at sunset, a frightening phenomenon, considering that one would spend the entire evening wondering whether the end of the world was occurring.

[795]The Asma'u familiar to the audience was renowned for being custodian of the history of the Shehu and Bello. The Asma of the Prophet's time, the daughter of Caliph Abu Bakr, was not known for her literary or historical bents, although she is credited with having circulated the traditon from the Prophet denouncing the "two liars" who should issue from Thaqīf. Otherwise, she is remembered for having torn her girdle in two to serve as the Prophet's provision bag, and strap of his waterskin during his flight from Mecca with her father. (Encyclopedia of Islam 1913 I: 713-714). She married Zubayr b. al-ʿAwwam and their son Abdullahi is said to have been the first baby born to the families that had accompanied the Prophet on the Hijira (Waddy 1980:22).

[796]February 629.

[797]See v. 247.

219 After staying there three days he mounted and turned for home
Come, assist me, in the name of God to praise Muhammada.

8 A.H. / 629 A.D.

220 In the eighth year he fought Mu'unatu[798] 8 A.H.
Where many were killed for the sake of Ahmada. September 629 A.D.
221 Zaidu[799] was killed there, and Ja'afaru[800]
And Rawahatu's[801] son, all of them standard bearers of Muhammada.[802]
222 Halidu[803] took up the standard and fought
And the men fell in behind him because of Muhammada.
223 He then gave command, thanks be to God, for all to come,
And at the river they were given respite, Muhammada.[804]
224 His forces marched against Kudaidu:[805] 9 A.H.

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[798]The Prophet sent a force against Arabs on Byzantine soil in Transjordania at Mu'ta. His force suffered a serious reverse. Note the scribe's error in marking this as the ninth *(tara*, H.) year, rather than the eighth (*takwas*, H.), which it is.

[799]Zayd ibn Hāritha was the Prophet's beloved adopted son, as described in verse 83.

[800]Jaʿfar ibn Abū Ṭālib, who had married Salma, sister of Muhammad's wife Meimuna, and former widow of Hamza, another standard bearer (Muir 1923: 390).

[801]Rawahatu, a Companion of the Prophet, whose son was killed (Mohammad Nur, personal communication, 8 March 1994).

[802]Muhammad was losing in battle not just men who were his soldiers, but close friends, sons, cousins, etc. - the audience would have known this, and it would have echoed the Shehu's situation.

[803]Khalid, son of another of Meimuna's sisters with Khalid's mother, he had "turned the tide of battle at Ohod against the Muslims". After the marriage of his aunt to the Prophet, he converted to Islam. In this battle he drew the shattered remains of the Muslim army into a safe retreat (Muir 1923:390-396).

[804]We have no reference to this event, but the army marched to Madina.

[805]Kudaidu is Qudāʿāh, the Prophet's opponent. See Watt 1956: 342.

Zubairu[806] was given command of 2,000 men before Ahmada 1 January 630 A.D.

225 When he was near to Qurayẓah he made his camp:
Fear spread among the enemies of Muhammada.[807]

226 He sent word to the Arabs that his kinsmen
The Muslims should make peace with Ahmada.

227 The tribe of Sulaimamu girded themselves[808]
And with flags flying they rode to join Ahmada.

228 On that day they assembled together as,
Fully armed, they surrounded Ahmada.

229 You could see nothing of them save their eyes for
They had dressed as princes to join Ahmada.

230 When the dust had settled the rocks of Mecca seemed close:
It was as though they had accompanied Muhammada.

231 When the Prophet's tent was raised, he entered
And it was there that the enemies of Muhammad were routed.

232 Dan Tafilu[809] was welcomed along with
Lubanatu,[810] unbelievers who had previously refused to follow Ahmada.

233 Some of them fled but were later captured

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[806]al-Zubayr b. al-ᶜAwwam b. Khuwalid b. Asad b. 'Abd Allah with the surname al-Hawārī (apostle); early convert, husband to Asma (daughter of Abu Bakr) who took part in all great battles and campaigns (Encyclopedia of Islam 1913: 1235-1236). "Az-Zubeir, [another spelling] leading the left battalion, was to enter from the north. Khalid with the Bedawi... was [on the right]" (Muir 1923: 406).

[807]Muhammad instructed that every man kindle a fire; the effect was that the hillside was ablaze with hundreds of fires, suggesting the presence of a more formidable force than there really was. This, of course terrified the enemy (Muir 1923:404).

[808]Despite the defeat at Mu'ta, several Bedouin tribes began to see some of the advantages they would procure by joining the Prophet. The large tribe Salaym voluntarily adopted Islam and placed themselves under his banner.

[809]'Uthman ibn Ṭalḥa, hereditary guardian of the Temple who proffered the keys to the Prophet who returned them to him. (ibn Hisham: 554).

[810]The Juhainatu, who rejected Muhammad. (Mohammad Nur, personal communication, 28 March 1994).

Like Harbu's[811] son, and their fate was in the hands of Ahmada.
234 He overthrew unbelief that day at Mecca:
Men and women alike repented to Ahmada.
235 The Qurayshi came to know Muhammad Ahmada[812]
They realised they could do nothing except with Ahmada.
236 He stayed fifteen days there 9 A.H.
Before making war on Hunaini, Muhammada.[813] 28 January 63 A.D.
237 He then sent a message to destroy Suwa'a[814]
Together with Uzza,[815] both should be Islamicised, Ahmada.
238 When the place called Malata[816] had been destroyed he went to Hawazina[817]
And Sakifu[818], all who had refused to followed Ahmada.

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[811] Harbo was Ḥarb b. Umayyah b. ᶜAbd Shams, the father of Abū Sufyān, who had met the Prophet not far from Mecca and paid homage to him and obtained an amnesty for all the Qurayẓah who abandoned armed resistance. This happened and the Prophet acted with great generosity.

[812] The name is probably repeated here as an epithet, an apositive, for repetition. Also, the use of phrases to fill in a line *(cikon baiti,* H.) is common in Hausa poetry.

[813] Hunayn (Honein): on the road to Ta'ifin Central Arabia. Soon after the surrender of Mecca the Hawazin tribes of Central Arabia began preparing for a decisive fight. Muhammad's troops set out for Honein 28 January 630 AD (Muir 1923:415).

[814] Suwa'u, idol of the Hudhayl, at a place three miles from Mecca (el-Nafaty 1971: 83).

[815] Uzza, an old Arabian goddess, an idol of the Quraishi, whose name means "the strong, the powerful". "After taking the taking of Mecca, Muhammad sent Khalid b. al-Walid to the sanctuary of al-ᶜUzzā to destroy it." (Encyclopedia of Islam 1913: 1069; el-Nafaty 1971: 83).

[816] Manāt is the idol of Banu Kalb da Khuza'a (el-Nafaty 1971:83). According to Alhaji Magaji a place where magic was practiced.

[817] Hawazu'i is Hawāzin, one of the tribes against whom he was fighting.

[818] The Tahkif, mentioned in verse 101, and v. 241, below..

239 When he reached Hunaini, they had allied together,[819] Listen
To what I am telling you about the history of Muhammada.
240 Do not leave me by myself,[820] I am serious.
Please go on helping me as I long for Muhammada.
241 The Hawazilu[821] and Saƙifu[822] were excellent archers
But for all their fire they had no chance against Ahmada.
242 He routed them all including women and children
And their wealth was carried to Muhammada.[823]
243 Behold the zeal of the Prophet's warriors: his voice rang out
And no warrior was the match of Ahmada.
244 When he was on the promontory, he called attention to himself
Saying, "You should know I am the Prophet Muhammada." [824]
245 The unbelievers were in their thousands,
Swords in hand, yet none was able to get near Muhammada.
246 After they were defeated, he dispersed them, but their wealth he returned to them
To persuade them to fear God and follow Ahmada.

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[819]"Muhammad marched forth from Mecca at the head of all his forces, swelled now by the addition of two thousand auxiliaries from Koreish, to the number of 12,000 men" (Muir 1923: 415).

[820]Muhammad's army was surprised on a narrow pass and driven back. In the confusion, some fled (Muir 1923: 416). This may be a reference to that event, in which the issue of who would stay and who would flee was an important one, as well as a means of personalizing the work for the nineteenth century audience, and reminding them that they would need to be steadfast in their support, no matter what the circumstances.

[821]Hawāzin - see fn 776 at v. 238.

[822]Tribe of T̲haqīf (alternative spelling) is Saƙifu (el-Nafaty 1971: 83).

[823]Said to have been 24,000 camels, 40,000 sheep and goats, and 4,000 ounces of silver (Muir 1923: 417).

[824]In the heat of a battle that was not going well for the Muslims, to inspire them, Muhammad showed himself and shouted from a promontory, "Now the furnace is heated: I am the Prophet that lieth not; the seed of 'Abd al-Muttalib !...Ruin seize them ! They are discomfited," (Muir 1923: 416-417).

247 When he had finished apportioning the spoils he performed the lesser pilgrimage[825] Al'umra,
At Medina they were left longing for Muhammada.
248 In the same year he fought Da'ifa[826] 9 A.H./February 630 A.D.
And exceeded them by the mighty power of Muhammada.
249 In the ninth year war was taken to Uyainatu[827]
And after that Tanimawa[828] were beaten, Ahmada. 9 A.H./April 630 A.D.
250 When they reached him he gave them all the booty[829] 9 A.H./ February-
Who has the patience of Muhammada?[830] March 630 A.D.
251 Then the whole populace began to come
Town by town they entered the religion of Ahmada.[831]

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[825]The lesser pilgrimage (*al'umra*) involves deeds that are optional parts of Hajj rituals,; these include the circumnabulation of the Ka'aba, and the running between the two mounts, which are not mandatory parts of the pilgrimage.

[826]"It was almost a year later after Muhammad's successful expedition to Tabuk (see v.257) that the people of Ta'if finally accepted their fate and sent emissaries to Medina to surrender to the Prophet and adopt Islam" (Encyclopedia of Islam 1993:.373). Although the Prophet beseiged Ta'ifa it did not submit (el-Nafaty 1971: 87).

[827]The Juhainatu, who rejected Muhammad (Mohammad Nur, personal communication, 28 March 194) . See also v. 232.

[828]Tribe of Temim.

[829]In al-Jirana many prisoners of the tribe of the Hawazin pled their case for freedom on the grounds that they professed the Faith; some claimed they were somehow related to the Prophet as foster-relatives. Muhammad freed them, and the citizens of both Mecca and Medina agreed. Some allied tribes however, (the Fezara) felt they were being deprived of booty and raised an uproar. Booty obtained in Honein was distributed to them 7 / February-March 630 (Muir 1923: 419-424).

[830]Muhammad instituted a policy of paying tithes annually "not indeed as a tribute but as a religious offering that sanctified the rest of his wealth toward charities and the expenses of Mohammad and his growing empire. It was the privilege of believing tribes alone, to pay the tithe: from Jews, Christians and eastern tribes, it was not tithe but Tribute that was taken, and that in token of their servitude" (Muir 432) From the newly instituted tithes called *zakāt* and *sadakat* Muhammad assisted debtors. "A debtor once applied for aid: 'Wait,' said Mohammad, 'till the thithes come in, and then I will help thee'" (Muir 1923: 432n).

[831]The characteristic feature of the Islamic year 9 (630-31AD) in the memory of the Muslims was the many embassies that came to Medina from different parts of Arabia to submit to the conqueror of Mecca on behalf of their tribes.

252 Among them were the people of Jibu[832]
The tribes of Asadin[833] and Kilabu,[834] all followed Ahmada
253 And also the tribes of Baliyya,[835] Dayyu[836] and Da'iffai[837]
They came at the same time to follow Muhammada.
254 Next he sent an expedition to
The tribe of Mudeleki[838] which heard the news of Ahmada. 9 A.H./May 630 A.D.
255 But the army found that prayer leaders had already been appointed and
They sent the alms tax to Muhammada.
256 After that he sent an expedition to Tabuka[839] after hearing
The Romans were ready to oppose Ahmada.[840]
257 He told them to bring alms and make peace:
There were thirty thousand in army[841] of Muhammada.
258 He went to Syria in the dry season and reached
Tabuka - oh! Listen to what I have to tell you about Ahmada.
259 We never experienced what it was like to fight alongside Muhammad,
Only the places are known to us, Ahmada
260 Bring water to refresh me as I faint

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[832]Jibu is the tribe of Judhan (Muir 1923: 399n). 8 AH/ December 629.

[833]Asadin is the Tribe of Sa'd (Muir 1923:.399n). 8 AH/ December 629.

[834]Kilabu is the tribe of Tha'laba (Muir 1923:399n).

[835]Baliyu is the tribe of Bali, which eventually followed Muhammad (Muir 1923:439n).

[836]Dayyu is the tribe of Darim, a tribe won over by oration (Muir 1923:434).

[837]Da'iffa is the tribe of Daus (Muir 1923: 399n and 418).

[838]The deputation of the tribe of Mustalik. See note at v. 164.

[839]Tabuk, October 631.

[840]The Emperor, said to have been at Hims, directed the feudatory tribes on the Syrian border to assemble for its protection

[841]Probably the largest force ever put into action in Arabia.

Today I weary longing so much for Muhammada.

261 On this expedition the Prophet instructed his companions:
They experienced the miracles of Ahmada.

262 On his journey many *sūras* of the Qur'an were revealed[842]
And people flocked to Ahmada.

263 His enemies were overcome with grief
Chagrined at the praise bestowed upon Muhammada.

264 He stayed two months at Tabuka where the leading Persians
And Byzantines came to fear Ahmada.

265 He sent Halidu to conquer Daumata, Handaku.[843]
Ukaidaru[844] who was brought captive to Ahmada

266 Wanted to pay the tax of subservients,[845] but his appeal was rejected

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[842]*Sūra* 9, (Muir 1923: 445-448) for example.

[843]Halidu is Khalid, Daumatu is Duma, Handaku is Al-Jandal. " In the name of God & etc. - from Muhammad the Prophet of God to Keidar (when he accepted Islam and put away from him the images and idols, by the hand of Khalid, the Sword of God), regarding Duma, the waters of Al-Jandal and its environs..." (Muir 1923:444n).

[844]Okeidir, the Christian chief was captured and his life spared on condition that the gates of Duma should be thrown open.

[845]*Jiziya* (Ar.) is a tax paid by non-Muslims to Muslim rulers. "*Jiziya*: the root meaning is compensation. The derived meaning, which became the technical meaning, was a poll-tax levied from those who did not accept Islam, but were willing to live under the protection of Islam, and were thus tacitly willing to submit to its ideals being enforced in the Muslim state, saving only their personal liberty of conscience as regarded themselves.. There was no amount fixed for it, and in any case it was merely symbolical, - an acknowledgement that those whose religion was tolerated would in their turn not interfere with the preaching and progress of Islam...The tax varied in amount, and there were exemptions for the poor, for females and children...for slaves, and for monks and hermits...*jiziya* was ...partly symbolic and partly a commutation for military seervice, but as the amount was insignificant and the exemptions numerous, its symbolic character predominated" (Ali 1988: 447 notes 1281-1282).

We will see God's face only with the help of Muhammada.[846]

267 Next the kings of Himiyira sent[847]
Letters seeking forgiveness of Ahmada.

268 In that year Abubakar[848] 9 A.H./20 March 631 A.D.
Went on the hajj for Muhammada.

269 In that year was destroyed
The edifice of the idol there, for Muhammada.

270 Aliyu[849] sent a message to all the places of Mecca
That henceforth no unbelievers could enter the Ka'aba, Muhammada.

271 He ordered the stoning of an adulteress[850]
Who admitted her guilt to Muhammada.

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[846]"When Mohammad returned to Medina, many who had remained behind without permission came forward to exculpate themselves from the heavy charge of malingering. Mohammad reserved his reproaches for a special revelation. He thus avoided the odium attaching to a personal rebuke, while the admonition came with all the force of a message from Heaven. In the 9th *sūra*, the latest of all in chronological order, the vials of wrath are discharged against the Disaffected generally still lingering in Medina, and against those in particular who had neglected to join in the late expedition..." (Muir 1923: 444). Extrapolating from this story, it is possible that what is meant here is that Okeidir, the Christian chief who converted, presumably wanted to pay the taxes of his subservients, effectively removing from them personal responsibility for their faith as (new) Muslims. The second line of this verse, "We will see God's face only with the help of Muhammad." makes sense in the context of this story. Okeidir became a Muslim but revolted after the Prophet's death (Muir 1923: 444n).

[847]Himiyira refers to Himyarite princes (Muir 1923: 456).

[848]The Prophet stayed away because the great mass of pilgrims still were heathens, and idolatrous practices mingled with holy rites. Abu Bakr made the pilgrimage 20 March 631.

[849]Ali, sent by the Prophet, read aloud the heavenly edict thus: "I am ordered to declare unto you that no unbeliever shall enter Paradise. No Idolater shall after this year perform the pilgrimage". The *baraat*, as the pronouncement is called, was made on 20 March 631. (Muir 1923: 452-453).

[850]There is a tradition about an adultress who confessed three times to Muhammad. Twice he ignored her confession; after the third time, he turned to her and questioned her about the situation. She confirmed that she was pregnanat as a result of the adultery, so Muhammad told her to go, have the child, and return to him when it was weaned. She did so, and when she returned he asked her three times whether she had comitted adultery. Three times she affirmed her sin. Only then did Muhammad order that she be stoned as punishment (Mohammad Nur, personal communication, 28 March 1994).

272 In the same year punishment was inflicted upon Uwaimiru[851]
And his wife: who can judge like Muhammada.

273 In the tenth year Halidu[852] was sent 10 A.H./ June 631 A.D.
To persuade the people of Najran to become Muslim, Ahmada.

274 By the time Najasu[853] had completed his work he had
Ensured many had entered Islam, Muhammada.

275 Any who repented were left alone, the others
Were put to the sword, Ahmada.

276 Those who became Muslims were given mounts
And together with Halidu they returned to Ahmada.

277 The Dinu Hanifa[854] came
Together with Halidu, bringing alms tax to Ahmada.

278 Others included Dawafadi na Nabda[855] and Amiru[856]
Came, but the resisters were killed, Ahmada.

279 In that year the peerless one 10 A.H./11 March 630 A.D.
Made his farewell pilgrimage, Ahmada.[857]

280 Try to visualize the journey he took
Accompanied by so many men, Muhammada.

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[851]Uwaimiru was a judge who considered himself to be the same as Muhammad, and was punished for his hubris. (Mohammad Nur, personal communication, 28 March 1994).

[852]Khalid was sent to the people of Najran (Nejran) 10 / June 631 (Muir 1923:464).

[853]Najasu is Najashi of Negus (Muir 1923: 69, *et passim*).

[854]Tribe of Hanifa, Christians inhabiting al-Yamama.

[855]Dawafadi na Nabda probably is Dawaddi na Raidi, referring to the woman who collected taxes for the Prophet in the market. (Hamed Ghazali, personal communication, 8 February 19 94).

[856]The Amir people, whose chief died after challenging Muhammad verbally in response to a request that he convert. (Muir 1923:466). Note that these events occurred in 10 / 631-632, after the Farewell Pilgrimage, which followed this verse.

[857]11 March 630.

281 They filled the landscape in uncountable numbers
They came to follow God, and the way of Muhammada.
282 Listen to the din and the hubbub[858]
Hear their voices as they chanted with Ahmada.
283 Repeatedly they gave warning as they circled round the rock,[859]
Around the holy place they followed Muhammada.
284 He explained to them on that Hajj
That Islam had been completed in the Path of Muhammada.
285 In that Journey a woman gave birth to a child
Which actually spoke out in happiness, Muhammada.[860]
286 He sent emissaries to Yemen and Azerbijan
And appointed Judges, Muhammada.
287 He sent messages to Jariru at Zulkira[861]
Demanding he repent and end disputing with Ahmada.
288 And so it happened that he submitted to Umaru
Laid down his arms and entered the religion of Ahmada.
289 The King of Rumu, Farwatau,[862] repented
And sent letters to Muhammada.

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[858]This alludes to the commotion at Mecca as pilgrims make the ritual run between one end and another, symbolically reenacting the run between the mounts of Marwa and Safa (Mohammad Nur, personal communication , 28 March 1994). The prayer chanted by the pilgrims is found in Muir (1923 IV:.236).

[859]The Hausa term *d'ufi* refers to the circumnabulation around the Kaaba (*dawafi* , Ar.) (Mohammad Nur, personal communication, 28 March 1994).

[860]No record of this found. Many traditions were kept in circulation, although not all are verifiable. Muir says"...a great number of stories...may be suspected...to have been fabricated for the purpose of illustrating the text of the Koran." (1923: 445n.; Hamed Ghazali had never heard of this. Personal communication, 8 February 1994).

[861]Jariru at Zulkira may be the Najran tribe in Zulkira (Watt 1956: 343; Hamed Ghazali, personal communication, 8 February 1994).

[862]Farwatau is Farwa, Roman governor in Syria, and martyr (Muir 1923: 533).

290 And Kurci of Wabdi and Waddi and Tanafa'u:
Others numbering eleven went to Ahmada.
291. He went to Danma and forgave the men of Baki'u.[863]
May God draw us close to him, Muhammada.
292 He planned to send an expedition to Amyaku[864] *Ramalan* 10 A.H./631 A.D.
To revenge the defeat of Zaidu who loved Muhammada.[865]
293 In the same year he became ill and died
O grief indeed overwhelmed Muslims when parted from Ahmada.
294 Ansiyyu[866] and Musailimu[867]
Rose up against Muhammada.
295 The peerless one sent an expedition to destroy Aswadu[868]
Young men were sent, Muhammada.
296 Musailamu was defeated at Yammatu,
They met with the warriors of Muhammada,
297 Who destroyed the enemy crying, "There is no god but God !"
The battle made a pathway for Muhammada.

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[863]The following words from Kurci, v.290, including Wabdi, Waddi, Tanafa'u, Danma, to Bakiu v.291 have not been indentified. "The days of the Prophet were now chiefly occupied in the reception of embassies, the issues of rescripts to his various delegates scattered over the land, and the consolidation of power, secular as well as spiritual" (Muir 1923:476).

[864]Amyaku is Madhhij; "the Apostle sent 'Ali to the Yaman". This was the last expedition he dispatched. (ibn Hisham: 791) Ramalan 10 / 631 (Watt 1956:343).

[865]He planned a great expedition to Transjordania that he intended to lead himself.

[866]Probably the female counterpart of Musailimu (Hamed Ghazali, personal communication, 8 February 1994); see next note.

[867]Musailimu set himself up as a rival prophet and claimed an authority and mission concurrent with that of theProphet.He lived in al-Yemama (Muir 1923: 478).

[868]Aswadu is Al-Aswad, an imposter; here v. 293 cites the death of Muhammad, while vv. 294-297 discuss old enemies Ansiyyu, Musailimu, and Aswadu (Al-Aswad), three imposters who tried to rival Muhammad. Muir observes that on his deathbed Muhammad reviewed his life as "the time was drawing nigh when he must render an account to that God whose Messenger he professed to be" (1923: 492).

298 Well you know that for twelve days
He was sick, then he passed away, Ahmada.
299 Some say fourteen days, others eighteen.
When we lay down our lives may we find Muhammada.
300 He was able to continue to pray with the people
Except during the last thirteen days, Ahmada.
301 The people performed seventeen prayer cycles
Without Ahmada.
302 At Lansaru[869] that day they encircled the mosque[870]
For they were afraid of losing Ahmada.
303 He preached to them and of his wisdom
Explaining the whole truth to them, Muhammada.
304 When dying he gave instructions:
Oh God that we might die hearing the admonition of Muhammada.
305 He then told them to gather in Aisha's room[871]
And said they must respect all who had followed Ahmada.
306 Then he ceased speaking
In his pain feel pity for Muhammada.
307 He had been given the choice of the world or Paradise
He chose Paradise - who can match the strength of character of Muhammada.
308 He gave of his wisdom in the fear of God,
Praying until he departed, Ahmada.
309 The Angel Gabriel was three days in attendance,
God sent him to be at the side of Muhammada.

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[869]At Lansaru they encircled the mosque. This may refers to *la'asar* (H.), the afternoon prayer time.

[870]This probably refers to the Prophet's last appearance in the mosque; "Muhammad then sat down for a little while in the courtyard of the mosque ... he spoke with emotion and with a voice still so powerful as to reach beyond the outer doors of the mosque."

[871]Aisha was the young wife of Muhammad; at the time of his death she was barely in her twenties (Muir 1923: 484).

310 Muhammad Tukur wrote the poem
And Asma'u translated it into Hausa in love of Muhammada.
311 I ally myself to him as my father did
And Shaikh Abdulkadir, Ahmada.
312 And Shaikh Rufai and Shaikh Ahmadu Badawi
And Shaikh Dasuki, through them may I see the face of Muhammada.
313 It is their help we seek in this world and the grave
And also in the Next World, so that we may see Ahmada.
314 God enabled me to write three hundred verses
And eighteen for Muhammada
315 Oh God forgive the sins of Asma'u
Because she found the strength to long for Muhammada.
316 You know that the Prophet wipes away all grief
So give us renewed energy to long for Muhammada.

Work 61

Fear This

Hulni-nde

n.d.

Language of original: Fulfulde

Source of text: Alhaji Muhammadu Magaji

Introduction:

In this powerful poem the torments of hell are described in frightening detail.[872] It opens with a warning to prepare for death because a terrible fate awaits those who do not (vv.1-7), and closes with a brief account of the delights of Heaven (vv. 95-100), and a prayer for the poet's personal salvation. This work should be read with a copy of the Qur'an in hand, because it reiterates the terrors cited the Qur'an, which are put into local terms that the people readily would understand. Such punishments include being: fried alive (v. 24), flogged (v. 26), blinded (v.41), clubbed (v.42), starved (v.45), frozen (v.46), choked (v.78), melted (v. 80), squeezed (v.80), and

[872]There is a list of books on Muslim eschatology in Schimmel (1994: 241).

being forced to eat disgusting things and wear turbans of fire (v.81). This work must have engendered in the audience awe for Asma'u, who appeared to know the secrets of Hell, in addition to her encyclopedic knowledge of the Prophet and the Holy Qur'an, historical events of the time, and her blood relationship to the leading personalities in that part of the Western Sudan.

Related texts:

Asma'u wrote the *takhmis* for this work; the original work is by Muhammad Tukur, who Asma'u met at Kirare, when she was ten, before the first assault on Alƙalawa. The Shehu also wrote a sermon on the fear of Hell which is incorporated in *Infāq al-maisūr surat al Ikhlāṣ* by his son, Muhammad Bello. The source for each author is the Holy Qur'an. Thus, this poem not only functioned to warn against sinful behavior, but it also allowed for the demonstration of an author's familiarity with the Qur'an.

Such warnings (*wa'azi*) originated for the region with the Sokoto community of scholars:

> The earliest composers of *wa'azi* verse were Abdullahi b. Muhammad and Muhammad Tukur and their works can be shown to reflect their familiarity with classical Arabic sources, although both poets also made use of imagery from their own domestic African background (Hiskett 1975: 41).

Significant Features:

There are several Fulani words and expressions that are difficult to interpret in this work. Also, Asma'u's *takhmis* for verse 14 seems to be ineffective, we have, however, no other text for comparison.

Fear This

Poem by Mohammad Tukur

Takhmis by Asma'u

1 To me has been revealed something terrifying about death.
I fear God who created me and gave me prosperity.
The receiver of blessings should thank God, otherwise he will perish.
I thank the Fearful One who controls instruments of fear.
Who, when he causes people to die, removes them without trace, just as a site

from which not even palm seedlings are left.[873]

2 Prepare yourselves, every single one of you, for you will die.
Remember from the time of Adam to the Prophet Muhammad himself
There have been no exceptions.
Not a single person has proved too worthy to die.
Neither those who loved God nor those who hated Him; they are all dead.
God fears no one. He is feared and controls all instruments of fear.

3 He brings people into the world, gives them wealth,
Makes them prosperous and content, makes them used to it.
He makes them happy for a time, then he uproots them.
They are taken from the place they know
To a place they know not, very distant, whether they wish to go or not.

4 Many ailments afflict their entire bodies; mothers, fathers
And friends are together
But there is no one to act as protector on this journey.
They are split up and friends are separated only to be linked with
People whose creation they cannot understand, the Angels of Death.

5 Oh God, distance us from the World, let it not concern us,
Oh God give us insight, that we might worship Him: should it happen
That He does not give us insight, when Death comes, it will be the end.
He has hidden the journey from us, then suddenly it is there and we are terrified.
If as a Muslim you resort to paganism, then you will be consigned to the Fire.

6 Anyone who has to become involved in World affairs should not act foolishly:
The best thing is to pay no attention to the World, for it is like a cramped room.
So go prepared;
Yes, the best thing is to divorce the World, which constantly mutates.
Fear the World with its endless vacillations and do not take delight in it.

---

[873]The meaning is that on most derelict sites, the *goriba* palm seedling very quickly emerges - proof of former settlement. But when a person dies nothing reemerges of him or her.

Be fearful by day and by night as the passing days bring Death nearer.

7 In what God has instructed let us become engrossed. Do not

weary, increase your efforts and sincerely repent.

Do not revert to former habits.

It is forbidden to act as though Death does not exist: it only strikes once.

Fear Death's approach, which comes with grief and sickness,

And pain and agony which are as fierce as the wind of the hot season.[874]

8 And also the death rattles and the bursting of blood vessels:

The way to the grave is accompanied by dreadful thirst,

And the last breath is accompanied by much groaning.

Like whips, swords, and clubs are the throes of death.

Life on that day of departure to the grave may bring (future) pleasures or hardships.

9 Your grievous sins have all been recorded, and even the less important ones.

Everything you have done is remembered, even what you have said.

Everything about you, will be seen by you in the grave.

You will meet up with everything you did in the past. It is accumulated and awaits you.

Anyone of worth will be rewarded, and the evil doer will be punished.

10 Over there do not bother to ask questions, for your desserts

Will be commensurate with what you have done here.

This is warning enough.

Your deeds are the evidence you yourself have provided.

This will happen to everyone, no matter who he is.

11 He who does good works does so because he wants to escape

The punishments of the wicked who sojourn in *barzahu*[875]

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[874]The searing scorching winds of the *bazara* (hot season) bring great discomfort.

[875]*Barzakh* (Ar.), " The place of waiting for departed souls." See also Qur'an 28: 99-101 . In Muslim cosmology there are three places (or times) of existence - *duniya* (H., the world), *Lahira* (H., the after world), and *barzahu* (H., the time in the grave during which one undergoes judgement).

Listen as I describe the city of the dead.
There is neither sun nor moon, only darkness.
The glow of good works lights the place, and all those involved are full of joy.
12 There is no light in the grave, but like a blazing star
Are some of the fires where the dead are taken,
And into these they are thrust head first.
Places as deep and wide as thousands of rivers are these,
Encompassing great fear.
13 As for the person who has apostasized and denied the Day of Judgment,
or the Journey [beyond the grave],
His grief will be caused by all the instruments of unhappiness.
He will be put in the fire, his grave will be compressed until he cannot move.
But the grave of a Muslim exceeds the world in width,
Just as the world exceeds a man's body in width. That is what is meant.
14 The Bountiful [God] has preordained some people from
The very beginning and they are raised from the earth on a path of glory.
He says to them, "prepare yourselves for Heaven, for you are the pious."
The most frightening thing is that on the Day when they are raised,
They start the journey, not knowing whether they go to Heaven or to Hell.[876]
15 God has told us about the conditions attached to entry into Heaven
In books and elsewhere. So listen and remember.
All people, great or small, die.
Their very existence on earth is obliterated.[877]
Then their graves are rent and all human beings rise amid terrible fear.
16 He orders them to go on, and the Fire follows, surrounding them from all directions.
The humans are there.

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[876]There is a sharp difference in meaning between the two parts of the verse. In the *takhmis* Asma'u seems to interpose her view that some people are predestined by God for Heaven, but no other texts have been seen.

[877]There is a list of books about Muslim eschatology in Schimmel (1994: 241n).

They have been collected together in the chosen place.
God assembles mankind and brings the Fire close, where it is very visible.
There is unimaginable fear: only a person's righteousness will save him.

17 God will completely encircle the sun and dry up all the rivers.
The mountains will be rent apart and twisted.
And in His anger He scatters written works and there is tremendous fear.
God scatters the heavens and the stars, the mountains and the earth.
As for the people, they shake with fright not knowing what will happen to them

18 God brings guards, gives instructions to the sun and
Orders humans to divide into sections.
Some are put into the first of the Fires of Hell[878] where they will stay.
God turns this place into the blackness of night.
The sun and her light will play upon the angels in all their beauty.

19 Those who have labored well do not have to ponder their plight.
They are told "Do not fear the disturbing things you have seen."
Some people are taken into the fire.
Those who have done good work enjoy the delights of the angels.
But the wicked are herded together where tortures are heaped upon them.

20 You must do what you have been told is right.
Do not relax in your efforts. It is forbidden to avoid taking the right action if you wish to escape the Day of Death.
On that Day unimaginable terror and hardship will cause people to renounce their own parents.
So fear the Day when hot coals will fall in your eyes
And people are taken to another Fire of Hell [879] from which they will find there is no escape.

21 They are made afraid; they shudder because of their evil deeds.

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[878] *Jahannam.*

[879] Batata

Shocked and agitated, they do not know where to turn.
Fire has been heaped upon them, their heads split and they are scattered.
They go to the Day of Judgment, one by one, fifty thousand of them,
And they are frightened, parched with thirst and starving.[880] They are on their way to Hell.

22 Forever they will be in a deep place,
For all those for whom there is no escape enter deep pits
They are left there, together in the heat.
They are put, locked together in scorching heat.[881] They seek a
Place to lay their heads, but there is none. They were told about these torments but they refused (to listen).

23 They did not follow the advice they were given when they
Were alive and they denied the truth of the verses of the Qur'an and the Day of Judgment.
They will not escape with those who have been saved and on whom compassion has been bestowed.
They chew their fingers up to their shoulders
And are enraged that they have not passed into Heaven.

24 They did not concern themselves with religion and did not affirm it.
So the Angels of Death[882] will hurl them into the flames and let them scream.
They are there constantly among the flames.
Since the time the Fire was created the Angels of Death have been there. They never
Leave except to tie up sinners like rope baskets.

25 The shoulders of each Angel of Death carries immense loads
And from each extremity comes fire;

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[880]Qur'an 7:50.

[881]Qur'an 25: 13-14.

[882]The word used by the translator from Fulfulde is *Zabaniyawa* (pl.), *Bazabami* (sing.)

Heat emerges at each breath.
Smoke and flames emerge from their nostrils,
Flames and chains[883] and fire, so we are told.

26 The Angels of Death are reliable, they go nowhere.
They remain vigilant and repeatedly flog the shameless ones.
They are girded with devices and punish the evil doers.
They have instruments of torture on every shoulder.
And a thousand bars and clubs. They surround the Fire.

27 These Angels of Death are gigantic in size: with the huge mountains of Mamaha[884] they have been compared.
Or like the sun when it appears over the horizon.
Listen while I describe their limbs.
To journey across their shoulders would take
A hundred years or more.

28 If one of them were lowered to the earth, it would not be
Big enough to receive him, and it would appear tiny by comparison.
A thousand of the Angels of Death seize one man and take him away.
A thousand descend upon one of Adam's descendents.
On a single person they gather. They beat him, tie him up and take him to the Fire.

29 Those who have refused to acknowledge the Truth, the pagans, are condemned. The Angels of Death take them to the Gates of Hell and incarcerate them.
They are squeezed and pushed in.
They go to the Well of the Fire of Hell[885] where they are burned.
The fire encircles them, thousands and thousands, on every side fully

[883]Qur'an 69: 30-37.

[884]Unknown mountains; but see note at v. 60.

[885]*al-jaḥim* (Ar.), one of the seven levels of Hell, reserved for idolaters.

enclosed.

30 They are bound and driven towards the Fires, and are thrown in.
They are forcibly pushed -
They want to get out,[886] and they scream.
When they are brought, and are about to go in, the Fire welcomes them with a thousand tortures.
The tortures are laid out. They engulf the body.[887] Every single person is in deepest despair.

31 The victims cry bitterly but the Angels of Death pay no heed and stoke the fire.
The victims seek respite, but the Angels of Death ignore them,
And beat the victims, forcing them down into the center of the flames.
The fire blazes as though it were angry, like the angels who tend it.
It throws out pieces of charcoal[888] as big as rocks.

32 The charcoal from the Well of Fire is hurled at them.
They leap aside, then reach the point where they are lying face down.
Then the Fire calls to them; they are tossed in and plunge like falling stars.
The Fire opens up its mouth to reveal thousands of giant teeth
Any one of which, with these people, is enough to bite them with, in the Fire.

33 If God orders one of them to be recaught
Seventy thousand Angels of Death rush to seize him.
When he is bound and trussed they take him away.
Thousands put him in place, and thousands
Bind him, surround him and furiously berate him.[889]

34 They revile him, "wicked servant, sinful, feeble."

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[886]Qur'an 32:20; 25: 13-14.

[887]Qur'an 32: 20.

[888]"The central characteristic of Hell is the fire, a fire that rages and burns people" Schimmel (1994: 237).

[889]Qur'an 32:20.

They say "Look at this evil man."
"He has done wicked things." They gesticulate at him.
Expressing amazement at his vileness, a man with heinous crimes.
For the Angels are very strong. They are part of the Fire of Hell, which roars.

35 Many thousands are condemned in a trice.
The Fire is told to consume them speedily.
So they are brought to her and she engulfs them head to toe.
The fire splits their skin, bones, flesh, and sinews.[890]
They are butchered until body fluids and blood flows.

36 The intestines and internal organs are poisoned and
Thousands upon thousands of people fill the bottom of the pit.
For ever they lie in the pit bottom.
Once in the pit, in a split second seventy thousand are burned.
They get another skin, and the whole process is repeated within the encircling fire.

37 They are given *kadirande*[891] to drink:
The frightful heat affects them everywhere, including their eyes
They are not visible and are terrified on account of the clothes they have been given.
Each one has seventy thousand snake skins to wear
After they have been cloaked in fire[892], whether they want it or not.

38 They are exposed to tortures and scream until they are totally exhausted.
They are grilled until they peel.
They are fed bowls of poison and their extremities peel.
Smoke, poison, and the heat of the fire
Combine in their hearts, and there is no one ever to comfort them.

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[890]Qur'an 4: 56 for this and the following verse.

[891] *kadirande* (F.), meaning unknown, but see Schimmel, "The food of the inhabitants of Hell is the fruits of poisonous trees ... and their drink is all kinds of dirty stuff" (1994: 273).

[892]Qur'an 22: 19-22.

39 The intensity of the heat into which they have been gathered is ceaseless,
Together with dire hunger and thirst.
They are in the midst of this all the time, without any respite.
They have chains around their necks, hands, and feet.
They have been rigged in neck chains which reach their mouths and choke them.

40 In the flames a man is made to cry until he is exhausted.
Then he is put again into the hottest of the flames.
Do not imagine that he is unbound. Listen and I will explain.
A man is tied with rope until he is barely visible
He can be seen with difficulty, like a mountain in a haze.

41 They are surrounded by the Fires of Hell.[893]
Their heads are crushed and they are blinded.
They are lowered into the flames into the mouth of the Angel of Death
They are welcomed with at the Tree of Zakkum[894] which, when they eat it, makes them howl.
They are forced to consume it, because they are threatened with clubs.

42 The Zakkum tree is full of terrible poison.
It is mixed with fire and forced into them.
The process is repeated and they are beaten to make them eat quickly.
They swallow it and if it does not go down, another portion is brought.
They are clubbed and their abdomens swell up. They are in pain because their bodies are bloated.

43 They are pushed into every part of the Fire,
Including the lake of fire where they are carried and submerged.
They are also made to perch on its waves.
They spend thousands of years there, before that part is finished.

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893 *Jahannam.*

894 Qur'an 44:43.

They are forcibly beaten and moan aloud "Oh no, oh no."[895]

44 For years they are there, weeping on account of their thirst and awful heat.
Then they are brought large amounts of water:
But it is not cool.[896] Listen and hear what I say.
The sewage water of the Fires of Hell[897]
Is forced into them; it bores through them and they cry.

45 They sit among their tears. The heat is overwnelming
And they weep as the Fire shrivels them up.
So they are allowed to stagger from the Fire
Only to be taken to the place of famine. Their bodies shake
And they try to return to the fire to get warm.

46 They are locked into the cold,[898] they cannot escape.
They stay there for thousands of years,
And their stay is made worse by the things inflicted upon them.
Snakes from the Fire are sent to harm them.
They remain in that condition, their bodies wracked.

47 Each of them is terrified of the sweat of the Fire,
None is able to move even a fraction.
Their skins are stretched until they are very wide.
The skin of each is stretched to the distance of that a galloping horse can run
In three days. A frightful torture.

48 They suffer horrible sores that stink, which do not get better.
And all the time they get worse and stink more.
Carrion is forcibly fed to them until they are full.

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[895] *Wayo, Wayo*, or *Waiyo Waiyo* (H.), a plaintive, melancholy cry.

[896] Qur'an 38: 57.

[897] *Jahannam*. Qur'an 14: 16-17.

[898] Qur'an 38: 57.

They are exposed to bed bugs, fowl ticks, animal ticks, and mosquitoes
Which are so huge they are bigger than horses.

49 The components of the Fire are themselves fiery, worse than the blackness,
Worse than hornets or blackfly, they are huge and bite.
And there are others like the tsetse fly and gnats and earthfleas whose bite is painful.
Plus black ants and red termites which have a fierce bite.
The condemned are taken to the well which is wide and deep.

50 They are then dried out until their bodies begin to peel;
Even after years they do not heal for there is no one able to heal them.
As for their size, listen and pay attention.
Hundreds of years - and another eight - are between
Their heads and their nether regions - they are very long.

51 It is impossible to portray the huge size of the snakes in Lahira[899],
No matter how they are described. The result would be inadequate.
Listen and I will tell you about one of the torments.
There are a thousand rivers of poison.
And among the poisons there is one which, if it is eaten, instantly affects the whole body.

52 A thousand people are poured into the well called Habu-Habu.
They are thrown from a great distance and fall abruptly like falling stars
They are then covered over.
There are a thousand people in each section, altogether thousands upon thousands
Are there, they do not die in their torment, they groan.

53 They are recreated and grow until they are taller than trees
Then they are scattered into the Fire which surges forward to seize them.
They try to get out, but instead of escaping they are met with blows.
They suffer severly before they go to the place of scorpions
Seventy thousand are released, each one having a tail big enough to encircle

[899]The afterlife.

a man.

54 You would say of them, that each had (the stinging pain of)
Thousands of fires and had stored countless poisons.
They had each a thousand and two thorns.
And seventy thousand thorns in the stinging tail
And the poison has the strength of seventy thousand thorns.

55 The scorpions are gathered, given their instructions:
Then the people, who are pushed together nose to nose,
The scorpions are told to sting, and they obey their instructions.
They sting with poison after poison in a terrible fashion
The people shriek and wail and groan saying they had been forced to do [the wrongs of which they are accused.]

56 They seek to take draughts of water
But are prevented because it is the aim to make them thirsty and to sweat.
They are shown distant flowing water,
But their drink is the pus which comes from sores, and urine
And faeces mixed with vile, noxious poisons.

57 They cry out, but no one pays any attention to them.
Later they are driven back to the Fire and shut in.
They first bring them to the brink where they are shown the Lake.
They are then shoved into the Pt and submerged.
In this place they sink and are carried away.

58 Thousands of Angels tug them along.There is not one person fit for salvation.
And thus they move in that River of Death to destruction.
By being carried away on different currents.
And some are put in containers and pushed hither and thither.
While others are pulled at until their intestines are holed.

59 The awful stench combined with their despair overcomes them
And each one swears never again to sin.
Others become marooned on the banks, due to difficulties.

Others resort to eating their own flesh and skin.
Others swell up until they are bigger than a sand dune.
60 They are taken to raised places in the Fire whose roar dements them.
They are thrown into it, the Habu-Habu well.
They are removed and placed in Mashabu[900], a hill in the Fire.
They are placed on the hill in Jahannam for thousands of years.
Forced to lie face down, their bodies baking in the heat.
61 They are turned and made to look upwards where they
See thousands of guards who force them to be flat on their backs
The guards review all their heads and proceed to club them at random.
A single cudgel can fell seventy thousand people
And they fall deep into the Fire.
62 They are pursued into the Fire and captured, doubled over
And taken in chains to be imprisoned.
They are taken to the fiercest flames, which are fanned.
They shriek until they can weep no more, and they chant together in a chorus of agony[901]
Listener, you know that the agony causing their cries is their just reward.
63 There is not a spirit or a man who can relieve their sufferings -
They are not empowered to assist them from the flames.
Say to them "You were warned, and refused to heed the advice.
Your punishment is unending.
In the short time you had on earth you sought [sinful] things.
Your pleasure is now translated into the torments of the Fire."
64 Those who enter the Fire are gathered
And each person is given a location.
There are places where food is prepared from poison.

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[900] Asma'u here gives a precise name to what Muhammad Tukur called the "hill in Jahannam", next line.

[901] "*wai boni, har boni* " (F.).

Each person is taken to the place where he is destined
For torments which will make him scream and bewail his character.

65 They remain there for some time, then
Hot charcoal is rained on them. They are not rescued.
They are told to stay put in the filth.
Clubs, snakes and scorpions are their lot.
Thousands upon thousands of torments are heaped upon their bodies

66 Each person is in the heat of the Fire,
Bound with fetters like leg-irons[902] and handcuffs [903]
Their bodies twist in response to the tortures.
For each hair follicle a person has, ten thousand
Torments and ailments await him. It is God's command.

67 They are shrouded from head to toe, forbidden to speak,
Lying in dense never ending smoke.
They are placed upright only to topple over.
The torments are combined: the people are not dead, nor can they die.
Say to them "Love of the world has landed you in this plight."[904]

68 Say to them "Scream as much as you like - you will never cease."
They dwell in the fire. They do not die and they are not alive.[905]
They stay in the piercing heat which makes their lungs smart as they breathe.
They are thirsty, without garments - nor will they ever get them.
Their bodies are (as bare as) trees from head to ankle.

69 The Fire is made, people are put into it, naked.
When a person approaches the flames he hears their moans.

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[902]*Fagozali*, (F.).

[903]*Kojomojo* (F.).

[904]Qur'an 20: 74.

[905]Qur'an 87: 13.

He can hear their voices.
You can hear the cries of the pillars of society[906] gathered there.
And the roar of Fire where there are those who were told not to sin against God and yet did so.

70 The Well of Fire containing humans is filled
With charcoal, rocks, ice and other objects.
Human forms cannot be distinguished by the observer.
The bodies, rocks and charcoal are all mixed[907]
To the extent that they are melded together and cannot be separated because of the heat.

71 Because of the heat they can neither stand nor sit
And sleep is impossible on account of the horrible insects.
The roar of the flames is matched by the shrieks of the people.
The uproar, crackles and hubbub are dreadful
And replace the sleep of a person who is bitterly complaining.

72 The whirlwinds of the after-life are savage and ceaseless
They [bring dust] which is so dense that a person
Cannot see the palm of his hand; everywhere it is endlessly dark.
The sunrise never comes and the torments are never relaxed
Iron bellows are constantly at work stoking the fire.

73 People are flung about in all directions.
It is frightening that the Angels of the Fire call people into the fiercest part.
The tongues of Fire twist everywhere but the Fire remains where it is.
Satan himself is there in the center making sparks fly from irons.
He roars and beats the irons, and the inflicters of punishment[908] also fan the

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[906]*dutiɓe* and *yayiraɓe* (F.) translated here as "pillars of society".

[907]Qur'an 40: 49-50.

[908]The inflicters of punishment; literally, those who flog the inmates of Hell.

flames.

74 Charcoal is flung into the air, constantly, forcefully.
Do not be foolish: fear God to whom the Fire belongs.
Do not go to destruction; God rebukes most powerfully.
The Fire opens wide; the irons are presented to Satan.
The keepers of the Fire busy themselves keeping it going.

75 There are no exceptions - men and women are called to the Fire,
Free men and slaves, big and small, youths and mature men.
They are left for a while and then driven on.
They are herded from this town in the Fire to that, to the wells and the hills,
To the flood plain, streams and ravines of heat.

76 Do not sin and do not enter the Fire. For there is *Sa'ika* and
There is *Si'ira*, in which pagans are burned. *Darka* is for traitors.
And you know about *Jahannam*: in it are tortured the profligates.
Anyone put there is submerged underneath *Maubika*[909]
Which is shut with a door even in the Well of Fire.

77 The "foods" of the Fire are too numerous to describe.
Listen and I will tell you about a few.
You understand it is not really "food".
Charcoal and various poisons are made into balls.
And fed to the people. It is impossible to swallow and sticks in the gullet, choking them.

78 When the choking intensifies they suffocate,
The flesh of their necks bulges and splits.
When the flesh has burst it is cut in pieces. Then they are beaten.
When the shoes of the Fire reach their feet, they are grilled.
The upper lip stretches over the cranium and the lower one reaches the

[909]See the footnote to verses 23-26 of Works 43/44.

umbilicus.[910]

79 The keepers of the Fire surround it,
Cooking the people completely, turning them
And their food, when it comes, cannot be swallowed.
It will not pass through the system from mouth to anus.
Their eyes are red, the faces an opaque black, horrible.

80 A person who has killed a Muslim is seized, beaten, and then melted in a pot.
The head of the oppressor is split open.
Those who have done forbidden things are crushed again and again.
Thatching needles and charcoal await womanizers, and thorny sticks.
And huge snakes, which are thrust into their clothes.

81 The obstinate who refuse the religion of Islam
Are forcibly fed red hot things from the Fire.
The things are boiling and they are fed both in the fire and in the rivers of Fire.
Scandal mongers are forced to eat things which are awful to look at.[911]
Their faces are cleft with channels down which a boat could sail.

82 Hats of Fire are set on their heads,
And turbans of Fire are wound round the hats,
As the pain pierces them, they beg for relief.
They beseech God to have pity, but He says "Back to the torment"
They go back to the Satan who roars at them and fans the flames.

83 A thousand Angels of Death arrive, seize the people,
Drag them, bind them, tie them face down.
They cry again to God their Creator.
They again ask for salvation, but God refuses their pleas,
And tells them "Go. This is not the place for beseeching me. You are destined

---

[910]Muhammad Tukur's poem reads: "Their top lip shall reach above the cranium there it is,/ The bottom lip to the navel, it is not a pleasant sight." (v.28) (quoted in Hiskett 1975:35).

[911]Qur'an 104: 1-9.

for the fire."

84 They are taken immediately, the numerous torments are brought.
Racked with pain they are taken to *Bu'ulisa.*[912]
They reach the place where Satan is bound.
They rail at Satan for taking them to their fate. They seek
Ways of deliverance from the fire.

85 They are repeatedly crushed until they are stuck together.
Needles are pushed into their sex organs. Then they are put face down.
Then they are assaulted by fresh hardships.
They gather together, calling to each other "Oh Keepers of the Fire, we are beyond tears."
They say they will cry for a thousand years, if only God will change their bad characters.

86 If then it does not happen, they go right into the heart of the Fire
To see Satan, into the Well itself
In his presence they squirm in agony.
He has no inclination to help them. They are told to accept their fate.
For no one will take up their case. Only torment surrounds them.

87 The fire consumes them front and back, from all quarters,
Submerges them, searing their hearts and lungs
And their intestines. It is the same for large and small.
When they cry aloud with animal noises "For the sake of the status of the warriors of Badr"
They say "Rescue me from the flames, Almighty God."

88 Each person is taken to his own postion and left there.
His just reward is set before him
They are called and put in rooms, shut in.
Then they will know for certain they will dwell in frightful circumstances.

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[912]Meaning unknown.

"Woe unto me"[913] they cry in the Fire.

89 Sometimes the fire pursues them there and thunders at them,
In their thousands they leave their places and try to hide, scattering,
The Keepers of the Fire espy some of them, others disappear.
Seventy thousand hide in alleys
While seventy thousand are in the Well.

90 The cries of the persons in the Fire, complaining that it consumes them,
Are as fruitless as those of the donkey which, when eating,
will attack any other donkey which approaches.
All you can hear is the roar of the Fire and the shrieks of the people.
The iron bonds which bind them are bigger than rocks
And the gates of Hell are the hottest things of all.

91 Sinners listen to my words, do not refuse.
You are committing evil. Desist, and feel happy.
Do not ignore my words because of the World, only to burn.
The pleasures you enjoy have, as their recompense Hell; take care
The glorious end is Heaven itself.

92 The Fires burn ceaselessly until the Day when Mankind is judged.
Then the Fire has a halter put round it,
To be released into the bottom-most pit
Where it is sealed with *hanja*[914] forever.
The Fire is in the pits, surrounded.

93 The Fire forms tombs where the people are lying
And seizes those who crouch there
The Fire is seen by people as it surges toward them

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[913] *Bwani habwani, sabuura hawuya* (F.) expressions of remorse, translated here as "frightful circumstances" and "woe unto me".

[914] "*hanja*" (F.), meaning unknown.

It seizes the contemptuous and engulfs them, those who have said there is no Fire[915]

But the happy ones are carried to Heaven on the backs of young horses.

94 The Muslims who have died do not fear anything, you know,
Neither do they fear anything in their tombs, which are comfortable[916];
They are perfectly content.
The best of them pass without hearing or seeing Hell

For the sake of warriors of Badr, put us among them, oh God.

95 Happily and righteously they reach the Pool of *Kauthara* where they welcome each other,
Exchanging greetings, pressing hands
They are with the Prophet, the peerless One.
They ride fine steeds dressed in matchless garments

The heralds who convey the blessings of God on the throne of Heaven to meet them in radiant light.

96 Heavenly Angels welcome them,
Horses are brought to travel upon in safety
Each person is welcomed again and again.
The heralds go in front of them until they reach the Angels

Where they are assembled in joy to see God. They are rapturous.

97 Make efforts to repent, to distance yourself from heinous sin.
This song is a serious warning,
And it describes all the terrifying punishments of God. So obey
Oh God accept this my poem about terror;

Make Muslims afraid because of it, all of them.

98 Oh God, I plead that you will give me all I ask,
For You are the Bounteous who possess all things.
You give salvation. You are merciful.
Save me. I know You hear me like I know of the existence of the sky and earth.

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[915]Qur'an 7: 48.

[916]"The tomb is one of the gardens of Paradise or one of the holes of Hell" (Schimmel 1994:234).

For the sake of Ahmadu and his Family and Followers.

99 I asked one who did not know who the author of this poem was
So the author told the one who did not know.[917]
It was I who asked, and the name was given.
Muhammad Tukur wrote the song "The Terrors of God" to make you wake up.
He did not write down all of them, just those you see here.

Work 62

Forgery I

Joga Lamu

n.d.

Language of original: Fulfulde and Arabic

Source of text: Mallam Balarabe of Gusau

Introduction:

This is a prophecy that a shift in power structures would occur in the mid 1960s in Northern Nigeria. The work, which is an irregular composition of mixed Arabic and Fulfulde prose is buttressed by unreferenced quotations from Asma'u, her brother Bello, and her cousin Ibrahim Halilu. It is clearly dissimilar from anything previously seen in Asma'u's works. It was collected from Mallam Balarabe of Gusau who is said to have had Tijjani affiliations. This religio-political document may have been forged in the 1950s. There are several points in defense of this view. First, the quotations from Muhammad Bello, Asma'u and Halilu b. Abdullahi support claims that "rulers" should cease to rule by 1370 (1950/51A.D.); 1380 (1960/61A.D.); and 1388[918] (1968 A.D.), dates which coincide with the beginnings of self rule, Independence, and just after the assassination of Sir Ahmadu Bello, Premier of Northern Nigeria and cousin of the Sultan, Abubakar III. The "rulers" referred to were the Sultan and others who were all *Qādiriyya*, and were being challenged by the spread of the Tijaniyya movement led by Shaikh Ibrahim Niass (or Niasse) "who was responsible for establishing many pan-Islamic organisations such as the Congregation of the Tijaniyya Spiritual Flood and the the Society of the Helpers of Religion" in

[917]It appears that Asma'u was "the one who did not know".

[918]The year 1370 AH commenced on 13 October 1950 AD, 1380 on 25 June 1960 and 1388 AH began on 31 May 1968.

the 1930s and 1946 respectively. Ibn Niass believed the Tijaniyya order would be responsible for reviving Islam at the turn of the 15th Hijra century [i.e. 1979]. There was a strong belief among Ibn Niass followers in the Western Sudan that he was the successor of Shaikh Tijani and an intermediary between the people and the Prophet and the Shaikh. They believe that , shortly before his death in 1975, Ibn Niass foretold the appearance of the *Mahdī* from among the ranks of the Tijanis at the beginning of the 15th Hijra century (al-Karsani 1991). The Tijaniyya movement was particularly strong in Gusau, where the document was found.

Second, in no other documents we have seen, apart from Forgery II (Work 63), does Asma'u make any predictions about ceasing to rule. Bello did, however, concern himself with the possible appearance of the *Mahdī*. In *al-Qaul al-mukhtasar*, written in 1820, Bello confirmed that the *Mahdī* would come and suggested a possible date of 1280 (1863-64) as the expected year of his coming, and in a letter to Modibbo Adama (the ruler of Adamawa) he reminded the Emir of the need to secure the road to the east for the passage of pilgrims and the coming of the *Mahdī* (Albasu 1985). Maryam, Asma'u's sister, wrote a letter to the Emir of Kano, in which she explained that the Shehu had predicted that Hausaland would at some time break apart, and its inhabitants go to Mecca. But she insisted he had put no date on this. Her letter, remarkably firm in tone, had been written in response to the Emir's concerns about the coming of the *Mahdī*, a recurrent theme in western Sudan's history. [919]

Third, there is no mention of tobacco in any of the authentic works. The use of tobacco powder rolled in a ball and tucked behind the lower lip is common among all classes of society. Cigarette smoking is a 20th century innovation which the Nigerian Tobacco Company (NTC) under its parent organisation British and American Tobacco Company (BAT) did all in its power to promote - with model farms, supervised planting using local farmers, the distribution of free cigarettes to children, and the establishment of a factory in Zaria. The writer's words on tobacco may have been directed at NTC, and to what was perhaps regarded as an unwanted foreign intrusion. However, as al-Karsani has pointed out smoking and the use of snuff are prohibited by Niassiyya because tobacco addicts need breaks from prolonged daily recitations *(zikkr)* in order

[919] There is a copy of her letter in SOAS Archives PP MS WW5/3/1.

to indulge their urgent needs to smoke and inhale nicotene.[920]

Related texts:

None

Significant features:

Attention to the absence of chronological ordering of the passages may be significant in determining its identification as a forgery.

Forgery I

Muhammad Bello said:

Rule in the fear of God Almighty.

Do not rule after the year 1388 [1968/69]

In 1388 slacken your grip on rulership.

Asma'u said:

Rule with righteousness until 1370 [1950/51]

Muhammad Bello said:

Rule in the fear of God

Fear God in all aspects of rulership

Strive hard

Try to be righteous as you rule

Make preparations

Cease to rule in the year 1380 [1960/61]

Ibrahim Halilu son of Abdullahi said:

Rule with a light hand to the year 1370 [1950/51]

When that year is reached, stop ruling

Asma'u said:

Be upright in the way you rule until 1380 [1960/61]

Then you must completely cease to rule

Tobacco

---

[920] al-Karsani (1991: 7n).

Someone asked her [Asma'u] about tobacco
He asked if she could remember anything which
the Shehu had said about tobacco and snuff
and their many uses.

This is what she said:

Scholars are divided about tobacco
Some say it is forbidden
Others say it is allowed
But the case of he who says tobacco is allowed is weak
To use tobacco as a medicine is permissible
But addiction to tobacco, and its use in order somehow
to be attractive, is forbidden.
Its drawbacks are six in number:
It dries one up
it is a waste of money
it affects a person's face features
it leads to immodesty
it makes a person look undignified
it is not a common sense thing to do

Anyone who smokes is a fool. It originated in pagan countries.
Pay attention to what I have said and do not dispute it.
This work of mine is finished.
Thanks be to God and the grace of the Prophet.
The date is 1247.[1831/31][921]

[921] All three of the quoted authors were alive when this document was allegedly written.

Work 63

Forgery II

Bi'ol Ngol Nana

n.d.

Language of original: Fulfulde

Source of text: Mallam Balarabe of Gusau

Introduction:

This work seems to be about the appearance of a Reviver of Islam in the year 1950 A.D.. It is a forgery, and the evidence that it is seems clear. The writer says that the Shehu (Usumanu) foretold the coming of the *Mujaddid* (Reviver of Islam), who would be followed by the *Mahdī* (vv. 17-18). This is a statement throbbing with political and religious controversy. In his poem *Munasaba*, the Shehu said, "I am the precursor, like the wind before the storm / This is how I am to the *Mahdī*" (v.62). In another poem, he said, "In the century in which we live / There is no other person shown to me: From Bello up to the time of the *Mahdī* / There is no one else mentioned to me" (vv. 8-9) (Sa'idu 1985). From these extracts it seems clear that the Shehu did not predict the emergence of another Reviver of Islam. Muhammad Bello's view about the *Mahdī* is well documented. In a letter to Moddibo Adama, ruler of the far eastern federated state, Muhammad Bello reminded the Emir of the need to secure the road towards Mecca for the coming of the *Mahdī* and asked him to send men to Wadai and Dafur to check the situation.

Maryam, Muhammad Bello's sister, writing in reply to a query made by the Emir of Kano[922] about the then current wave of emigrants said:

> The Shehu, my father, did mention that we shall emigrate from Hausaland, but he did not specify the time ... one of the signs ... is the lack of rain ... another sign is the eruption of upheavals among communities of the west who will leave their homes and move towards the east ... These two signs are the principal sign, in our opinion, which have come down to us from the two Shaikhs, my father and his son, Muhammad Bello
> (Maryam bint Shehu, quoted in al-Hajj 1973).

[922]The Emir of Kano, Muhammad Bello 1883-92.

But she added that those who thought the time the expected *Mahdī* was nigh were "utterly misguided". There is no mention in her writings of another *Mujaddid*. Therefore, the views in the forged poem on the appearance of a *Mujaddid* can only have been expressed by someone who, while privy to the accepted philosophy among those intimate with the Shehu and his life, wished to use their knowledge for a particular end.

That the work may be a twentieth century forgery is evident in the light of political events of the period. There was clearly a new feeling in the region during the 1950s and 1960s. During this time, the idea of a reformer became an important feature of political philosophy. "In popular Kano belief none of the sufi ranks are as important as the concept of a *Mujaddid* or 'Reformer', and the effort to affirm that the contemporary reformer belonged to a brotherhood that rivalled the Shehu's *Qādiriyya* brotherhood. Most reformed Tijaniyya in Kano believed that Usman ɗan Fodio the Shehu, was the reformer for the century beginning 1100 (1688), that Umar Futi was the reformer for the century beginning 1200 (1785), and Ibrahim Niass (a member of the Tijaniyya) was the reformer of the century beginning 1300 (1882)" (Paden 1973: 136).[923] There is no doubt that these claims of the Tijaniyya leaders led to clashes. For example, in August 1955 thirty members of the Tijaniyya were arrested in the Central Mosque in Argungu (near Sokoto) resulting in injuries. However the antagonisms went deeper. "It is also clear that the NEPU (Northern Elements Progressive Union) political organization encouraged some of the direct confrontations in Sokoto Province to embarrass the Sultan as traditional leader of the *Qādiriyya*."[924] The rivalry between the two brotherhoods (Tijaniyya/*Qādiriyya*) and two rival political parties NEPU and NPC (Northern Peoples Congress), lie at the heart of this poem.

<u>Related texts</u>:

None

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[923]This does not sit easily with the advice given to Caliph Muhammad Bello by a North African Scholar, who told Bello that: "The *Mahdī* will appear to what diviners say after two states to be founded by people of Toro. Diviners have S.U.F. as letter symbols for this ... as for "S", he was Sulayman who waged the Jihad in Futa Toro and was appointed Emir ... As for "U", I could not see anybody other that your Shaikh, Uthman b. Fudi ... After this comes ... the letter "F" and that is Fatimud, the *Mahdī*" (Paden 1973: 136). Quoted in Albasu (1985:15).

[924]Paden 1973: 307.

Significant features:

It is significant that the author of this work felt it necessary to dress up the message by using Asma'u's name, carelessly dating the work 1789, four years before Asma'u's birth. The existence of this and the previously numbered work indicate that Asma'u's twentieth century reputation was such that contemporary activists, like the authors of these works, continue to find credibility in her name.

Forgery II

1 Thanks be to God. This is what Nana said about the times we live in.
2 I pray for the Excellent One, he who came to mankind.
3 And for his righteous Companions, Relatives, and all who are his followers.
4 Some have placed their trust in what they see before them
because they lust for power.
5 They care nothing for religion and disregard their obligations to it.
6 Therefore it is absolutely necessary to suspect such people.
7 They do not follow the path of the saints but are consumed by envy.
8 Some of them smoke tobacco. Profligates. Think the worst of them.
9 Some do wanton harm, tell lies, spread slander. They do not
see where they are heading.
10 Some are conceited, covetous: they steal, think only about who they will
succeed and talk too much.
11 Household servants dress immodestly and do not pray
- all because they are not shown how to.
12 Some are consumed with desire for power. They are lustful and mean.
13 Others are lazy about performing their religious duties, are interested
only in paying servile respect to those in power.
14 O God protect us from sinfulness; in the name of the Prophet.
15 Let mankind take note of the times in which they live and its benefits.
16 But let everyone understand too the generous nature of God:
make haste brethren.

17 In the year 1400 [1979] a Reviver of Islam will appear.
18 Usumanu foretold his coming when speaking of the *Mahdī*.
19 The enlightened heart will understand this, the unenlightened will not.
20 The timings have been anticipated for three hundred years.
21 Verily he appeared in the year 1370 [1950/51] of the Hijra of the Prophet.
22 He has supreme authority and must be respected.
23 His books are his testimony: if you are in doubt, read them.
24 The very sight of him will make it obvious who he is.
25 Everyone should love him and pay attention to the benefits he brings.
26 There is no doubt that there have been signs. Muslims pay
attention and understand.
27 Do not bother yourself with petty things: consider carefully and read the books.
28 Do not say, "We have not inherited this and we do not understand it."
29 You should, whatever the case, read the books and put your mind at rest.
30 Almighty God preserve us from ignorance and safeguard us from difficulties.
31 May my sins be forgiven and may I be saved from punishment.
32 O God protect us from evil, in the name of the Prophet who extirpated sin.
33 Forgive Muslims all their sins.
34 May they love each other and put aside sin.
35 O God may I give correct answers to my interrogators, and may I find this easy.
36 May I receive my paper in my right hand, pass over the Bridge, and drink at *Kausara*
37 On the Day of Judgment, show me O God, the Prophet, that I may be filled with joy.
38 Then all my desires will have been met, the Gates
of Heaven will be open and I will enter.
39 Thanks be to God I have finished: it is good that everyone should know it.
40 This poem was finished in the year 1204. [1789]

Work 64

List of Asma'u Students

n.d.

Language of original: Arabic

Source of text: Waziri Junaidu

Introduction:

This is a list of Asma'u's students, which is not exhaustive, since it covers only the villages lying south and south-west of Sokoto.

Related texts:

None

Significant features:

The spellings reflect both pre-colonial pronunciations, and miswritings by copyists who did not understand what they were writing. For example, *Bodinga* (l. 8) is written "*Bodiyga*" which was perhaps the received pronunciation at the time. Also, as is always the case, transliterations frequently lead to complications. To take the example again of Bodinga: Ogunbiyi (1982) transliterates this as Butighay, Shuni as Sun, Chacho as Shasu, Jareɗi as Jarita, Kilgori as Kilghur, and so on. This is not to criticise Ogunbiyi, but rather to highlight the difficulties involved in this work. The place names were transcribed for this version by Alƙali Sidi Sayuɗi who knows the area, knows what the traditional spelling conventions are and instantly recognised some, but not all, of the place names.

The *ulama* of Malam Boyi's Islamic College recognised enough of the names for them to feel confident that all were in the three districts of ƊanCadi, Shuni and Bodinga, that is to say to the south-west of Sokoto.

The places in some cases are difficult to locate. Take the case of Muhammad Dikko (line 3): this is a perfectly ordinary man's name: his womenfolk were Asma'u's students. But it is nearly impossible to locate this man's house after a lapse of 150 years. Other examples in this category are the homes of Muhammad Faruji, Abubakar Magau, and Bello Bomau. There are places which have the Hausa suffix "*awa*" meaning "people of" - *Ɓagarawa, Bagalawa, Zangalawa, Madorawa* and *Gingawa*. These are also difficult to trace, to say nothing of the possibilities that some places have disappeared altogether.

Of the places mentioned in the text, the following were identified, Jean Boyd visited all the following places, by Land Rover, over rough dry season paths, covering one and a half thousand kilometers. She conducted interviews in those marked with an asterisk.

Shuni*	Rafin Sabo *
Rekina *	Jareɗi
Chacho *	Kilgori *
Tuntubi *	Ɗan Cadi *
Tsehe *	Fujuldu *
Bado *	Sanyina
Bodinga *	

This gives some indications of the vast extent of Nana Asma'u's influence. Shuni, Rikina, Bodinga, Jareɗi, Kilgori, Ɗan Cadi and Sanyina were known to Jean Boyd before setting out, the others identified in the field only by talking to local people.

Jean Boyd's field notes of conversations with *'Yan Taru* are in SOAS library archives (PP MS 36 YT 1-18):

List of Asma'u's Students

These are the people who who were the followers of Asma'u, daughter of Shehu Usman, Commander of the Faithful, may God be gracious to him.[925]

1 Takatuku: Sawfirau: the people of Yardam Gogarawa:

2 Ɓagarawa: Bagalawa: Zangalawa: the people of Tekau: Baragai:

3 Bunuzawa: Sumau: Jabusuwa: Muhammad Dikko: Buba Korau:

4 Ɗandama: Kushiwulil home of Karan: Muhammad Maudi son of Gasiymi: Wagai: Shuni*:

5 Rekina*: Chacho*: Tuntubi*: Tsehe*: Bosau: Ɗan Arewa:

6 Madorawa: Fisna: Bado*: Abubakar Magau: Muhammad Faruji:

7 Bawan Filani: Garka Sidi: Ɗan Mallam: Hamadu: Mazankari:

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[925]In the places visited by Jean Boyd, marked with an asterisk, there are *' Yan Taru.*

8 Kaisari: Bodinga*: Kinba: Tamanko'i: Ɗanfela and all its people:

9 Rafin Sabo*: Jareɗi: Kilgori*: Rumda Dandi: Dauno:

10 The People of Kijau[926]: Mazare: Muzuru: Dagawa: Suna: Hora:

11 Rafi: Tudade: Kumci: Bam'i: Ɗancadi*: Ɓagarawa:

12 Ɗanwurai: Bidi: Fujuldu*: Gune: home of Kujole: Rumjin Umaru:

13 Gingawa and Gatare: Kalangu: Lukoko: Bolonyaki: Kajiji:

14 Sanyina: Basuyeji and Kumdi: Tsakl: Kandam:

15 The people of Jafi: Zauji[927] Adamaji: Muhammad Hawa: Bello Bomau:

16 Garinatu: Alaze: Gaga: Hago: Garbai Manu: Muhammad:

17 Daidai: Rumze Garba: Gairaham.

Some of these people are Fulani, some Hausa and some Sulluɓawa. There are places where they are mingled together, elsewhere they live in separate villages, or side by side. They keep to their traditional ways of dressing.

O God bless us with the will to do good for the sake of Muhammad.

O God forgive us and have mercy on us.

Work 65

Elegy for Asma'u

Alhinin Mutuwar Nana

n.d.

Language of original: Hausa

Source of text: Transcript of oral version (see below)

Introduction:

This is an elegy written for Asma'u, most probably by her brother Isa b. Shehu, which concentrates on her personal qualities, altruism, kindness, and role as a family peacemaker. Its value is self-evident. It is assumed here that Asma'u's elegy was written by her poet-brother and close associate, Isa.

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926 In line 10 *Kijau* (F,) was translated as "*Alhaji*", i.e. a man who had been on the pilgrimage, but the word has not been found in the dictionary.

927 In line 15 *Zauji* (F.) was translated as "*mijin*", i.e. "husband of", but the word has not been found in the dictionary.

Related texts:

There is no text for this elegy. Alhaji Muhammadu Magaji heard it being sung in Tambawal in 1978 by 'Yarbuga, wife of Sarkin Makahin Tambawal, ɗan Wuronangay, and wrote it down.

Significant features:

The doxology is missing at the end. Perhaps Alhaji Magaji did not write it down, or the singer failed to reach the end of her rendering. The use of metaphor is significant in this work. Isa speaks of her influence being as brilliant and all-illuminating as lightning (v. 8). The implication is that she was extraordinary, as the brilliance of lightning always is.

Interestingly, there is no comment in this elegy on Asma'u's role as a teacher. Rather, her role as a reconciler is emphasized, and her work with the poor. This echoes Nana Asma'u's technique in her "Elegy for Bello", in which she emphasized Bello's character and personal nature rather than his worldly accomplishments. Here, Isa's emphasis on Asma'u's charitable works and illuminating influence focus on less tangible aspects of her nature than her teaching ability and scholarship.

Elegy for Asma'u

1 In the year 1280 [928] Nana left us
Having received the call of the Lord of Truth.

2 I went by the open space in front of Giɗaɗo's house
And found it too crowded to pass through.[929]

3 Men were crying, no one was left unmoved[930]
Not even the animals.

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[928]1280 = 1863/64.

[929]Giɗaɗo's house, as it was, and as it stands today, is close to the Sultan's palace in Sokoto. The present Waziri, custodian of the house and its library, kept its rooms very much as they were. In front of the house is a large open space, flanked by the homes of people linked to the Waziri, either officially, or through marriage, or because they are part of his household. This space was filled with people paying their respects on the occasion of Asma'u's death.

[930]Literally, "even deaf mutes".

4 As men and women alike asked Ɗan Ardo[931] for news.
My song is of Nana: you know who I am.[932]
5 Out of obedience and respect to "Inji"[933] I have ceased to weep.
Lest it is said I failed to do what she said[934]
6 We, the children of Usumanu, [935] followed the leadership of "Inji"
I held love and respect for her in my heart.
7 Let them write their elegies, I will write mine
Although the gesture will be inadequate[936]
8 Our lamp has been extinguished: it was brilliant[937]

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[931]The present Waziri told Jean Boyd he thinks Ɗan Ardo was the chief servant, a kind of major-domo figure. Judging from Waziri Junaidu's own major-domo, Shehu Chachaka,Ɗan Ardo would have had considerable authority, monitoring access to the house, checking visitors, announcing them to Waziri, despatching messages, receiving and acting on information brought to the house, supervising servants and at all times being pleasant and firm.

[932]It is not absolutely certain, but everything points to Isa as the author. In verse 6 we read "we the children of Usumanu": Isa was her brother and an important poet who translated a number of her works, including The Story of the Shehu, The Journey, and the *takhmis* for Be Sure of God's Truth.

[933]The multiple puns and implications of Asma'u's authority inherent in this nickname for her are discussed in the section on Asma'u's authority in "The Essential Nana Asma'u" at the beginning of this volume.

[934]See also Elegy for My Sister Fatima v.4:"By all means cry and shed tears of grief for the loved ones to relieve your pain"and v. 5 which seems to be preceded by "but":"But we must acquiesce to God's will...". Also, when alarmed at one of Mohammed's paroxysms, his wife Om Selima screamed aloud and Mohammed "rebuked her: 'Quiet !' he said, ' no one crieth out so but an unbeliever.'" (Muir 1923: 488).

[935]At the time of Asma'u's death the following children of the Shehu were alive: Caliph Ahmadu: Maryam: and Isa himself In *ʿArf al-raihān*, Waziri Junaidu lists the outstanding children of the Shehu, 13 in number. Of these the following predeceased Asma'u: Muhammad Sambo: Muhammad Sa'ad: Muhammad Buhari: Muhammad Bello: Abubakar Atiku: Hadiza: Hassan: Abdulkadir :Fatima.

[936]Literally: "Let them write their elegies, I will write mine, /Even though it will be like drawing water and putting it in a sieve." Isa is expressing that no elegy of Asma'u can do her justice.

[937]Literally: the lamp has "*walkiya*".(H.) "*Walkiya*" is lightning. A lamp would be more usually described as giving "*haske*"(H.), light. "*Walkiya*" is a much stronger word and implies a flashing quality as well as light itself.

"May God preserve us" is my prayer.
9 She benefitted the aged
Nana's charity was a thousandfold[938]
10 She helped the poor, men and women alike
Everyone came to her and found comfort.
11 She helped orphaned boys and girls
She gave gowns, trousers and hats to men
12 And clothes of good quality to women.
To some she gave female slaves,[939] to others male servants.
13 O God of Grace, no one has power to act except You
For You have authority, the One-Only God.
14 Let us fling aside the world and its distractions
For the only certainty is death.
15 Nana was a refuge and acted with altruism
She healed almost all hurts[940]
16 There were no upsets, no quarrels
For she stopped them when she heard of them.
17 Caliph Bello's children visited her

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[938]Literally: "*dubu ɗaya*" (H.), a thousand. Asma'u's work with the poor matched the work done by her husband who was known as "The Reconciler", *Mai Maslaha,* together they made a team.

[939]Slaves and slavery are emotive issues and arouse strong feelings. To understand this verse one must put aside all cultural bias and look at the situation as it was. When battles were fought and people captured (men,women and children), they were not put into camps but absorbed into households. And this happened on both sides. Asma'u's granddaughter, Hajo, is said to have been captured by the Chief of Gobir, Mayaƙi to become his slave-girl. Slaves were sent as tribute - if you wanted to please someone you could send them half a dozen slaves either to bed or to work in the household, or on the farm. Asma'u distributed slaves to needy households: "mother's helps", "farming hands", "washermen", "corngrinders" would have been valuable gifts to people enfeebled or unable to cope. Interestingly it does show that Asma'u had a good intelligence network and knew who the poor were, and what they needed.

[940]Literally: the stitcher together of the world, "*mai ɗinkar duniya*", the phrase used in the latter part of the twentieth century to refer to the United Nations.

She loved them, their aunt, the saintly Nana.

18 I greet you, Caliph Ahmadu, on account of the loss
Of your auntie, your father's sister, the helper.

19 And I greet the children of Surufa'u's son[941]
For it is not right to greet some and not others.

20 I greet Dije[942], the Gobir woman of the household
And Sidiku's mother,[943] and Alhajiya[944]

21 And all you visitors, we salute you
As for myself, I can only weep.

22 I greet Bawa, now in Zaria[945]
Tower of strength, may he be protected[946]

23 May God be pleased with Nana and may He
Dispel the darkness of the grave, the terrors of the questioners.[947]

(unfinished)

Work 66

Praise Song for Asma'u

n.d.

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[941]Waziri Junaidu did not know this person.

[942]A woman slave, probably Asma'u's chief confidante and messenger. Such women in present large households had and have great authority - some Jean Boyd knew bore Gobir facial marks.

[943]Possibly Asma'u's co-wife, Gidado's widow.

[944]Possibly also Asma'u's co-wife. Sidiku was Gidado's son by a wife whose name is not listed in "*Nailul Nabi*" by Waziri Junaidu. It is noteworthy that she had apparently been to Mecca.

[945]Waziri Junaidu could not positively identify him. Possibly a son of Abdullahi Mai Bodinga, Gidado's son by a wife whose name is not recorded.

[946]Literally: "He supports the house, so give him a good thatch."

[947]The doxology stops short here: one would have expected it to go on to pray for her safe journey across the Bridge, her meeting with relations in Paradise and for prayers for God's mercy.

Language of original: Hausa

Source of text: Oral poetry

Introduction:

Asma'u's great-great-grandson, Dr. Sambo Junaidu, told how, as a boy, he had escorted his little sister, Asma'u, to a house where, on account of her name, she had been greeted with this praise song (*ƙirare*, H.).

1. Giɗaɗo m. Asma'u, d. 1863
(Waziri, 1817-42, d.1850)

2. Waziri Abdulkadir 1842-59

3. Waziri Ibrahim Halilu 1859-74

Ahmadu d.1853

4. Waziri AbdullahiBayero 1874-86

5. Waziri Muhammad Buhari 1886-1910

6. Waziri MuhammadSambo 1910-12

8. Waziri Adili 1925-28

7. Waziri Abdulakadiri Maccido 1912-25

9. Waziri Abbas 1928-1955

10. Waziri Junaidu 1955 - 1997

Dr. Sambo Junaidu

Related text:

None

Significant features:

Inclusion of this contemporary praise song indicates the enduring nature of Nana Asma'u as a living legend. Women poets throughout Northern Nigeria cite Asma'u as their mentor and role model, speaking of her as though she were still living in Sokoto.

Nanuwa yar Shehu, uwar-gari
Ba ki aure kauyi ki sha wuya
Daga Sarki sai attajiri
Sai ko lami ɗo, uban gari
Little Nana, Shehu's daughter, mother of all
You will not marry a villager to suffer hardship
You will marry a ruler or a merchant
Or even an Emir, father of all

GLOSSARY OF TERMS

Ahlaye(H.): Companions of the Prophet.

Ajami (H.): non-Arabic texts written in Arabic script; Hausa *ajami* is Hausa written in Arabic script.

Al-Dhikr (Ar.): See *zikkiri.*

Alwala (H.): compulsory washing before prayer, Qur'an, 5:6.

Al-kauthar (Ar.):see *Kausara.*

Amīr al-mu'minīn (Ar.): in Fulfulde, *Lamido Julɗo*; in Hausa, Sarkin Musulmi: Caliph

Azumi (H.): From Arabic *al-ṣawm*, fast, Qur'an, 2:185. Bukhari 30:2.

Baraka (Ar.): Numinous spiritual quality transmitted by holy people, also spiritual grace.

Barzahu(H.),

Barzakh (Ar.): The time after death and before Judgment Day, Qur'an, 22:100.

Basmala (Ar.): The recitation of the phrase "*Bismi 'llāh al-Raḥmān al-Raḥim*", "in the name of Allah, the Merciful, the Compassionate."

Bidi'a(H.),

Bidʿa (Ar.): Innovation introduced into religion.

Bori (H.): Spirit possession used as therapy, spread across Africa: *zar* in Egypt, Somalia, Sudan; *holi* in Niger, Burkino Fasso. In Gobir, all women devotees are under the Inna, sister of the Chief.

Cazbi (H.): See *tasbaha.*

Dhikr (Ar.): Rememberance

Faki,

Faqīh (Ar.): Jurist, jurisprudent.

Al-Fātiḥa (Ar.): Opening *sūra* of the Qur'an, seven verses long.

Firdaus, Firdaws (Pers.),

al-Janna (Ar.): Paradise, Gardens of Eternity, Qur'an, 18:31.

Filani (F.): Speakers of Fulfulde. Aso known as Fulɓe. Subgroups include Torodɓe (F.); or Toronkawa (H.) (Shehu's clan), Sullaɓawa and also the nominally Muslim

Bororoje.

Fulfulde (F.): Language spoken by Fulani with marked regional dialects.

Goge (H.): Large fiddle played with a bow frequently associated with *bori.*

Ḥadīth (Ar.): Tradition of the Prophet Muhammad: one of the three cornerstones of the *Sharī'a*; the others being the Qur'an and *Ijma'i* (concensus of learned opinion).

Hakika (H.),
al-haqq (Ar.): Divine Truth, Sure Reality. *Sūra* 69. Also rendered *haƙiƙa* (H.).

Hajj (Ar.): There is a religious obligation which requires all adult Muslims to visit Mecca; this is the *hajj* and it is one of the pillars of Islam. Qur'an3:96.

Hausa (H.): Speakers of the Hausa language, the largest population group to be incorporated into the Sokoto Caliphate.

Hijra (Ar.): Emigration. The Muslim calendar begins with 622 AD the date of the Prophet Muhammad's migration from Mecca to Medina, as its base year. The migration of the Shehu from Degel to Gudu in 1804 is referred to as a hijira. The word means "break off relations with".

Hubbare (F.): Derived from *qub* (Ar.): tomb. Principally the place where the Shehu lived 1814-17. He is buried there with four of his children (Muhammad Sambo, Hassan, Asma'u, Ahmad Rufai) and other principal figures. Visited by the pious. Bello's grave at Wurno is also known as "*hubbare*".

ʿIbāda (Ar.): Worship, acts of devotion.

Imām (Ar.): Leader of prayer, an essential function of the Head of the Muslim community.

Inna, Iyya (H.): Prior to the jihad, titles of women leaders; since the jihad, generic terms for mother, or auntie.

Jaji (H.): Literally a caravan leader. Used here to mean a woman appointed to conduct groups of women from home villages to Asma'u for educational purposes.

Jihad (Ar.): Usually translated here to mean the religiously-sanctioned war which erupted in 1804 and was led by Shehu Usman ɗan Fodiyo. The *jihad al-nafs* (struggle against self-will) has importance in the sufi context.

Jinn (Ar.): Spirits, unseen forces.

Kāfir (Ar.): A non-Muslim, infidel. Used in these texts to refer to the enemy because this is the word used by Asma'u and her contemporaries.

Kashf (Ar.): Ability to see the unseeable. Only the most advanced sufi has the gift to see what is, by the laws of physics, impossible.

Kausara (H.),
Kawthar (Ar.) or
al-Kauthar (Ar.): Pool (sometimes called 'river') of water at Gates of Heaven. Qur'an 108:1.

Khalwa (Ar.): Retreat from the world.

Kiyama (H.) or
al-Qiyāma (Ar.): The Day of the Resurrection. Qur'an 75: 1-40.

Laya (H.): Amulet, contains appropriate texts from the Qur'an folded and covered with soft leather pouch.

Mada'ih (Ar.): Eulogy of the Prophet.

Magajiya (H.): Traditional title for a ruler's eldest daughter.

Mahdī (Ar.): The presager of the End of the World, a future deliverer.

Malam (H.): Teacher.

Muʿjiza (Ar.): "The overwhelming": the word has become the technical term for miracle and means that any miracle is performed by God.

Munkar and
Nakīr (Ar.): Angels of Death who question the dead in their graves. The punishment of the tomb is frequently mentioned in *ḥadīth*.

Qādiriyya (Ar.): Sufi community following the leadership of Abdulkadir Jelani d. 1165. The Shehu was leader of the *Qādiriyya* at Degel. Sufi brotherhoods comprise people who adhere to particular ways and follow particular spiritual leaders . The *Qādiriyya* follow Shaikh Abdulkadir al-Jelani (lived 12th cent.), and the Tijaniyya, Shaikh Ahmad al-Tijani (lived 18th cent.). Sufis are seekers of God through discipline, prayer and mystical practices. Sufism is Islamic mysticism; imparting the knowledge of God to the human spirit.

Quonni (Ar.): Senior jurist, see *faki*.

Ramzi (Ar.): "Abbreviation in writing", coded date.

Ribāṭ (Ar.): Walled fortified base built to protect heartlands.

Salla (H.): Prayer: the five obligatory daily prayers are said at dawn (*subahi* (H.), al-*subh* (Ar.):), 2 pm. (*azahar* (H.), *al-zuhr* (Ar.):), 4pm. (*alasar* (H.), *al-asr* (Ar.):), sunset (*mangarib* (H.), *al-Mangarib* (Ar.):), and at night (*isha'i* (H.), *al-Isha* (Ar.):).

Shahāda (Ar.): Profession of Faith. "There is no God but Allah and Muhammad is His Messenger."

Shaykh, Shaikh (Ar.),

Shehu (H.): A leader noted for his learning and scholarship.

Sharī'a (Ar.): Islamic Law : different from ecclesiastical law in that it encompasses criminal and civil law and has something to say on all aspects of human behaviour.

Sīra (Ar.): Literary account of the life of the Prophet Muhammad.

Siradi (H.),

Ṣirāṭ (Ar.): Bridge to Paradise, the bridge over which all must pass to their final Destiny. Qur'an 8:41; Qur'an 19:17 and fn 2518 (Y.A. Ali transl.).

Sunna (Ar.): The Example of the Prophet; "the right path", "the Way".

Taimama (H.): Substitution of clean dry sand or earth when water is unavailable for performing ritual abultions before prayers.

Takhmīs (Ar.): Adding 3 lines to a couplet to make a verse of 5 lines. Frequently a pious exercise through which a pupil or disciple honoured a master.

Tasbaha (H.): Prayer-beads, 99 in number, divided into sets of 33 by two larger beads. Prayer sequences (*dhikr* (Ar.):, *zikkiri* (H.)) are made with the help of the prayer beads. (Also *cazbi*, or *carbi*.)

Ṭibb al-Nabī (Ar.):"Medicine of the Prophet"; Qur'anic verses, being the revelations of God, used for medicinal purposes.

Toronkawa (H.):Sub-clan of Fulani descended from Musa Jakollo an historical person who migrated from Futa Toro (16^0 N, 14' E) in Senegal to Birnin Konni (North of Sokoto) circa 1200. The ruling elite of Sokoto/Birnin Kebbi is now collectively

known as the Toronkawa.

Ulamā (Ar.): The body of Islamic scholars in a community.

Uwar deji (H.): "Guardian of the royal children", in Gobir. An epithet of the Inna of Gobir used in her praise-songs. This use transmuted by Maryam, daughter of the Shehu, who succeeded Asma'u as Women's Leader with the title *Uwar deji*.

Uwar gari (H.): "Mother of all": an epithet of the Inna of Gobir as above. Its use was transmuted by Asma'u who was known as *Uwar gari*.

Wa'azi (H.): Admonition, warning.

Waziri (H.): Officer of an Islamic state with authority next only to the Caliph: Muhammad Bello's Waziri was Gidado b. Laima, Asma'u's husband. The place they lived is Gidadawa which is near the Sultan's Palace in Sokoto. The present Waziri, Dr. Junaidu b. Buhari is the most famous of the Islamic scholars in Nigeria and beyond: he is a direct descendent of Gidado and Asma'u.

Wird (Ar.): Sufi litany of excerpts from the Qur'an, recited for daily prayers.

Yājūj and
Mājūj (Ar.): Gog and Magog, Qur'an 21:95-6. The words represent the forces of evil in the world. See also *sūra* 97.

'Yan-taru (H.): Women disciples of Asma'u.

'Yan-uwa (H.): Lit. 'brothers', in the context of these works it means co-religionists, male or female.

Zakāt (Ar.),
Zakka (H.): Alms tax; note that the definition in Bargery is wrong.

Al-Zikr (Ar.),
Zikkiri (H.): Saying prayer formulae using prayer-beads. "Litany", "remembrance."

PRINCIPAL PLACE NAMES

Adar:	Region lying to the north of the Caliphate. Ruled by Tuareg clans, largely hostile to the Caliphate and the Shehu. The people of Adar are known as *Adarawa*.
Alƙalawa:	Capital city of Gobir, razed by Bello in 1808.
Alwasa:	Site of battle 1807, near Gwandu.
Azbin:	Region lying north of Adar, ruled by Tuareg clans centered on Agadez. The people are known as "*Azbinawa* ".
Bauci:	This term was used by Asma'u to denote an area south of River Zamfara; in modern usage, a state in central Nigeria.
Birnin Kebbi:	Capital town of the State known as Kebbi/Kabi.
Degel:	The place where *Qādiriyya* Community (led by the Shehu) was centered before 1804. 13^0 17' N, 5^0 15' E, . Related to the Fulfulde word *daja* a root word meaning lawful. (Taylor 1932:.27).
Gawakuke:	Site of 1836 battle. 13^0 35' N, 6^0 20' E. Related to the Hausa word meaning corpses *(gawa)* (Bargery 1934: 374).
Gobir:	Region formerly centred on Alƙalawa now on Sabon Birni and Tsibiri. The Shehu's *Qādiriyya* community at Degel was on fringe of Gobir.
Gobirawa:	People of Gobir, chief opponents of the Shehu and subsequent Caliphs.
Gudu:	The place to which the Shehu made his Hijra. The word means "flee" in Hausa.
Gwandu:	Town occupied by Shehu in 1805. Abdullahi ɗan Fodiyo first Emir of Gwandu. The capital of the emirate moved to Birnin Kebbi after the colonial invasion.
Haɓe (H.):	Fulfulde term for non Fulɓe (*kado*, s.), with connotations of non Muslim; applied to the Hausa.
Kebbi/Kabi:	The region occupied by Kebbawa/Kabawa, who were largely hostile to the

	Shehu. Former capital Birnin Kebbi. Now centred on Argungu.
Maradi:	Center of opposition to Caliphate : town of ousted Hausa Katsina leaders, close to Tsibiri.
Sokoto:	Town built 1809; became Caliph Muhammad Bello's capital and seat of Sultan in 20th cent.
Sudan:	Arabic term (*bilād al-Sūdān*) "land of the black", applied to the region of Africa between southern Sahara and equatorial region.
Tuareg:	Nomadic people of western and central Sahara with a culture based on camels, trading and control of desert routes. Some supported, some opposed the Shehu.
Tsibiri:	Center of opposition to the Caliphate; town of the ousted Gobir leaders of Alƙalawa.
Wurno:	*ribāṭ* (fortress) built by Caliph Muhammad Bello circa 1828 to defend Sokoto from invasion from N.E.
Zamfara:	The area lying south east of Sokoto which for the most part opposed the Shehu.

INDIVIDUAL NAMES

		Titles of Relevant Works by Asma'u
Abdulkadir b. Gidado	b. circa 1810; d.1859. Asma'u's eldest son. Waziri circa 1840-59.	
Abdulkadir b. Mustafa	b. circa 1804. Asma'u's nephew. Famous scholar; he met Heinrich Barth.	The Journey, Translated into Arabic.
Abdulkadir Jelani	d.1165. Also known as Abd al-Qadir al-Jaylani, Jilani or Jelani. Born in Persia, sufi saint, founded *al-Qādiriyya* Order. The Shehu was a renowned *Qādiriyya* leader. Boys called Abdulkadir are nicknamed "Jayli" in Northern Nigeria.	
Abdullahi ɗan Fodiyo	b.1764, d. 1829. Asma'u's paternal uncle.	Elegy for Abdullahi.
Abubakar Atiƙu	b. Shehu Caliph 1838-43	
Agunbulu	Chief of Adar. He attacked the Shehu at Alwasa 1807 and was defeated.	
Ahmadu b.Atiƙu	Caliph 1859-66	
Ahmadu Rufai	son of the Shehu, b.1812, Caliph 1867-73.	Poems exchanged

		between A and AR.
Aisha (ʿAysha), wife of Muhammad Bello.	Asma'u's lifelong friend.	Lamentation for ʿAysha II
Aisha, wife of the Shehu	Known as Iyya Garka. His second wife, she outlived him.	
Ali b. Yakubu	Chief of Gobir circa 1818-38. One of chief opponents of the Caliphate.	
Aliyu b. Bello	b. 1808 d. 1859. Asma'u's nephew. Caliph 1842-59.	
Aliyu Jedo	Appointed War Commander by the Shehu in 1804 at Gudu. Married Fadima bint Shehu.	
Baciri b. Yakubu	Brother of Ali, died 1838. A Gobir warrior.	
Badawi	Shaykh Ahmad al-Badawi, 1199-1276, lived in Egypt, sufi saint. Also known as Ahmad al-Badawi.	
Bawa na Gwanki	Chief of Gobir, circa 1862-1882.	Destroy Bawa
Bello b. Shehu	b.1780 d. 1838. See Muhammad Bello. The sobriquet means "helper" (F.).	Elegy for Bello Bello's Character
Bingel	"young person". Here thought to be	Elegy for Bingel.

	Asma'u's relative and aide.	
Buhari b. Shehu	b. circa 1784 d.1837/8. Warrior, poet. See Muhammad Buhari.	Elegy for Buhari
Chosroes	Ruler of Persia d.628. Also known as Kisra or Kisira.	
Ɗan Mari	Umaru ɗan Mari, Chief of Katsina-Maradi. Hostile to the Caliphate.	
Ɗan Yalli b. Moyijo	Chief of Yabo, a controversial figure.	Ɗan Yalli
Dasuki	Shaykh Ibrahim al-Dasuqi, Abi'l Majd ad Dasuki 1246-1277(?) 1288(?). Sufi saint.	
Faɗima/Fatima	Daughter of the Prophet	
Faɗima	Daughter of the Shehu, full sister of Caliph Muhammad Bello, married Aliyu Jeɗo. She was known as Mo'Inna.	Elegy for My Sister Faɗima
Faɗima	Daughter of Caliph Muhammad Bello, married Halilu b. Abdullahi ɗan Fodiyo	Elegy for My Niece Faɗima.
Giɗaɗo	Usuman Giɗaɗo, b. circa 1770 d. 1850. Asma'u's husband. Giɗaɗo means "beloved" and was originally Gitatu. The epithet is usually attached to the name Muhammad.	Elegy for Giɗaɗo.

	"Muhammad Gidado" would mean therefore (The Prophet) "Muhammad, the Beloved". Gidado, Asma'u's husband was known as *Maslaha* (H.) "the Reconciler". Waziri 1817-circa 1840.	
Hadiza/Hadija	The Shehu's eldest daughter b. circa 1788. Taught Asma'u. Married Malam Tafa (Muhammad Mustafa). Her son, Abdulkadir, translated The Journey under the title *Mausūfat al-Sūdān*.	The Journey.
Halilu b. Abdullahi	Asma'u's cousin. Emir of Gwandu.	Elegy for Halilu.
Halima	Asma'u's neighbour.	Elegy for Halima.
Haliru b. Abdullahi	Halilu's brother who succeeded him as Emir of Gwandu.	
Hassan b. Shehu	Asma'u's twin brother, b. 1793 d. 1817.	
Hauwa	Shehu's third wife. Mother of Caliph Muhammad Bello. Known as Inna Garka.	
Hauwa or Hawa'u	A leader (*jaji*) in Asma'u's educational system.	Elegy for Hawa'u.
Ibra	Son of Ahmad Awali, lived in Adar, led Tuareg coalition opposed to Shehu 1814-37.	

Inna Garka	Hauwa, the Shehu's third wife. A woman's title; literally 'Mother of the place beyond the housegate'.
Inna Gobir	Hereditary title of the sister of the Chief of Gobir who is also the chief of all women who follow the *bori* cult. Known also as Uwargari (Asma'u) and Uwardeji (Maryam).
Isa b. Shehu	b. 1817, posthumously. Poet, translator of Asma'u's works.
Iyya Garka	See Aisha, wife of the Shehu.
Jelani	Abd al-Qadir ibn Abi Salih Jangidost. Born in Jilan, Persia 1077. Founder of *Qādiriyya*/Kadiriyya.
Maimuna	The Shehu's first wife. His cousin. Mother of Asma'u.
Mariya	The Shehu's only concubine. Mother of Maryam and Isa.
Maryam	The Shehu's daughter, her mother was Mariya. She married Emir of Kano, Ibrahim Dabo and succeeded Asma'u as head of women's education movement. She is still popularly known as Uwar-deji.

Mayaƙi	Chief of Gobir. An implacable opponent of Caliph Muhammad Bello.	
Muhammad Bello Son of the Shehu.	Asma'u's beloved brother, b. 1780 d.1837. Caliph 1817-37. The name in Fulfulde was originally Faballū, meaning "a helper". This was later contracted to Ballū and the pronunciation changed to Bello. So Muhammad Bello means "the helper of (the Prophet) Muhammad".	Elegy for Bello. Bello's Character.
Muhammad Buhari b. Shehu	b. circa 1784 d. 1836/7. Warrior, poet. Asma'u's brother.	Elegy for Buhari.
Muhammad Mustafa	Asma'u's brother-in-law, married Hadija. He is more usually referred to as Malam Tafa. Scholar.	Elegy for Mustafa.
Muhammad Tukur	Mystic, scholar, poet. Joined Shehu at Gudu 1804. Still remembered by women in the latter part of 20th century on the Prophet's birthday.	Yearning for the Prophet, translated by Asma'u.
Nabame	Son of Chief of Kebbi Karari, given-name Yakubu. Brought to Wurno 1831 as a captive aged 12. He was treated well and fought for the Caliphate. Reneged in 1849. Killed in 1859.	

Na-Inna, Muhamman Ali b. Fodiyo	The Shehu's brother. Died 1856.	Elegy for Na-Inna.
Rawda	Chief of Katsina-Maradi. Ally of Chief of Gobir. Killed at Gawakuke 1838.	
al-Rifa'i	Shaykh Ahmad, (d. 1122), sufi saint.	
Rufai	Ahmad Rufai, son of the Shehu. See Ahmad Rufai.	
Shehu ɗan Fodiyo	Alternatives include Shaykh Uthman ibn Fudi: Shaikh Usuman b. Fodiyo or ibn Fodiya: the Shehu. The Leader of the 19th century Islamic Revivalist Movement centered on what is now Northern Nigeria. Also "Shehu Degel".	The Journey. The Story of the Shehu.
Umar b. Buhari	Asma'u's nephew who wrote critically on Caliph Aliyu's reign.	
Uthman, b. Fodiyo	See Shehu ɗan Fodiyo.	

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"On married men who are at fault"

"On women who cause trouble to their husbands"

"On married couples who misbehave"

"On the reasons why a man must provide for his wife, according to the book 'Muduwan' "

"On the faults of Hausaland"

Umar b. Muhammad Buhari. *Tanbīh al-ikhwān fī amr al-Sūdān*, n.d. English translation, Muhammad Isa Talata Mafara, History Bureau Sokoto, n.d.

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Anka	Dendi	Illo	Moriki
Arewa Gabas	Dingyaɗi	Isa	Ngaski
Arewa Yamma	Dogondaji	Jega	Raɓah
Augi	Dundaye	Kainbana	Sabon Birni
Bakura	Gada	Kalgo	Shanga
Bakwai	Gandi	Kaoje	Talata Mafara
Bayawa	Giro	Kaura Namoda	Tangaza
Birnin Kebbi	Goronyo	Kilgori	Tureta
Birnin Yawuri	Gulma	Kwanji	Wamakko
Bungudu	Gumbi	Kwatarkwashi	Yabo
Chafe	Gungawa	Kware	Zagga
Dange	Gusau	Maradun	Zurmi
Ɗakin Gari	Hamma Ali	Maru	

Work 6

Tabbat Hakika

1. Mu yi yabo y'an 'uwa ga Sarki hakika,
Jinƙai aggarai da kyauta hakika.
Talikai sun sano sanin nan hakika,
Gode Allah mai sarauta hakika.
Dai[1] da ya ima kowa tabbat hakika.

2. Mu yi salati zumai, tutup, bisa Fiyayye,
Dud da taslim mu zanka begen Fiyayye.
Ko mu samo ga gobe ceton Fiyayye,
Mu yi salati da sallama bisa Fiyayye.
Ahmada ya fi kowa, tabbat hakika.

3. Ku yi nazar y'an 'uwa ku samo ku duba,
Don nasiha ku zan faɗi don muhibba.
Mu yi ta bin godebi, mu tsere azaba,
Don ku saurari zan ni waƙa, ku tuba.
Don ku samu ku tsira, tabbat hakika.

4. Ko mutum ya zamo mutum mai muƙami,[2]
Ko sarauta gareshi ko ko adimi,
Ko ganiyyi marowace, ko karimi,
Wanda bai girgizama Sarkin Musulmi.
Shi ka mutuwa da jahalu, tabbat hakika.

5. Don ibada ka mai yawa wadda ka yi,
Ka zamo salihi na Allah waliyyi,
Ko sani aggaraika, tari jaliyyi,[3]
Wanda duk ya ƙi bin hukumcin da ya yi.[4]
Ba shi hujja ga gobe, tabbat hakika.

6. In fa ka zam imamu, to, yo karimci,

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[1] Dai - Allah shi kaɗai ne.

[2] Muƙami - maƙami

[3] Jaliyyi - mai yawa

[4] Ya yi - Shi Sarkin Musulmi

An yi horonka yada hanyar bahilci.
Ko ka samu ga y'an adam duka aminci,
Wanda ya zam imamu ya yo adilci.
Shida[5] inuwa ga gobe tabbat hakika.

7.. In daɗa ka zamo imamin mutane,
To, tsare alhakinsu balle ubanne.
Ka ji kyauta, daɗa fa, don kada ka kone.
Wanda ya zam imamu don cin mutane,
Shi wuta kan ci, gobe tabbat hakika.

8. Wanda duk ya biɗe ga rainai sarauta,
Don shi sam[6] dukiya, shi samo bajinta,
Don shi kurɗa daɗa cikin masu cuta,
Masu aza dukiya wurin ban sarauta,
Babu shakka, su ƙuna, tabbat hakika.

9. Wanda duk ya zamo shina son salama,
Nan da can gobe, sai shi bar cin salama,
Kwa ƙi horonga nau, shina yin nadama.[7]
Wanda ya zam, fa, hakimi, ya yi rahama,
Shi ka tsira ga gobe, tabbat hakika.

10. Zam biya hakimanku, zam jin batunsu,
An faralta shi[8], don ku, ba don halinsu.
Sunka kyauta, da sunka ɓata, ku bi su,
Masu ƙin hakimansu, don ba su ba su
Su ka ƙuna ga gobe, tabbat hakika.

11. Masu iko su maida himma su gyarta[9]
Kun jiya, masu bi, daɗa, kada ku ɓata.
Baɗa[10] tsanani wurin biɗowar bukata,

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[5] Shida - shi adda - shi na da

[6]Sam - samo

[7]Nadama - da-na-sani

[8]Shi - biyayya ga shugabanni

[9]Gyarta - gyara

[10]Baɗa - ba'a

Masu matsuwar talaka, ko, don sarauta,
Su ka matsuwa, ga gobe, tabbat hakika.

12. Yo adilci ga ƴan adam yada zamba,
Zanka jin ƙan su ko ka san gobe riba.
Bari biyar masu son su ratse ga turba.[11]
Masu kwaɓuwar fa tonyatace ga babba,[12]
Kausara ana kwaɓe su, tabbat hakika.

13. Wansu ko sun bi, sun tsaya, inda haddi[13]
Wanda Allahu ya yi, sun yo jihadi.
Wansu[14], ba su bi shi su ƙiya, sun bi liddi.[15]
Masu yawon ƙasa suna yin fasadi
Su ka yawon wuta, fa, tabbat hakika.

14. Wansu in an taɓa su, an ce a gyara,
Ba su ji, ba su kai ga manya su gyara,
Ba su kai inda shar'u[16] can anka fora.
Masu ko yin kururuwa duk da sara,
Su ka kuka ga gobe, tabbat hakika.

15. In fa Alƙali ya yi kira zo ka karɓa,
Kin zuwa cana,[17] Jallah shi anka saɓa.
Kama hanya zuwa garai[18] kada ka raɓa.
Wanda Alƙali ya yi kira, ya ƙi karɓa
Shi wuta kan kiraya,[19] tabbat hakika.

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[11]Turba - hanya

[12]Masu kwaɓuwar fa tonyatace ga babba: masu hana wanda aka zalumta shi kai ƙara wajen sarki.

[13]Haddi - iyaka wanda Allah ya yi

[14]Wansu - waɗansu

[15]Sun bi liddi - sun zarce inda aka tsayadda su

[16]Sharu - shari'a

[17]Cana - can

[18]Ga rai - wurin Alƙali

[19]Kiraya - kira

16. Hadda mai yin fushi, shi yo mai ƙananci,[20]
Ko jafa'i, hakika, bai yo mutunci.
Baɗa yi nai fa[21], ko ga wajen bananci,
Hakanan wanda ya ƙi bin hukumci
Wanda Alƙali ya yi, tabbat hakika.

17. In fa Alƙali can cikin nashi hukumi
Ya ƙi bin godebe, kusan ya yi zulmi.
Gobe can lahira ana sa shi ƙuƙumi.[22]
In fa Alƙali ya sake hukumi,
Kafiri na, ga amru[23], tabbat hakika.

18. Sa mutanenka duk zuwa inda hukumi,
Hakimi ka zamo, walau ko imami.[24]
Kada ka tsayshesu ko fa ka tara ilmi.
Masu hana nasu duk zuwa inda hukumi,
Gobe a su zo wuta fa, tabbat hakika.

19. An yi horenmu, y'an'uwa, mu yi ta ɗa'a,
Kun jiya don mu tsira kowance sa'a.
Kada mu gilma ma shar'u ko da zira'a.[25]
Wanda ya warware hukumcin shari'a,
Shidda kurhu[26] ga gobe, tabbat hakika.

20. Wanda ya kwanci alƙawal[27] ya yi zamba,
Dud da mai rena mumini, sai shi tuba.
Ya yi saɓo, ina kamatai ku duba -
Mai fa bautad da ɗa, shi sawo azaba,

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[20]Kananci - faɗa

[21]Baɗa yi nai fa - ba'a yi wa Alƙali faɗa

[22]Kuƙumi - ɗaure

[23]Amru - al'amari

[24]Walau ko imami - ko sarki

[25]Kada mu gilma ma shar'u ko da zira'a - kada mu gitta shari'a ko kaɗan

[26]Shidda kurhu - ana yi musa bulala

[27]Alƙawal - alƙawali

Su ka bautar wuta, fa, tabbat hakika.

21. Bacf'a tsirad da gobe can, masu tsafe,
Sai fa in sunka sami tuba da zafi.
Wansu na nan cikin ɓata, masu laifi,
Masu ƙwacin ƙasa, suna nuna ƙarfi,
Su ka ɗaukarta gobe, tabbat hakika.

22. Masu cin kura kausawa,[28] duka akwai su.
Wansu keri sukai su samo bukinsu.
Wansu na nan, ina faɗa ma kamarsu.
Masu cin dukiyar ta baitul,[29] wasunsu,[30]
Su wuta kan ci gobe, tabbat hakika.

23. Haka nan daɗa ɓarayi na ƙauye,
Har na birni da masu cuta su jaye.
Masu iske ma ɗakuna duka su jaye,
Hakanan masu cin gululi[31] su ɓoye
Gobe ana bayyana su, tabbat hakika.

24. In fa ka zo wurin jihadi, ji zance,
Yo jihadi ga Jalla don kada ka mance.
Mai fa cuta ga ƴan'uwa duk da ƙwarce,
Dud da ko masu yin bugu don su ƙwace,
Gobe ana bayyana su, tabbat hakika.

25. Lokacin nan na cin gari baɗa zulmu,
Babu kyau hakikatan nan garemu.
Wansu na nan suna ta yi nai cikinmu,
Masu ƙwace ma wanda ya fara kamu,
Su wuta kan fa ƙwace, tabbat hakika.

26. Baɗa ɓoye fa dukiya babu shakki,
Ai ta yaƙi a kai ta duk inda sarki.

[28]Kausuwa - kasuwa

[29]Baitul - baitulmali

[30]Wasunsu - waɗansu

[31]Gululi - ɗiba ganima kamin a kai wajen sarki

Wansu na nan hakikatan masu tarki,[32]
Masu hana yin rabo na humusi[33] ga yaƙi,
Su wuta a rabonsu, tabbat hakika.

27. Can ga yaƙi idan fa an sami sa'a,
Anka sam bai [34] walau waɗannan na bai'a.[35]
Wansu nan ba su bin tafarkin shari'a,
Masu zafi su faɗa bai, ba bara'a[36]
Su ka faɗa wuta fa, tabbat hakika.

28. Kada ka yo zulmi, ka ji, ko da na zobe.[37]
Can cikin kausuwa, ku bari yin, fa, tarbe.[38]
Babu kyau fa, dudda kyauta da zobel.[39]
Hakanan masu cin amana, ga gobe
Ba amana garesu, tabbat hakika.

29. An yi horon ka don ka bari yin fa zulmi,
Don ka san gafara ga Allah karimi.
Kwa ƙiya, kun jiya, shina cin ɗa'ami nasummi,[40]
Hakanan masu yin fashi ko musulmi
Au amana[41], su ƙuna, tabbat hakika.

30. Mu yi karatu zumai mu zan tara ilmi,
Shi ka sa ɗan Adam shi zan mai mukami.
Kada ka zauna cikin waɗanda ba su san takomi.
Masu ƙwace cikin ƙasashen Musulmi,

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[32]Tarki - barin kai ganinma

[33]Rabo na humusi - raba ganima yadda shari'a ta aza

[34]Bai - bayi

[35]Bai'a - waɗanda ka aikawa sarki

[36]Bara'a - idda

[37]Zobe - kada ka yi zalunci ko abu kadan kamar zobe

[38]Tarbe - ka tarbe masu kawo abin sayarwa, kamin sun isa kasuwa, da niyyar ka kai kasuwa ka sayar, ka ci riba

[39]Kyautar da zobel - bayan ka yi kyauta, ka sake karɓe abinka

[40]Da'ami nasummi - abinci mai dahi

[41]Au amana - ko masu cin amana

Su wuta kam fa ƙwace, tabbat hakika.

31. Wansu himmarsu ko zuwa inda goge,
Sun gaza ko su dawaye inda buge.[42]
Lokacin nan suke tsayawa su toge,[43]
Masu ɓarna ga kasuwa dud da fige,
Su wuta ka fa fige, tabbat hakika.

32. Masu ƙeta da hasada, can ga gobe
Kai su aka yi wuta idan ta yi zobe.
In fa an kai su nan da nan sai su ƙabe,[44]
Har miyagun da ke yin zina masu tarbe,
Su wuta za su gobe, tabbat hakika.

33. Wa'azu na anka yo don ku falka.
Ku yi ta tsoron Ubangiji, ku yi ta kuka,
Kun jiya, gaskiya fana,[45] babu shakka.
Hakimai masu yin faɗa can ga zakka,
Gobe a ta zakace su,[46] tabbat hakika.

34. Wansu na nan ga zuciya ba basira,
Sun ɓace ba su tambaye ko lalura.
Don su san godebe daɗa kada su kara.
Masu raba bai da kansu, kwana su jera
Su ka jeran wuta, tabbat hakika.

35. Wanda bai tuba, kunji, haƙan,[47] shi ƙuna.
Kunjiya wa'azuna ku zam yin fa sauna.[48]
Kada ka ɓoye ma kowanne ko zumuna.[49]
Hakanan wanda ya ƙi daidaita kwana,

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[42]Buge - hanya

[43]Toge - ƙin tafiya

[44]Kabe - kumbura

[45]Gaskiya fana - gaskiya ne

[46]Zaƙace su - kame su

[47]Haƙan - da gaske

[48]Sauna - kula

[49]Zumuna - ɗan'uwa

Gobe ana karkata shi, tabbat hakika.

36. Wansu himmarsu ba su ci sai ga ƙwace,
Wansu ko na jira a ɓoye su sace.
Wansu cuta sukai suna na na[50] kwance,
Masu damre miji su ƙara da kwarce,
Su akan ɗaure, gobe, tabbat hakika.

37. Wansu can, gobe, zasu na can sa'ira[51]
Wansu sijin[52], wansu ko can ga saƙara.[53]
Sun ƙi bi, zasu naru[54] duk can a ƙaura.[55]
Duk da matan da ke fita ba lalura,
Ba su tsira wuta fa, tabbat hakika.

38. Dud da ko mai matse adimi[56]ga bashi,
Hakanan mace wadda ta tara ƙishi,
An yi horonta babu kyau ta barshi,
Hakanan mace mai fa kwarcen kiyeshi,
Gobe ana zallala[57]ta, tabbat hakika.

39. Wansu ko fasaƙai suna yin fa gungu,[58]
Don su yo fisku[59]nan ka ke iske mugu.
Karma[60]sun taru nan akwai har na Bargu.[61]

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[50] Na na - nan

[51] Sa'ira - sunan wuta ne

[52] Sijin - sunan wuta ne

[53] Saƙara - sunan wuta ne

[54] Naru - sunan wuta ne.

[55] Duk can a ƙaura - can wurin wuta zasu

[56] Adimi - talaka

[57] Zallala - wulakanta

[58] Gungu - taruwa

[59] Fisku - fasikanci

[60] Karma - mutanen banza

[61] Bargu - ana nufin mutane na ko'ina

Aɗɗabibai[62] da masu kwarce miyagu,
Duk wuta zasu gobe, tabbat hakika.

40. Wa'azu na anka yo daɗa don ka falka,
Don ka shirya ma gobe can inda za ka.
Bari zuwa yanzu yanzu roƙo a ba ka,
Mai fa roƙon da yafaye[63], gobe fuska[64]
Tai ana karkace ta, tabbat hakika.

41. An yi horonka lokaci duk ka kyauta.
Zanka rahama ga yan'uwa duk da kyauta.
Mai fa zambarsu mai nufin ko mugunta,
Dud da ko mai shiga tsakanin zumunta,
Ɗan wuta na, shi ƙuna, tabbat hakika.

42. Kowane ya fa maida himma ga zulmi,
Ya ƙi tuba, da wanda ya yada ilmi,
Mai halin nan, ku san fa, bai ƙara komi.
Annamimi[65] da ke rabawar musulmi,
Shid da aljana, a'a, tabbat hakika.

43. Masu kyauta ga duniya don a san su,
Babu lada garesu don anniyarsu.
Wansu na nan da ba su samun bukinsu,
Masu ƙarya da alwalici[66], a ba su
Dukiya, duk su ƙuna, tabbat hakika.

44. Wa'azu na anka yo daɗa yan'uwa,
An fa tasheku duk zumai daga kwana,
Don ku ko tuba, kun jiya mumina,
Duk faɗin nan da anka yo gaskiyana,
Sai fa rahama, da ceto, tabbat hakika.

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[62]Aɗɗabibai - masu mugun magani

[63]Mai fa roƙon da yafaye - mai yawan roƙo

[64]Gobe fuska tai, ana karkace ta - ana tashe shi ranar lahira, fuskarsa juye

[65]Annamimi - mai tsegumi

[66]Masu ƙarya da alwalci - masu nuna su bayin Allah ne don a riƙa ba su kyauta

45. Na cika ƴan'uwa kunji haƙan,[67]
Don ku karɓa cikin zukocinku[68] haƙan,
Gaskiya na faɗinga duk kunji haƙan
Ya jama'a mu tuba, don wanda haƙan
Ya yi tuba ya tsira, tabbat hakika.

46. Na yi roƙon ka karɓi tahamisi munzi,[69]
Lissafina na ramzi hijira malazi.[70]
Taliki duk gareshi ya samo hirzi,[71]
Na yi waƙag ga, na cika ai fa ramzi
Jam'u Rushdi[72] kulura, tabbat hakika.

47. Na yi begen rasulu tun nan hayati,[73]
Har ga loton da anka kawo mamati,[74]
Don sa Allahu ya fa bayo hudati,[75]
Duk ma gode Ubangiji mu yi salati
Bisa Muhamman da ya fi, tabbat hakika.

48. Shehu na ya fa waƙe-waƙa ta asali,
Nana Hausance ta fa maisheta badali.[76]
Isa tahamisi ya yi ko, ya halili,[77]
Ya yi hausance kun ji, shi ko dalili
Wa'azuna don ku ji, tabbat hakika.

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[67]Haƙan - gaskiya

[68]Zukocinku - zuciyoyinku

[69]Munzi - tun lokacin da mai tahamisiya yi shi

[70]Ramzi hijira malazi - lissafin hijira

[71]Hirzi - tsari

[72]Rushdi - ana nufin shekara da aka yi wannan waƙa; shi = 1000, r=200, d=4. Rushdi = 1204 AH (1789 AD)

[73]Hayati - rayuwa

[74]Mamati - mutuwa

[75]Hudati - shinya

[76]Badali - furfure

[77]Halili - aboki

Work 11

Tawassuli Ga Mata Masu Albarka

1. Alhamdu lillahi mu gode Allah,
Mui sallama zuwa Ma'aikin Allah.
2. Mu sallama ga ahlu dud da Alai,
Da wanda yab bi su mu sam manali.
3. Mu sallama ma sahbu sunka tsarkake,
Da Tabi'ina duka sunka haskake.
4. Nufe ga waƙag ga ku san tawassuli,
Nikai ga manya za ni yin tawakkali.
5. In taulafe su tun ga ɗakin duniya,
Don su tuna ni ran tsayi ranar wuya.
6. Ubbadu mata dud da sunka tsarkaka,
Domin ibada sunka sami ɗaukaka.
7. Zafin wutab begensu shi ya yi yawa,
Don ku sani ga zucciyata yan uwa.
8. Daɗa niy yi waƙa don fa sanyin zucciya,
Bege gare su in fa ƙara rataya.
9. Son su nikai son duka shalullahi,
Don son Fiyayye nan Rasulullahi.
10. Kamshi na bege nasu ya haye mani,
Yawan da yay yi ya fi miski gare shi.
11. Daɗa sahabbai nasa duk masu isa,
Na tallafo Musulmi duk ga Aisha.
12. Ɗayyibatun, ya ɗayyibi ko sadiƙa,
Ya sadiƙi Abubakar mai ɗaukaka.
13. Da uwan Musulmi nin nufa Zainabu Jahshi
Na tallafe su ya Illahil Arshi.
14. Ita fa ka fifiko fa nan da Aisha,
Da martaba ga Annabinmu mai isa.
15. In tallafe su su duka uwaye,
Matan Ma'aiki namu duk Fiyayye.
16. Da Faɗima Zahra'u ko Batulu,
Sayyidatummu bibatur Rasulu.
17. Ita af fiyayye wadda taƙ ƙi duniya,

Ƴar Annabinmu taf fi duk cikin ɗiya.

18. In tallafo Aminatu Ramliyya,
Da Ummu Hassanu duka Kufiyya.

19. Kaza da Ummu Sufyanu as Suriyyi,
Ukhtu Fudailu duk da Ahlul khairi.

20. Ummun nabi'ina abida ukhtul Amri,
Mujaddadina adalina muz habari.

21. In tallafo matan Rasulullahi,
Don abida matar Rasulullahi.

22. Ita ad da kyauta mai yawan alkhairi,
Kyauta takai duk safiya ba ta bari.

23. Ita tas sadauta arba'in ga ko gari,
Ɗahre tana kuka yini kaza dare.

24. Taɗ ɗora cewa daɗa halshe nir rasa,
Da wange furci don fa ba nufi nata.

25. Ta sai dawaki don jihadillahi,
Da ko biyar Sunnan Ma'aikillahi.

26. In tallafo al'umatus salliyatu,
Don abida ta hakana Umayyatu.

27. Da Umma Haruna fa mai annuri,
Da Habibatul Adawiyyatu mai zikiri.

28. In tallafo Rabi'atul Adawiyya,
Ita af fa kan masu ibada ku jiya.

29. Adawiyyatu Kaisiyyatu ta Basra,
Mai ɗaukake mai kashfu mai annura.

30. Ta fawwale ilmu ta fi sauran mata,
Tana ibada can ga zamaninta.

31. Sai Ummu Ayyuba fa Lansariyyatu,
Da Ummu Darda'u kaza Mu'azatu.

32. Don raka'an salla dubu fa anka ce,
Rabi takai dare da rana sunka ce.

33. Don ta faranta Annabinmu zucciya,
Ran Alƙiyama kun ji tata anniya.

34. Rabi'atu wa bintu Isma'ilu,
Mai ƙoƙarin salla ga kullu lailu.

35. Tana ganin fa aljani da aljana,
Domin walicci dud da Hurul-ina.

36. Da ko Ruƙayyatu ta Mausiliyyatu,
Raihanatul majnunatul Abidatu.

37. In tallafo Sha'awanatul abidatu,
Da Atikah unawiyyatu hidatu.

38. Aisha bintu Ja'afaru Ubaidatu,
Bintu abi Kulaibu har Ahhiratu.

39. Umratu abida kaza Mufikatu,
Ta Mausili in tallafo Majidatu.

40. Maryamu Basra hakaza Mu'azatu,
Maimunatul Majnu'atul aƙilatu.

41. In tallafo Maimunatu Sauda'u,
Masu ibada hakaza Zahara'u.

42. Mahaukata don hankalin ibada,
Da sunka kama sunka sami fa'ida.

43. In tallafo Faɗimatu Nisaburi,
Mai ƙoƙari ta wadda tas sam guri.

44. In tallafo Bintu Hasan Nafisatu,
Ita tay yi kwanci don ibada hayyatu.

45. Ta jidda Kur'anu dubu shidda ciki,
Salla da azumi kun ji nata aiki.

46. Sharrifiya da anka haifa Makka,
Tag girma ko Madina tay yi ɗaukaka.

47. Kabrinta kwaz zo yab biɗo ziyara,
Yay yi fa addu'a shi sam bushara.

48. Albarkacin Allah kazaka rahmatu,
Jiɗa sukai Masar fa don Nafisatu.

49. In tallafo Faɗima Abbas Saihatu,
Da mallamata mai sani wa'izatu.

50. Hawa takai ga mimbari tai wa'azi mata,
Su tsorta dut su tuba don wa'azi nata.

51. Tay yi nufin ta bar hawa ga mimbari,
Tag ga Fiyayye ya ji wannan khabari.

52. Salihatun hakika don ma'aiki,

Ya faɗi ɗan Tarinu cikin mafalki.

53. Ita taf fice ɗiya da dukiyatta,
Taz zaɓi Allahu da addininta.

54. In tallafo duk abida mai khaufu,
Fakhriyyatun Basra wa kuwwa Yusufu.

55. Taz zo ta har ma Alƙudus taz zamna,
Tas shekare cana ga arbaina.

56. Tac cika gurinta ta zo ta Makkata,
Tar rasu tak ko sashi ko Hadijatu.

57. Albarkacinsu nin nufe Ilahuna,
A ba ni gare da tuba Rabbana.

58. Domin darajjassu da niy yi taulafi,
Nai tammahas samun abin da nai nufi.

59. Don martabassu duk a shafe zunubi,
In sami tsire donsu daga aibi.

60. Da duniya da barzahu da lahira,
Na dogara gare su in sam tsira.

61. Laifi gare ni mai yawa ni na sani,
In sami tsira gobe ranar tsanani.

62. Sauran daɗa ubbadu matan jama'a,
Ta Shaihu ɗan Fodiyo in yi addu'a.

63. In tallafo ga masu rai gare su,
Da wadda tar rage duka cikinsu.

64. In tallafo Shaihu Degel ubamu,
Ɗan Fodiyo shi af fa shugabammu.

65. Da Inna Garka mai yawan ibada,
Mai sadaka da taƙ ƙi duniya zahida.

66. Da Iyya Garka mai ibada da yawa,
Kazaka alkhairi da kyauta ƴan 'uwa.

67. In tallafo mata na Shehunmu duka,
Masu ibada su uwayemmu duka.

68. Don mallama mata fa ko Habiba,
Don saliha ta abinda mai haiba.

69. In tallafo Aishatu waliyya,
Don abide ta mai yawan fa anniya.

70. Don Joɗa ko wuri fa mai Kur'ana,
Da tay yi anfani da shi fa ko'ina.

71. In tallafo Bi-ade mai fa ƙoƙari
Don abinda ta ba ta ko ƙeta wuri.

72. In tallafo y'ar Hindu limami kuma,
Mai ƙoƙari ɗore da haira'ina.

73. Akwai waɗansu salihai gare su,
Jama'a ta Shehu ba mu ambace su.

74. Masu yawa da masu harda tari,
Da ko ibada mai yawa da ƙoƙari.

75. Masu tsaron karagal wa'azu mai annuri,
Ta Shehu sunka sami kai da ɗari.

76. Waƙa ta tallafinsu nan fa tac cika,
Kun ji fa halinsu da sunka ɗaukaka.

77. Allah shi sada mu da su a lahira,
Shi ba mu cetonsa mu samu tsira.

78. Da uwa ubana hal duka Musulmi,
Ka ba mu tsira gobe ya Karimi.

79. Domin darajar wanda yaf fi ɗaukaka,
Ga tahlikai daɗa fa waƙe ta cika.

80. Mu gode Sarki Jalla ya Salamu,
Salatu nashi hakaza salamu.

81. Shi dawwama ga Ahmadu da alu,
Da wanda yay bi su fa har ma'alu.

82. Kaza sahabbai dud da sunka ɗaukaka,
Da Tabi'ina dud da sunka haskaka.

83. Ramzi na hijrar Annabimmu Nabshiru,
Ya cika sa dada muce Nubashiru.

Work 16

Waƙar Fadanci da Surorin Alƙur'ani

1. Na roƙi Sarki Rahimi Jalla na yi kira,
Da barkacin Alhamdu da suratul Raƙara.

2. Da Ali Imrana dud da Nisa'u Ma'idatu,
Lan'ami La'arafi hal Lanfali dud da Rara.

3. Da barkacin Yunusa hal Hudu Yusufu duk,
Da suratul Ra'adu Ibrahima hal Hujura.

4. Da suratun Nahali hal Subahana Kahafi kaza,
Kahe da Ɗahe da alhormassu na yi kira.

5. Da Anbiya'u da Hajji da Muminina kaza,
Da suratun Nuri hal Furƙanu hal Shu'ara.

6. Da suratun Namli Ɗasin Ankabuti kaza,
Da suratur Rumu hal Luƙumanu na yi kira.

7. La raiba Lahazabu hal Saba'in da Faɗiri duk,
Yasin da Saffi da Sadda da suratuz Zumara.

8. Da Gafiruz zanbi Fussila hakaza da kuma,
Shure da Zuhurufi dud da Duhanu na yi kira.

9. Da barkacin Jasiya Lahaƙafu sa da kuma,
Kitalu Fatahu kaza ko suratul Hujura.

10. Da Kaf da Wazzari hal Waɗɗuri na yi biɗa,
Kaza da Wannajami sa ko suratul Kamara.

11. Rahamanu Waƙi'a dud da Hadidi Kad Sami'a,
Don na yi roƙo kaza ko suratul Hashara.

12. Da Imtihanu da Saffu da suratul Jumu'a,
Munafiƙuna Tagabuni duk ina zikira.

13. Ɗalaƙu Taharimu Mulku da Nun ina fa nufa,
Da Haƙatun hal Ma'ariji Nuhu na yi kira.

14. Kaza da Jinnu Muzzammilu hal Mudassiru duk,
Kiyama hal suratul Insani na yi kira.

15. Walmursalati kaza Naba'in kaza da kuma,
Wannazi A'ame kaza Takawiri Infaɗara.

16. Muɗaffifina da suratu Linshiƙaƙi kaza,
Buruji Ɗarƙi hal ko Sabbi na yi kira.

17. Da barkacin Gashiya Wal-Fajari na yi biɗa,
Da suratul Baladi hal Wasshamsi na yi kira.

18. Wallaili hal Walluhe hal ko Alam nasharah,
Dun na nuface su hal Wattini hal Iƙira.

19. Da suratul Kadari Lam yaku hakaza da kuma,
Zilzala hal Adiyati duk ina zikira.

20. Da barkacin Kari'a Alheku Wal-Asari,
Wailun likulli Alam tara can ga mai Kudura.
21. Hakana Li'ilafi dud da araita Kausara duk,
Da Kafiruna kaza ko suratun Nasara.
22. Tabbat da Kulhuwa hal Kula'uzu Zilfalaƙi,
Daɗa na cika da Birabbinnasi na yi kira.
23. Allah Sarki shi dawwama assalatu bisa,
Ga Annabi nasa mai ceton mu ran hashara.
24. Mun samu hasken Kitabunnuri mun shirya,
Da harkaci nasa muminnai mu zam shiriya.
25. Na gamma waƙa ta surori na Alƙir'an,
Duk na nufata da lahormassu na yi kira.
26. A gafara min zunubbaina a ba ni kuma,
Tuba nasuhan da bin Sunna da ko sutura.
27. Tsarsan musiba ta duniya hakaza da kuma,
Da barzahu Rabbane tsarshe mu hal uhhura.
28. A gafara ma uwata har uba hakana,
Da jam'in Musulmi na roƙo ga mai ƙudura.
29. Mun gode Allah muna yin assalatu bisa,
Ga Sayyidin talikai bisa hakaza nasara.
30. Mu sallama bisa Allai nai da Sahaben kaza,
Da Tabi'ina ga bin Sunna da mai shukura.

Work 19

Kiran Ahmada

1. A mu gode Sarki mai sarauta sarmada,
Subhana Sarki wanda yay yi Muhammada.
2. A mu zan salati tutur muna yin sallama,
Bisa Annabimmu da yaf fi kowa Ahmada.
3. A ku karɓa waƙa don kirari da za ni yi,
Jama'a ku karɓa mui kirarin Ahmada.
4. Allahu ya hore mu duk ga yabo nasa,
A mu ɗauki anniya don yabo ga Muhammada.
5. A mu sami annuri da hasken zucciya,
A mu tsarkaka ga yabon Fiyayye Ahmada.
6. Mun roƙi tuba Jalla mai kyauta kusa,

A shi ba mu shi domin darajja[r] Ahmada.

7. Mun roƙi gafara ko shi gafarta mana,
Sarki Karimun don Fiyayye Ahmada.

8. Fikon Fiyayye ya fi kwanne gwargwado,
Ga faɗin Ta'ala yaf fi ɗaukaka Ahmada.

9. Sama ta fa ɗaukaka kun sani ba ta kai kamar,
Nisan kwatancin ɗaukaka ta Muhammada.

10. Al'arshi ya komo tharahu ga ɗaukaka,
Don ɗaukaka tai Annabimmu Muhammada.

11. Haskensa ya fi wata arba'ata ashara,
Don babu annuri kaman na Muhammada.

12. Hakana ga zarumci zama duka zarumi,
Bai kai ga zaruncin Fiyayye Ahmada.

13. Almiski har kafur ku san duka ba su kai,
Kamshi na al'udin jiki na Muhammada.

14. Hakanan ga kyawu ko ga zati ba wa shi,
Don babu ko dukka kaman na Muhammada.

15. Ba a yo ga tahlikai kama tai can daɗai,
Ba za a yi abadan kama tasa, Ahmada.

16. Hakana ga halƙi masu sha'awa ba wa shi,
Fara'a da kyawun murmushi na Muhammada.

17. Ai shi fa ba shi hushi ku san shi fa gaskiya,
Saɓo kaɗai shi kawa hushi fa Muhammada.

18. In yai hushi kau babu duk mai i masa,
Ga biɗa shi hanƙuri sai da tuba Ahmada.

19. Hakana da tarin hanƙuri ga mutum duka,
Wa girgijin malka kyauta na Muhammada.

20. Allahu ko ya ba shi mu'jiza mai yawa,
Kur'anu ya isa la'jabi ga Muhammada.

21. Mutuwa[r] wuta fa ta Farisa kau ya isa,
Gulbi na Sawata ya ƙafe don Ahmada.

22. Gina ta Kisra ta tuɗe hal mobizai,
Da ya yi mafalki sun ji tsoron Ahmada.

23. Haka sha uku ga wata da yar rabu hal biyu,

Da Buhari Tirmizi sun faɗa ga Muhammada.

24. Kur'an ku san ko ya faɗi ya bayyana,
Don mu'jiza tai shi Fiyayye, Ahmada.

25. Ran nan bisa ta faɗi ta zama la'asari,
Domin Aliyu da yab biɗe ga Muhammada.

26. Asma'u tan naƙalai diya ta Abubakar,
Zati na zaki na ga Annabi Ahmada.

27. Icce duwatsu duk suna yin sallama,
Bisa Annabinmu da yaf fi kowa Ahmada.

28. Sujada sukai masa don fa mai su ya gani,
Bushara Bahira yag gani ga Muhammada.

29. Shi anka hauda Buraƙa can tafiya sama,
Ba wanda yah hau sai Fiyayye Ahmada.

30. Ya shafe akwiya Ummi Ma'badi nan da nan,
Bisa mu'jiza tai tay yi nono, Ahmada.

31. Shi girgije ya wo fa inuwa taguwa,
Ta kai shakawa can ga Annabi Ahmada.

32. Dokin Suraƙatu yai kafo don mu'jiza,
Bisa kan faƙo don martaba tai Ahmada.

33. Zancen damo Wallahi ya isa mu'jiza,
Hakanan barewa don Fiyayye, Ahmada.

34. Kurciya tai ƙwai ya fadi ya bayyana,
Don mu'jiza tai, Annabimmu, Muhammada.

35. Ya ba Uƙashatu cana icce ya zamo,
Yuƙa ga fama, Annabimmu, Muhammada.

36. Gaba da malla'iku fa sun shaido ku san,
Don mu'jiza tai shi, Fiyayye, Ahmada.

37. Sauran ruwa fa kaɗan na alwalla tasa,
Sun ƙwadda dabba dud da yaƙin Ahmada.

38. Hakana Kuraishi sun yi yunwa an fadi,
Yaƙi na Fatahu ga Makka don Ahmada.

39. Haka keƙasak ko rijiya ta Hudaibiya,
An sa kibau tai ruwa don Ahmada.

40. Kuka da nishi su da babban kututure,

Bisa mu'jiza rabuwa da Annabi Ahmada.

41. Ku sani yawa fa gare su ba su ƙidayuwa,
Da yawa Halimatu tag ga mu'jiza, Ahamda.

42. Allahu dai ya san su, Wahidi, Maisani,
Sarki da yaf fifita Annabi Ahmada.

43. Ya Rabbi mun roƙe ka tsiran duniya,
Domin darajja tai, Fiyayye, Ahmada.

44. Ya Rabbi sauƙi ko na mutuwa hakaza,
Don martaba tai Annabimmu Muhammada.

45. Hakanan jawabin ko Nakiri da Munkari,
Domin Fiyayye, al-Rasulu, Muhammada.

46. Ya Rabbi mùn roƙe ka ni'ima Barzaha,
Domin Fiyayye, Annabimmu Muhammada.

47. Ya Rabbi mun roƙe ka tsira lahira,
Ran alƙiyama don Fiyayye, Ahmada.

48. Ga awo na mizan ayyuka ko su fi,
Nan masu kyawu don Fiyayye, Ahmada.

49. Amsar takardu Jalla Sarki Rabbana,
Ana ba mu hannun dama domin Ahmada.

50. Ya Rabbi sa mu shiga ga ceton Annabi,
Domin darajja tai Fiyayye, Ahmada.

51. Ya Rabbana mu wuce siradi jahannama,
Don martaba tai Annabimmu Muhammada.

52. Ya Rabbana shashe mu ko Alkausara,
Tabkin Fiyayye, Annabimmu Muhammada.

53. Ya Rabbana tsarshe mu gode wuta ka kai,
Mu gidan raha, Aljanna, domin Ahmada.

54. Ya Rabbana mu ga gobe huska[r] Annabi,
Domin darajja tai, Fiyayye, Ahmada.

55. Ya Rabbana mu ga naka zatin nan na Sar-
Ki gobe domin Annabimmu Muhammada.

56. Tarshe mu ko Sarki da Shehohimmu duk,
Hakana uwaye don Fiyayye, Ahmada.

57. Tarshe mu tare da Shehu Abdulkadiri,
Mai kai mu gobe ga Annabimmu Muhammada.

58. Mun gode Allah nan fa waƙa ta cika,
Allah shi karɓa don Fiyayye, Ahmada.

59. Allah shi dawwama assalatu da sallama,
Bisa al-Rasulu da yaf fi kowa, Ahmada.

60. Na sallama Allai nasa duk,
Har Tabi'ina da Tabi'ina Muhammada.

61. Ramzi na Hijira tai Fiyayye RUSHDANA,
Allah shi ba mu shiri ga Sunna[r] Ahmada.

Work 20

Waƙar Gewaye[78]

1. A mu gode Sarki, Jalla don kyauta tasa,
Ita ta ishe mu zumai, zanka yabo nasa[79].

2. Mu riƙe salati ga Annabinmu da salama,
Alai Sahabainai da masu biya tasa[80].

3. Daɗa[81] za ni bayyana al'amuran Shehu kau[82],
Ku jiya da anka yi can ga zamani nasa[83]

4. Usumanu Fodiye, Shehu, Jalla Ubangiji
Ya ba mu shi na na[84] Hausa don jinƙai nasa.

5. Ya fid da muminai ɓata da duhu zama
Ya haskaka muna, kau, da annuri nasa.

6. Ku sani fa, ya kira na addini Degel,
Har Dauran har can Faru, don himma tasa.

7. Ya birkito kuma ya yi arewa shina kira,
Har y'an Adam duka sunka karɓi kira nasa.

8. Ya dawayo rugga Degel, kuma ya tafi
Wajen Kuwara daɗa shina wa'azi nasa.

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[78]Isa ya fasara da Hausa.

[79]Nasa - Allah

[80]Tasa - Shi Annabi

[81]Daɗa - cikon baiti

[82]Kau - kaw - cikon baiti

[83]Nasa - Shehu.

[84]Na na - nan

9. Jama'ar Musulmi sunka karɓa ƙo'ına
Na gabas da yamma duk da alfarma tasa.
10. Ya kada al'adu da bidi'o'i duka,
Ya tsayda sunna, mu yi biyat[85] hanyar tasa.
11. Ya ce maza a yi bakuna da kwaruruwa
Haka na[86] takubba, kun jiya horo nasa.
12. Haka na[87] dawaki kau a ɗamre[88] fa aniya,
Na shirin jihadi, ya faɗi ga faɗi nasa.
13. Da ɗa ya yi takardu ya raba wa garuruwa,
A sanadda kowa masu jin magana tasa.
14. A yi ko rawunna har kaza da ɗamra ciki,
Kowa shi zam bisa aniya, da shiri nasa.
15. Sa'annan Alu Ɗan Jeɗo ya tafi can Gudu
Mahamudu Gurdam sunka gyarta[89] gida nasa.
16. Sa'annan Agali fa ya taho kuma, kun jiya,
Ya ɗauki kayan Shehu, littafai nasa.
17. Daɗa goma sha biyu watan kau Bawa na
Shehunmu ya yi Hijira, muna kamna[90] tasa.
18. Ran Alhamis hanyar kwaren Gezo daɗa
Har Damba har Kalmalo ya bi da bi nasa.
19. Farkaji nan ya kwana duk da Ruwa-wuri,
Gudu Jalla ya jisai[91] kau, jama'a tasa.
20. Faru akwai shi ga majalisa tai, kun jiya,
Nan ƙarƙashi nai anka yo caffa tasa.
21. Daɗa Shehu har kan shi da dangi nai duka,

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[85]Biyat - biya

[86]Na - nan

[87]Na - nan

[88]Damre - ɗaura

[89]Gyarta - gyara

[90]Kamna - so

[91]Jisai - jisshe

Kowa hakikan ya tsaya tanyo[92] nasa.

22. Shehunmu ya yi sarakuna ga garuruwa
Ɗan Jeɗo Sarkin Yaƙi na, mutumai nasa.

23. Alƙali ko haka nan da Sarkin Yara[93] duk
Ya yi su don su tsare shari'o'i nasa.

24. Kabi ta yi kai ɗaya duk ga tanyan Shehu kau,
Moyijo ya zakka, shi da dangogi nasa.

25. Mamman Yiɗi, Ladan na Kalyero shi kawa
Tanyon Jihadi lokacin caffa tasa.

26. Yaƙi biyar daɗa Shehu ya yi, hakikatan,
Gudu masu ko nasara, da albarka tasa.

27. Daɗa Yunfa ya yi taron mazaizi ko'ina,
Gudu sunka zo, ya birkito da fushi nasa.

28. Can anka korai shi da yaƙinai duka,
Lifidi, dawaki, anka ci su, gudu nasa.

29. Haka tambari, har da lema, har kaza,
Duka anka kai su ga Shehu don nasara tasa.

30. Har dud da takalmi, takobinai duka,
Har goro anka ishe ana kwasa tasa.

31. Kwato can gamun nan, Haɓe sun yi baƙin ciki,
Ba su koma iske mai[94] ɗaɗa rugga tasa.

32. Ya tashi nan ya kwana Maliɓa ku hakkake[95],
Gunguni, Iname, Galoji, da kai nasa.[96]

33. Karogo, har Dingyaɗi, har Sifawa, har Jareɗi,
Har fa Magabci kau, turba[97] tasa.

34. Haka Sullubawa su da dangi nai duka,
Sun tanyi Shehu ga tsayda al'amari nasa.

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[92]Tanyo - taimaka

[93]Sarkin Yara - Sarkin doka, daga baya Yari.

[94]Mai - Shehu

[95]Hakkake - tabbata

[96]Da kai nasa - shi da kanshi.

[97]Turba - hanya

35. Ya tashi nan daɗa, ya yi zama nai Sakwatto,
Farkon da anka ci Raɓah duk ga faɗi, nasa.

36. Dangeda ko haka nan kaza Godawa duka,
Daɗa anka watse Rima don horo nasa.

37. Ya tashi nan ko ya bi har Gududu,
Har Mai-Taguwa, har Furci ko hanya tasa.

38. Daɗa ya yi zaman Makaɗa, kaza Kirari nan,
Ya ba da yaƙi kunjiya kwazo[98] nasa.

39. Gobir daɗa kuma anka dawo lafiya,
Can Mo'i ya rasu, mun jiya, mutume nasa.

40. Har can Bagarawa, da Rikina, hakikatan,
Manuri ya bi da gaskiya jama'a tasa.

41. Mani anka kai mata canna yaƙi: Mamadi,
Ya sam shahada kun jiya da isa tasa.

42. Mamman Tukur da Agali nan hijirasu ta gamu,
Ko da Shehu shina daɗa murna tasa.

43. Nasara fa anka yi nan ga angunai zama,
Daɗa Kwanni ta yi ruƙuba[99] da kau, tsoro nasa.

44. Ya tashi da nan ya nufa ci gabas ɗaɗa,
Ga garuruwan Gobir suna sauna tasa.

45. Sarki na Adar shi da Yunfa hakikatan.
Su sunka yo taro fa don yaƙi nasa.

46. Can Shehu sunka isheshi Tsuntsuwa anka ce,
Can Jalla ya gwada yan Adam iko nasa.

47. Liman Muhammadu Sambo, Sada, Riskuwa,
Sun san shahada can garin, tanyo nasa.

48. Haka Zaidu shi kan duk da Ɗan Faruku duk,
Ladan, kaza Nadumama, malamai nasa.

49. Da yawa, hakikan, masu harda fa an kashi,
Kur'anu ɗalibai cikin jama'a tasa.

50. Daɗa ya yi zama nai Baura kowa ya sani,

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[98]Kwazo - ƙoƙari

[99]Ruƙuba - firgita

Nan anka ɗora hari da kau ƙarfi nasa.

51. Daɗa Shehu ya yi waje na Zamfara, kun jiya,
Bi ko fa sunka yi dole don tsoro nasa.

52. Wajen da bai bi ba[100], anka watse ko'ina,
Ga zama nai Rimowa, kun ji kau nasara tasa.

53. Ya tashi nan daɗa ya yi zaman Sabon Gari,
Jama'at Musulmi sunka karu da so nasa.

54. Nan anka sami Namoda ya zakka, shi yi kawa,
Ya tanyi Shehu hakika don bege nasa.

55. Daga nan, daɗa, an ba kaninai Bayero
Yaƙi zuwa Kabi: ya yi nasara, don nasa.

56. Ga garuruwa, har ya ci ko Birnin Kabi,
Daɗa Fodi ya gudu, dole, don tsoro nasa.

57. An ɗauki kaya duk da ko zinariya,
An ɗau azurfa mai yawa ga gudu nasa.

58. Madalla Bayero ya yi tanye mai yawa,
Har kau ga Shehu zuwa ga bin horo nasa.

59. Ga faɗin sani, haka nan nizami[101], su duka,
Ya yi su, kowa ya sani kwazo nasa.

60. Ga zuwa misali nai, awar Haruna can
Tanyo da ya yi zuwa ga Musa kane nasa.

61. Ga mahasada basu samo iko, ko kaɗan,
Gilma na Shehu, da ya tsaya ga tsoron nasa[102].

62. Allah shi gafarta ma Bayero, sare[103] can,
Ran Alƙiyama kau mu samu gani nasa[104].

63. Allah shi ba shi farin ciki don taimako
Wannan da ya yi ga Shehu, shi a wa nasa.

64. Daɗa anka ba Umaru Dallaji fa can

[100]Wajen da bai bi ba - waɗanda da ba su bi shi ba

[101]Nizam - yin littafi

[102]Tsoron nasa - Abdullahi

[103]Sare - gida

[104]Nasa - Abdullahi

Tuta shi ko Katsina, da kau horo nasa[105].

65. Ɗan Alhaji su ya ishe sunka karɓe kau,
Horon da sunka ji sunka sam nasara tasa.

66. Jam'a Gabas duka sunka tashi da aniya,
Tanyo daɗa Alwali ya gudu, ya ƙasa[106].

67. Daɗa sunka zo birni daɗa, ya taho
Halaka fa can na Burum-burum da gari nasa.

68. Mallam Jamo ɗan Zabuwa, fada[107] da Dahir,
Mallam Jibir, duka sun yi kan tanyo nasa[108]

69. Mallam Bakatinse, yawa garesu hakikatun,
Sun taimaka sun karɓi kau horo nasa.

70. Ya tashi nan ya kwana can kan Bukkuyum,
Bunkasa, Sadawa, Falam, hanya tasa.

71. Daga Zura, Margai, Bagida ya kwana can,
Har Gazura Rafin Samu, ko turba tasa.

72. Daɗa masoyi nai da yas so, ya rasu
Can Zauma, sunka taho da labari nasa.

73. Mai jinƙiri[109] na har mutane sun sani,
Ya zam aminin Shehu, shi mutumi nasa.

74. Umaru na Alkamu hakikan sahibi[110]
Jama'at Musulmi sun sano suhuba tasa[111].

75. Daɗa alamar ya yi girma Shehu shi,
Daɗa ya yi wa'azu da y'an Adam da reshi nasa.

76. Sha'aban da ya cika Shehu ya shiga Gwandu,
Har Ramalana har Sallah da tutoti nasa.

77. Daɗa Azbinawa sunka taru Agunbulu,

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[105]Nasa - na Shehu

[106]Kasa - aka kasa da shi

[107]Fada - kuma

[108]Nasa - na Shehu

[109]Mai jinƙiri - mai jiƙan mutumin

[110]Sahibi - aboki

[111]Sun sano suhuba tasa - gama na abokin Shehu

Atabu[112] ya kai anka korai Alwasa.

78. Jama'a daɗa nan ta yi fama Hammada,
Ya sam Shahada nan da nan da isa tasa.

79. Haka na samari masu yaji an kashe,
Zugu, har da Daɗo, har Yajiɗo, gamo nasa.

80. Can lokacin nan duk mutane sun gudu,
Shi ya tsaya daɗa, an sani hali nasa.[113]

81. Har anka komo Gwandu, nan Agumbulu,
Ru'uba[114] da tsoro anka sa su ciki nasa[115].

82. Can sunka motsa[116] abin kiɗinsu shina faɗi,
Shi 'wan maza,[117] shaiɗan shina ruɗe nasa.

83. Allahu ya karya shi, Sarki shi kai,
Domin karamat Shehu don nasara tasa.

84. Daɗa jarraba ta sam musulmi ko'ina,
Ta masasara, jama'a tana roƙo nasa.

85. Shi ya ado'a Allah shi ba su fa lafiya,
Su fishe ma ga uku da gulma,[118] da rahama tasa.

86. Har Shehu ya yi masasara[119] duka ƴan Adam,
Daɗa sunka tsorta, zama suna kamna[120] tasa.

87. Allahu ko ya jiɗa alheri kuma,
Ga uban Musulmi Shehu, don jinƙai nasa.

88. Ya fidda yaƙi can zuwa Gobir daɗa,
Bai bar mutum na ƙwarai hakika zuwa nasa.

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[112]Atabu - taron yaƙi mai yawa

[113]The order of verses 79 and 80 is reversed in our English translation of them, to reflect proper chronology.

[114]Ru'uba - firgita

[115]Nasa - shi Agumbulu

[116]Motsa - shirya

[117]Shi 'wan maza - Agumbulu

[118]Uku da gulma - ciwon masasarar kaka na Fulani

[119]Masasaransa a Gwandu yake.

[120]Kamna - so

89. Baicin fa yaƙin nan na fatahu[121] da ya yi shiri,
Daɗa ya ci Alƙalawa don nasara tasa.

90. Sa'annan daɗa Zakzak, Mallam Musa kau,
Shi anka ba yaƙi da ya ci isa tasa.

91. Haka Borno Guddiri Zaki, Maude, da Ɗan Gwani,
Muhtaru ya fasara wuta don tanyo nasa.

92. An ba Sulaimana sarauta can Kano,
Ishaku shi ko Daura, don da'a tasa.

93. Daɗa Sambo ɗan Ashafa da ya tanye,
Kusan Yandoto shi ko anka ba shi rabo nasa.

94. Yakubu Bauci da anka ci ta, hakikatan,
Shi anka ba wallahi don hima[122] tasa.

95. Haka Adamawa Buba Yero hakikatan,
Kau, daɗa, an ba shi can hazi[123] nasa.

96. Larlima ko haka nan kaza da Digimsa duk,
An ba su su ko kowane da rabo nasa.

97. Daɗa ya raba ya ba kane nai duk,
Wajen gabas, daɗa Bello ya ba ɗa nasa.

98. Kuma Gwandu nan, daɗa Zangi Liman ya rasu,
Kwairanga ko haka nan cikin jama'a tasa.

99. Ya tashi da nan ya zama Sifawa ko,
Tabki da ni'ima sunka karu zama nasa.

100. Nupe har Songai, Yoruba har daɗa Bargu duk,
Can yamma duk kowa shina tsoro nasa.

101. Nasara daɗa ta sadu kowace nahiya[124],
Illo can na Sarkin Gwari anka ishe masa.

102. Jama'a da ta jikira na addin ta taho,
Da arewa, yamma, gabas, da humbina[125] don nasa.

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[121]Fatahu - buɗe

[122]Don hima - ƙoƙari

[123]An ba shi can hazi - rabo

[124]Nahiya - fuska

[125]Humbina - kudu

103. Tabban Hakika can na ya yi ta, kun jiya,
Sitiraji su biyu don yabon ni'ima tasa.

104. Dadʼa ya yi shirin zakkuwa gari nai Sakkwato,
Ya tashi ya zakka anka gyarta gida nasa.

105. Ya zo dadʼa ran Atinin[126] can Sakkwato,
Dadʼa shekara biyu ya yi nan ga zama nasa.

106. Dadʼa ya rigaya watan jimada-ahari,
An ce fa uku ga rai[127] muna bege nasa.

107. Tun can na, farkon shekara wa'azi shike,
Duka mai basira ya sano hali nasa.

108. Allah shi gafarta, shi tarshemu da shi,
Aljanna mu roƙe ta don rahama tasa.

109. Dadʼa ala'mura sunka yo girma kuma,
Jama'a dadʼa ta zabi Bello fa ɗa nasa.

110. Da gida na ɗan Ashafa dadʼa nan anka yo,
Caffa Musulmi sunka taru ga bi nasa[128].

111. Ya fidda yaƙi ca na Shehu Nuri kau,
Ya sam shahada can cikin yaƙi nasa.

112. Tawaye ta yi yawa dadʼa Abdussalam
Kware ya yi gaba, shi da ko jama'a tasa.

113. Ɗan Jada[129] kau haka na Namoda hakikatan
Sun sam shahada can cikin yaƙi nasa.

114. Dadʼa ya[130] yi yaƙoƙi na Gobir Zamfara,
Da Kabi da kowace nahiya gaba tasa.

115. Dadʼa ya adilci, babu shakka yʼan Adam,
Ya shirya ko jama'a da ko horo nasa.

116. Nauyin mutane had talakawa duka,
Haka na zumai jama'a fa kun ji hali nasa.

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[126]Atinin - Littinin

[127]Uku ga rai - ga wata

[128]Ga bi nasa - Bello

[129]Ɗan Jada - kakan Magajim Gari

[130]Ya - Bello

117. Kuma ya yi birane, ya yi yaƙoƙi kawa,
Haka na masallatai cikin birni nasa.

118. Daɗa ya yi tsaron kan janibai[131] duka bai bari,
Ya shirya ko jama'a da ko horo nasa.

119. Ya tsayada ko hukumi shina yin wa'azi don
Jama'a su komo duk cikin horo nasa.

120. Ya hore littafai Usulu da fikihu duk,
Haka ɗibu ko haka na hadisai majilisa.

121. Ya sa dawaki don jihadi har kaza,
Garki, takubba, ya raba ma zumai nasa.

122. Ya sanye na'ibai da anka yi kun jiya,
Daɗa ya yi hukumcin gaskiya da gari nasa.

123. Matsara daɗa ya sa mazaizai ko'ina,
Ya garuruwa daɗa kun jiya kwazo nana.

124. Wasu Gandi anka aje su, wansu hakikatan,
Can Burmi, Hoduwe[132] cana Gobir ɗa nasa.

125. Daɗa ya yi ciwo kaw watani har bakwai,
Can Wurno rajibi[133] alhamis rasuwa tasa.

126. Allah shi gafarta, shi tashemu da shi
Firdausi, mu roƙo da Alfarma tasa.

127. Jama'a daɗa duka sunka taru hakikatan,
Ga Atiku shi daɗa anka ba baici[134] nasa.

128. Allah shi gafarta ma Shehu da Bello kau,
Haka na Atiku sarakuna ga ɗiya nasa.

129. Allah shi dawama kau salati da salama
Bisa Annabinmu, daɗa, da masu biya tasa.

130. Na gode Allah na cika sheɗara[135] dari,
Su ke babu shakka kun ji alamari nasa.

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[131]Janibai - ribaɗi

[132] Hoduwe - Fodiyo

[133]Rajibi - rajab

[134]Baici - baicin

[135]Sheɗara - saɗara

131. Har na aza wasu kan talatin na yabo
Ga Ubangijina Jalla, don ni'ima tasa.

132. Asma'u ta yi su kau da Filanci kaza,
Isa fa ya maishesu Hausa nufi nasa.

133. Lada ga Allah kun jiya daɗa y'an'uwa,
Shi adda iko don shi ba shi buki[136] nasa.

134. Ramzi na hijira Annabinmu Muhammada,
Shurafa'u mu yi ta yabo tutup kyauta tasa.

Godaben Gaskiya

Work 23

1. Mu gode Karimi jallah Sarkin musam huda[137],
Da ya yi mu ya aiko Fiyayye Muhammada.

2. Da ya zaka ya fishemu duhan ɓata duka,
Da ya ba mu annuri da Sunnar Muhammada.

3. Ka zaka da imanci da addinin mu zam yabo,
Ga Allah rahimi wanda ya so Muhammada.

4. Da Kur'anu ya zakka ya fa duk bayyana muna,
Hukumci da sarki ya yi duk mu bi Muhammada.

5. Da ya bayyana muna gaskiya duka mun jiya,
Fa sai kafiri fa da ya ƙi hanyar Muhammada.

6. Fa Allahi tsare mu shi ba mu shirya mu samu bi,
Ga hanyar shari'a ko mu gana da Ahmada.

7. Salatu na Allahu shi dawwama har kaza,
Salamu garai shi ya fi kowa Muhammada.

8. Kaza ka da Alai nai da Sahabu da Tabi'i
Da Tabi'i Tabi'i, duk ga turba Muhammada.

9. Ku saurari waƙar y'an uwa duka ku yi hattara,
Ga hanya ku bar yin karkace ga Muhammada.

10. Mu tuba mu bar saɓo mu tsoraci Ubangiji,
Mu kyauta ayyuka ko mu sadu da Ahmada..

11. Mu kyauta fa sallah wajibi ta garemu duk,
Zama ita akan duk ibada ga Ahmada.

136Buki - bukata

137Sarkin musam huda - shari'a

12. Ku san fa idan ta kyauta, addinshi kyauta duk,
Garai mu ga Allah y'an uwa in ji Ahmada.
13. Zama ta ɗaya Sarki ka dibi ga aikuna,
Na bawa da ya zam mumini ga Muhammada.
14. Mu zam ba da zakka wajibi ta mai akwai,
Da hajji ga mai iko da azumi mu sam huda.
15. Waɗanga fa su a wajibi bisa mumini,
Da ya shaidi Allah ya fa shaidi Muhammada.
16. Kaza ka da arlwala da wankan janaba duk,
Da tsarkin ƙari duk wajibi na ga Ahmada.
17. Lalura idan ta kyauta ko a yi taimama,
Fa don shilashi[138] sunna fake ke nan ga Ahmada.
18. Rashin fa ruwa ciwo kazaka da argaji,
Ga lotto kaza a yi taimama inda Ahmada.
19. Kazamka tsaron tsarkin tufa da jikinka du,
Ku tsarkake addini ku sadu da Ahmada.
20. Ku zamka biɗa fa sani ga addin ku bar ɓata,
Ga hanya fa kar ku ɓace fa gobe ga Ahmada.
21. Zama da sani aka bin fa Allah da Annabi,
Basira da Sunna ɗai ka kamu ga Ahmadu.
22. Mu zanka biɗa riba ga guzuri ga Lahira,
Zamamu na duniya ko mu cim ma Muhammada.
23. Ku san yin zikkir da yawan karatu,
Da azumi na lada su ka kam mu ga Ahmada.
24. Kaza ka da wirdi addo'o'i da ƙoƙari,
Yawaita salati ga Annabimmu Muhammada.
25. Da ko hankurin wahala ibada, da hankurin
Talauci, ka ba da fa dauƙaƙa inda Ahmada.
26. Da ko hankuri bisa kaddara ta Ubangiji,
Da fa ya aza muna shi ka kammu ga Ahmada.
27. Da yarda hukumci duk na daɗi da mai wuya,
Ka kara musulmi duk daraja ga Ahmada.
28. Da so na musulmi duk abinda fa ka zamo,

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[138]Shilashi - tilas

Kana so ga kanka fa kunji halin Muhammada.

29. Da ko sadaka dai dai da iko ga dukiya,
Ka ba da fa riba mai yawa ga Muhammada.

30. Fa ran Alƙiyama can yinin ran na firgita,
Da tsoro ga kowa sai Fiyayye Muhammada.

31. Da babu uwar ran nan da babu uba kurum,
Balle ɗanuwa mai argaji sai Muhammada.

32. Kwatancen yinin nan shekara fa dubu biyar,
Tsoro nai mu tsara ubangiji mu bi Ahmada.

33. Mutane suna tsayi ba su motsi suna kurum,
Da tsoro fushin Sarki da ya aiki Ahmada.

34. Da bai yi fushi ba daɗai kamartai da ba shi ko,
Fa kara fushi Sarki da ya aiki Ahmada.

35. Waɗansu zufa ya kai ga baki shina gudu,
Fa tai musu lizami na saɓon Muhammada.

36. Fa rana tana tafasa ga kanu da kolluwar,[139]
Miyagu da sunka fa kariyata ga Muhammada.

37. Suna fa cikin wahala da yunwa da kishirwa,
Da ko ɗemuwar saɓo ga hanyar Muhammada.

38. Wutar ko tana rura da tsawa a tsortata,
Fa kowa shi firgita sai Fiyayye Muhammada.

39. Mutane su bayyana duk da saɓon da sunka yi,
Da babu wurin ɓoyo ga Allah na Ahmada.

40. Ku san masu cin riba cikunan sun fi tuluna,
Da girma dada an bayyana su ga Ahmada.

41. Mu tashi kamar fa waɗanda shaidan fa ya taɓa,
Da Kur'anu ya faɗa nasu hali ga Ahmadu.

42. Da mai zina dwai nai ya fi massai da dwai duka,
Ana dada koratai shi nisanci Ahmada.

43. Ku san annamimi har kaza da munafiki,
Da mai shaida karya ba su tsira ga Ahmada.

44. Halussansu har ga gaba dada sun fa bayyana,
Zama ba su samun su fa ceto ga Ahmada.

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[139]Kolluwar - kwokwoluwar

45. Da masu fa girman kai ga duniya da zulmu duk,
Hakika waɗanga fa ba su gamuwa da Ahmada.

46. Da mai riya ko da ya yi ibada cibi-cibi,
Suna yashe ba shi isa da su ga Muhammada.

47. Da mai cin gululu da rashuwa mai cin haram duka,
Ku san ba su samu can na ceta ga Ahmada.

48. Da mai kissa ko haka na da algushu duk su san,
Fa ba su cikin jama'a ta Annabi Ahmada.

49. Da mai rena ko magana uwaye da mai raɗa,
Da mai hasada duk basu tsira ga Ahmada.

50. Wuta fa ka sata masu sata ana tsaye,
Kaza fa da mai ƙwace ta ƙwatai ga Ahmada.

51. A gargaɗi kafiri zuwa wuta nan da nan,
Gabanin hisabi masu ƙi nasa Ahamada.

52. Tsayi fa daɗa in ya yi tsanani da firgita,
Musulmi suna fa kira Fiyayye Muhammada.

53. Su zo su ga Adamu har zo su da Nuhu duk,
Su ce musu yau sai Annabinmu Muhammada.

54. Su ce yau ku zo ga Halilu, Sarkin mu ya yi fushi,
Halilu shi ce yau sai Fiyayye Muhammada.

55. Ku zo ku ga Musa shi da Isa su zo duka,
Su ce babu dama yau fa sai ko Muhammada.

56. Su zo ga Fiyayyen talikai duka shi ce musu,
Fa ni ɗaya ka ceto yau ga Allah na Ahmada.

57. Shi zo fa ga Sarki ya yi fushi shi da ya isa,
Shi girmama Sarki shi yi sujuda Muhammada.

58. Shi ce mishi roƙi Aba ka komi da ka biɗa,
Anan ba ka shi ya kai masoyi Muhammada.

59. Shi ce masa Rabi umati-umati duka,
Karimi shi ce na ba ka ceto Muhammada.

60. Shi komo a ba da awon ayyuka shina tsaye,
Waɗansu ga tsira sai da ceto ga Ahmada.

61. Waɗanda fa cana awon ayyukansu sunka fi,
Ga ran nan ka tsira can na tare da Ahmada.

62. Waɗanda miyagun ko ayyukansu sunka fi,

Ga ran nan halaka sai da ceto ga Ahmada.

63. A ba da takardu wansu dama waɗansu ko,
Ga hauni waɗannan sun yi nisa ga Ahmada.

64. A ba masu alfarma fa ceto da suka bi,
Ga hanya ta Sunna sunka tanyi Muhammada.

65. Da ko Annabawa har kaza Salihina duk,
Waliyyai kaza masana da sun bi Ahmada.

66. Daɗa a naɗe fa ƙasa a kawo siraɗi kau,
Tsakanin wuta a kafa mu hau shi da Ahmada.

67. Ku san ya fi gashin kai karanci fa ya fi kau,
Takobi ga kaifi mun jiya ga Muhammada.

68. Shina fa da tozo har bakwai Walla anka ce,
Na farin waɗansu kararaba ga Muhammada.

69. Idan babu imanci fa ba a wuce ga nan,
Mu gaskanci Allah y'an uwa da Muhammada.

70. Zama ba wurin bi sai Siraɗi a tsira duk,
Bisa kadara Sarki da ya faɗa Ahmada.

71. Da tozo na biyu Sallah fa nan aka tambaya,
Na uku fa zakka kai mu zam bi Muhammada.

72. Ga tozon huɗu Azumi fa Hajji kau biyar,
Na shidda fa Alwala ta hanya Muhammada.

73. Da tozon bakwai aka tambaya nana alhakkin,
Uwaye, mu tuba mu tsira tare da Ahmada.

74. Waɗansu su shuɗe ba wuya kurum,
Kamar walƙiyar hadari fa tare da Ahmada.

75. Waɗansu kamar bisa ingaramu waɗansu,
Ga zafi awar iska su zo da Muhammadu.

76. Waɗansu awa tafiya ƙafafunsu don su kai,
Bisa ga siraɗi har su zo ga Muhammada.

77. Waɗansu fa jan gutsu sukai wansu rarrafe,
Fa mai jan ciki fa ka faɗuwa in ji Ahmada.

78. Ga tozon bakwai na Siraɗi nana munfiki,
Shike faɗuwa wuta kai mu gaskanta Ahmada.

79. A ruɗai kamar ruɗin dayawa Ubangiji,

Fa duniya da addini da shi da Muhammada.

80. Waɗanda ayukka sunka daidaita anka ce,
Fa su anka kai La'arafu in ji Muhammada.

81. A jiɗa daɗa al-Kausara don a sha ruwa,
Fa tabkin Fiyayye Annabinmu Muhammada.

82. Fa nan aka ƙora mai musu ya ga Sunnata,
Ba ya sha ruwan al-Kausara inda Muhammada.

83. Da mai kwaɓuwa fa waɗanda duk anka tonyata,
Isa inda manya masu tanyon Muhammada.

84. Fa sun fi zuma daɗi da madara fa sun fi,
Kau turare na miski fa mun jiya ga Muhammada.

85. Ruwan nan farinsu fa ya fi madara fa wa iya,
Misalin kwatamcin al-Kausara sai Muhammada.

86. Akwai wasu ludduwwa na lu'u-lu'u ko na sha nasa,
Kwatamcinsu dai fa da Annabawa ga kau ƙida.

87. Kwatamcin faɗi nai fa tafiya wata shike,
Fa kwash sha ruwan al-Kausara shi ga Ahmada.

88. Fa nan aka barka dud da guɗa ana rawa,
Da murna ta tsira an ga fuskar Muhammada.

89. Zama za ɗa ƙanɗara cana tusga ga Jannata,
Fa Darussalami garin masoyan Muhammada.

90. Fa kwash sha su ba shi fa ƙara ƙishirwa daɗa,
Zama ya sani ya tsira tare da Ahmada.

91. Fa Allah shi ba mu mu sha su ran nan mu tsira duk,
Da girman Fiyayye Annabinmu Muhammada.

92. Mu tuba mu kyauta 'yanuwa ko mu sam fita,
Waɗanga haɗurra don Fiyayye Muhammada.

93. Mu yada ta duniya ba gida nan fa sai kufai,
Mu zaɓi gida Aljanna shi a gidan wada.

94. Mu zamna mu sha daɗi da madara mu sha zuma,
Muna fa cikin ni'imomi tare da Ahmada.

95. Da babu fa ciyyo babu tsufa fa ba rashi,

Da ba mutuwa fa tutut muna zamne sarmada.[140]

96. Tutut kau cikin shawa da wasa raha duka,
Muna bi cikin Aljanna mun ga Muhammada.

97. Cikin inuwa kau ga abinci iri-iri,
Da ba a kwatamci nai kurum inji Ahmada.

98. Gidajenmu zinarru tufafi na alharin,
Mu sha salsabilu da zanjabilu da Ahmada.

99. Jikinsa kamar yaƙutu murjanu ai da kyau,
Kawassu ta jauhar ta da shi da zabarjada.

100. Da ba su fa ɓacin zucciya ba su tuntuni,
Tutut fa cikin ajanna inda Muhammada.

101. Fa tsara suke daidai da huru ga shekara,
Tutut sai karama can Daiba[141] da Ahamada.

102. Katangin azurfa ga shigifu na lu'ulu'i,
Waɗansu na ƙawa zinariya inji Ahmadu.

103. Kaman fa ƙasa Aljanna tibru da za'afaran,
Fa ƙamshinta ya fi na miski inji Muhammada.

104. Akwai wani daɗi nan da yaf fi na Jannata,
Ganin Jalla Sarki wanda yaz zaɓi Ahmada.

105. Idan sun ga Allah can sun mance da Jannata,
Ga daɗi na dubin wanda ya aiki Ahmada.

106. Zama cana jama'a duk fa wasa sukai zo,
Gani nai Ta'ala wanda yasso Muhammada.

107. Akwai wasu tsuntsaye da muryarsu ta fi nai,
Ga goge da daɗai duk su jisu da Ahamda.

108. Waɗanda ka saurara ma goge na duniya,
Ba sun sami sauraransa can da Ahamda.

109. Fa Allah shi ba mu ganin Fiyayyenmu duka,
Zama shi ka kai mu ga Jalla nai son Muhammada.

110. Fa Allah cika muna wanga guri da munka yi,
Fa don martaba tai Annabinmu Muhammada.

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[140]This verse taken from Bello Sa'id's Thesis version of this work, because the Hausa *ajami* in our possession is in error, ending in rhyme *ka*, rather than holding to the *da* rhyme of the rest of the poem. The Hausa *ajami* in our possession is obviously unusual because it is unvowelled. It is as follows: *Da babu mutuwa tutut, muna zamne sarmada,/Tutut kau cikin shawa da wasa raha duka.*

[141]Daiba - Medina; see work 59, note at v. 21.

111. Shi ban gafara zunubi da nuj yi shi ba ni kau,
Shiga wagga ni'ima don Fiyayye Muhammada.
112. Fa domin darajar Shaihu Jayli da Ahamda,
Al-Rufai da Badawi har Dasuki na Ahmada.
113. Fa domin darajar Shaihu Usumanu Fodio,
Da ya sami tsarin nan gare su da Ahmada.
114. Da alhurma shinsa a ba mu nasara Ubangiji,
Da girman Fiyayye Annabinmu Muhammada.
115. A shafe siradi kaza da tsibru[142] da Anka duk,
A ɗaukaka addini da girman Muhammada.
116. A shafe kafirci gabas dud da yamma duk,
Ba dama da hauni Ubangiji don Muhammada.
117. A kawo Atiku gidan nasara da ɗaukaka,
Garaimu Ta'allah wanda ya yi Muhammada.
118. Da jama'ar Musulmi duk da sutura da lafiya,
Fa domin darajatai Fiyayye Muhammada.
119. Fa kowab biɗa ga Muhammada shi ba ya rasa,
Ga Allah hakikan ya fi kowa Muhammada.
120. Ku san zuciyata ta yi hasken farin ciki,
Da murna kiran sunan Fiyayye Muhammada.
121. Zama guzurina ni fa ke nan ga duniya,
Garai nike tsammata da ceto ga Ahmada.
122. Daɗa kun ji waƙa ƴan uwa nan fa ta cika,
Fa Allah shi karɓa don Fiyayye Muhammada.
123. Shi gafarta Inna ta da Baba da ƴan uwa,
Musulmi shi bamu ganin Fiyayyye Muhammada.
124. Kaza ka zuriyya har abokan zama duk,
Masoya fa domin Annabinmu Muhammada.
125. Fa kwat tambaya ko wa yi waƙa ga duk ku ce,
Da shi Nana ta ƴar Shehu mai son Muhammada.
126. Ku damre niyyar ƴan uwa don ku bi ta duk,
Ku samu ku daidaitu ga ƙanyar Muhammada.
127. Zama mumini in ya ji wa'azu shi sam,

[142]The copyist of this Hausa *ajami* manuscript was wrong. For *siradi* read "Maradi"; for *tsibru* read "Tsibiri".

Dađi na riba da anfani ga sunnan Muhammada.

128. Fa na gode Allah na yi salati da sallama,
Bisa ga Fiyayye al-rusulu Muhammada.

129. Kaza ka da Allai nai da Sahabu da Tabi'i,
Da Tabi'i Tabi'i duk ga turbal Muhammada.

130. Cikin shekara ta BINA'URUSHDIN ga lisafi,
Na ramzi ga hjira tai Fiyayye Muhammada.

131. Kiđan kan sheđara duk na waƙar don ku sani,
Dari da talatina da biyu ku bi Ahmada.

Work 26

Murna Kan Nasara Yaƙi

1. A mu gode Jallah da muna sam,
Nasara jama'a mu yi godiya.

2. Ga Karimi mai kyauta mu zam,
Ka yabon sa dare fa da safiya.

3. Đanmari da yag gudu ko kađan,
Bai sami kurum shi yi waiwaya.

4. Har yay yi ɓatan kai yaɓ ɓace,
Bal san hanya ba da yab biya.

5. Da Mai-yaƙi da yag gudu bai jirai,
Ko doki balle yat tsaya.

6. Gayya duk an halaka ta can,
Da munafukkai duka mun jiya.

7. An kashe fa đari har shidda mun,
Ji da sittin take sa'a đaya.

8. Da dawaki an ce yai dari,
Fa da hamsin kai mu yi godiya.

9. Da lifidda an ce yai bakwai,
Da saraki an yanke su ya.

10. Masu bi ko an canye kuma,
Ta Kabawa yau ba ko đaya.

11. Sun taɓe takaito fa su dađa,
Sun kangara don son duniya.

12. Ta kubce ba su ga lahira,
Kafiri wuta za shi ga Hawiya.

13. Sai ko fa shi tuba shi dawayo,
Shi bi Allah Sarki shi ɗaya.

14. Shi bi Shaihu da yab bi Ubangiji,
Ya bi Sunna hanyag gaskiya.

15. Allah shi tsare mu da jarraba,
Da masibaɗ ɗakin duniya.

16. Shi tsare mu musibab Barzahu,
Da ta lahira rana mai wuya.

17. Allah shi cika mu da kyau shi ko,
Tarshe mu da Shaihu ubamu ya.

18. Allahu shi ƙara Aliyu kua,
Nasara mai iko shi ɗaya.

19. Da darajar Annabi wanda yaf-
Fi ga Allah babu awa shiya.

20. Da darajjar Abdulƙadirim-
Mu ubammu garai muka rataya.

21. Ahmadul Badawi da Rufa'i duk,
Da Dasuki da Shaihu ubamu ya.

22. Allahu shi karɓa na cika,
Jama'a ku yi waƙan godiya.

23. Mu yawaita salatu ga Annabim-
Mu garai muka samun lafiya.

24. Mun sallami Allai da Sahabu Ta-
Bi'i Tabi'i Sunna mai biya.

25. Da cikon Ramzi kaw NUSHRADU,
Hijira ta Fiyayye kun jiya.

Work 27

Alhinin Mutuwa

1. Mu tswarci Ta'ala 'yan 'uwa mu yi harrama,
Shirin guzurin tafiya ga ɗakin da ba zama.

2. Ku san mutuwa dai ta ishe mu ga wa'azu duk,
Mu tswartai mu bi shi zama fa shi dai ka dawwama.

3. Fa amma daɗai ruɗi garat duk ga mai sake,
Da wawa ta riskai ba shiri babu sallama.

4. Da babu tsimi daɗa ba dibara ga talikai,

Fa kowa ne na daɗa sai su bisne fa an gama.
5. Ku san magani zikirin ta kullum ga zucciya,
Da tsoron fa Allah 'yan 'uwa mui ta harrama.
6. Mu gaugauta tuba 'yan 'uwa ko mu sam shiri,
Mu kyauta ayukka don fa can aka dawwama.
7. Shirin lahira nan duniya shi ke. Don ku bar,
Sake ba zama nan sai kadanna a zan zama.
8. Mu bar ko hani duka don fa shi ka fiye mana,
Ga Allah Rahimi wanda yay yi mu, yai sama.
9. Mu tsira azaba duk mu samu fa jinkayi,
Garai gobe don Allah zumai mu yi harrama.
10. Daɗa za ni waƙa in yi kukan Halimatu,
Tana fa da alheri ƙwarai 'yar 'uwar zama.
11. Tana da hali mai kyau ƙwarai dud da hankali,
Da son yara manya ko ta so su da girmama.
12. Da son kuwa addini da ko son zumu duka,
Da ko hankuri na zaman take bisa dawwama.
13. Fa Allah shi ba ta fa gafara da farin ciki,
Da ni'ima ta barzahu duk a kyauta wurin zama.
14. A tsarshe ta fitina duk ta kabri a tarsa ta,
Da Shaihu gidan Aljanna cana su dawwama.
15. Ku san na yi tausai yau fa ni dud da zullumi,
Da raina ga tafiya wadda ba ta da tantama.
16. Da tsoron fitar rai dud da gamuwa da Munkarin,
Kaza da Nakiri can kushewa magangama.
17. Da kewan zaman kabri a yashe ka kai ɗaya,
Fa sai ko halinka kadai ka tanyon ka wai zama.
18. Ka dube ni Sarki ya Karimi da jinkayi,
Ga wannan wuri ba don halina ba ni kuma.
19. Ka ba ni jawabin Munkarin da Nakiri duk,
Ka sa mini annuri wurin nan na dawwama.
20. A tsarshe mu ran tashi hisabi a saukaka,
Karimi, takarduna a miƙam da su dama.
21. A karɓi ayukkan a fifita masu kyau,
Bisa ga miyagu don karamakka Mai Rahama.

22. A ba ni shiga ceton Fiyayye Muhammadu,
A shashe ni kau al-Kausara Jalla mai sama.
23. Fa domin darajar Annabimmu da yaf fi duk,
Karimi Imamin Annabawa fa yaz zama.
24. Da kau Shaihu Abdulkadiri na yi taulafi,
Da su ga wurin nan don fa su muka takama.
25. Rufa'i da Ahmada kau na Badawi, Dasuki duk,
Da Shaihun Degel tarshan da su ga wurin zama.
26. Ka tarshan da su ran al-kiyama wuri ɗaya,
Ka tarshan da su Firdausi cana madawwama.
27. Fa na gode Allah nai salati da sallama,
Bisa ga Fiyayye na yi waƙa fa na game.
28. Fa Allah shi karɓa shid da kyauta da jinkayi,
Ga wanda fa yar roƙa tutut bisa dawwama.
29. Fa ramzi na hijirat Annabimmu Muhammadu,
Ku ce Ummu shukrin 'yan 'uwa ta harrama.

Work 39

Wa'azu

1. Na gode Ubangina Rahimi,
Wanda ya yo ni mai sarauta karimi.
2. Wahidul shi kaɗai shike shidda komi,
Babu farko ga wanda ya fara komi.
3. Mai fa ji na haƙiƙatan mai gani na,
Alimulgaibi mai sani na, halimi[143].
4. Sani fa ji nai, hakikatan ba da kunne,
Har gani nai fa ba da ijiya kafahami.
5. Ba da ko gaskiya ga rai tabbasheshi,
Babu sarki haƙiƙa sai shi Karimi.
6. Ba da ko gaskiyar Muhamman ma'aiki,
Don ka zam mumini ga zam ko salimi.
7. Bari fa bidi'a ka kamma hanya ta Sunna,
Ita ka isak ka har ga Darul Salami.
8. Don fa tuba ka ba da tsarki ga bawa,

[143]Halimi - Mai Hanƙuri.

Daga zanubi shi tsira ga shiga Jahimi.

9. Tsari fa tsarkin wulu'u, wankan janaba,
Inda sharadi fa babu ciwo ga jisni.

10. Inda ciwo ka taimama don ta Ala,
Jalla ya saukaka ma bawa alimi.

11. Mai fa aikin da ya fi so Mai Hukumci,
Duk ga aikinsa Mai Irada hakimi.

12. Duk mu zam ko biɗa ga Allahu Sarki,
Gafara ko mu sami yarda azumi.

13. Dawamame haƙiƙatan ba shi mutuwa,
Sarmadan da'ima shike bi dawami.

14. Duk ku saurara 'yan'uwa za ni wa'azu,
Don ku amfana, wa'azu shi adda da tamni.

15. 'Yan'uwa duk mu tuba domin fa tuba,
Af fa ƙofar isa ga Sarki Rahimi.

16. Zanka sadaka da nafila ka yi salati,
Bisa Fiyayenmu Sidi shi a imani.

17. Zanka zikiri da safe haka na,
Maraice zanka tashi cikin dare ka yi kiyama.

18. So na fa Kur'anu fa son Jallah Sarki,
Har ma'aiki riƙe tutut kullu yaumi.

19. Ka ji hanya ta bin fa Allah hakika,
Wanda ya bi ta ya fa zam mustakimi.

20. Hayya mata, ku bar fita sai lalura,
Dai biɗa ci, da tambayowa ga ilmi.

21. Nan ga addini biɗa sanin farlo aini,
Shi ka sa mace ko fita babu komi.

22. Duk ku tuba, ku zam da'a ga amri,
Duk ku zan bin faɗin mazanku ga hukumi.

23. Duk ku zam lulluɓe ku ko tsorci Allah,
Kada ku sa kanku gobe ga wutar Jahimi.

24. Wadda duk ta ƙiya ba ta sami lada,
Ta yi ruɓushin rabo ga Sarki Rahimi.

25. Na yi waƙa ta wa'azu domin ku karɓa,

Don ku amfana ni yi jam'ar Musulmi.

26. Na cika na yi godiya na yi salati,
Bisa Fiyaye da Sahabu duk bisa dawani.

27. A yi kida ko na ramzu hijira Fiyaye,
Kana bishirum mu sami nasaral Karimi.

Work 40

Roƙon Ruwa

1. Mu roƙi fa Sarki mai salama fa 'yan 'uwa,
Shi dube mu dubin nan na alher mu sam ruwa.

2. Shi aiko da jin kai nai karimu da agaji,
Gare mu da albarka ta kyautassa mai yawa.

3. Zama fa gare ka Ubangiji muka tammaha,
Fa kowwab biɗa fa gare ka ba shi rashi kuwa.

4. Mutane da tsuntsaye da dabba da y'an dawa,
Da sauran fa tahlikanka ba su ƙidayuwa.

5. Zama fa ruwa su af fa rahma ga duniya,
Da ƙarfe wuta ni'imassu ba ta kwatamtuwa.

6. Ka ba mu fa hadari wabili mai fa lafiya,
Da sauƙi zama kyautakka ba ta fa yankuwa.

7. Ka inganta shibkammu mu samu ta gwamata,
Bisa naka iko sun kira maka mai yawa.

8. Fa domin Fiyayye Annabinka Muhammadu,
Fa kowab biɗe fa gare shi ba shi da tabuwa.

9. Fa na yi kiran Shaihummu shi af fa shiggaba,
Da Jailiyyu Gausu mu zam kiran su mu bar nawa.

10. Kazaka Rufa'i dud da Badawi Dasuki duk,
Jama'akka na duk mun kiraye su su kuwa.

11. A ba mu fa tuba hakaza istihara kau,
Ga Sunna mu sam tsira Kiyama ga taruwa.

12. Ku tuba da kwarce dud da bori da caca duk,
Wuta ar rabon mai yin su gobe da tabuwa.

13. Mu koma ga hanya dai ta Sunna mu tsira duk,
Mu samu mu so juna mu zam kuwa 'yan 'uwa.

14. Ku tuba da almunkar kiɗi duk na badili,
Maza duk da mata duk su garwaya nan kuwa.

15. Kiɗi don jihadi babu laifi gare shi shi,
Kaza da na aiki don a samu a bar nawa.

16. Fa hakana kiɗin yaƙi ga tashi wurin faɗa,
Kazake na komowa gida don fa son zuwa.

17. Kaza kau kiɗin tafiya ga hanya hakika don,
Waɗansu su ratse wansu kau su yi demuwa.

18. A bar dai kiɗin amre da wasa ta takkarai,
Ta sabo ga sha'awar duniya fa da mantuwa.

19. Zama hakikan mai tunawa da lahira,
Shi tuba fa don mutuwa hali nata abkuwa.

20. Mu tuba mu bar sabo Musulmi mu zanka bi,
Ga foro na Allah don mu bar yin hani kawa.

21. Fa Allah shi ba mu mu sami nasara Ubangiji,
Da nasa fa alheri fa alher ka samuwa.

22. Daɗa kun ji waƙata ta roƙo fa ta cika,
Da nasa fa alheri fa alher ka samuwa.

23. Fa Allah shi dawwama kau salati ga Annabi,
Kaza da sahabbai nai da Tabi'i su kuwa.

24. Fa ramzi na hijira can Fiyayyenmu SAHR'UKU,
Bisa lisafi nata duk mu gode fa yan uwa.

Work 44

Tsorace-Tsoracen Tsayin Al-kiyama[144]

1. Fa na roƙi Allahu mai Kudura,
Fa don shi isam min tsayin Lahira.

2. Ku san na ji tsoron tsayin al-kiyama,
Fa zunubi da niy yi yawa ƙurƙura.

3. Zama Jalla Sarki fa Shi ka hukumci,
Bisa talikai nai da ko zahira.

4. Tunawa ga mutuwa kaɗai ya isa,
Da gamuwan Nakiri da ko Munkara.

5. Da busa ƙaho dud da tasshe mu mu duk,
Gaban wanda yay yi mu mai Kudura.

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[144]From Bello Said's Thesis.

6. Fa aiki shi bayyana mai kyau da mugu,
Wurin ba tsimi babu sauran dibara.
7. Wuta dud da rana gamassu da su duk,
Dufu shi maye dad'a haske shi ƙaura.
8. A tsage fa sammai a watse su su duk,
Da yin wanda yay yi su mai Kudura.[145]
9. A jawo wuta ko da sarƙa a kawo,
Ta kewaye mutane tana kuma rura.
10. Da raffunta ukku fa inwa hayaƙi,
Da halshe ga Kur'an cikin fassara.
11. Da ziza da haɓaka da tsawa da taf fi,
Fa tsawa ta hadari tana zabura.
12. Ta kubce a kammat bisa duk mutane,
Fa sun fad'i sun tsorta sun takura.
13. Ku san tartsatsinta awa raƙumi,
Baƙi ta fa jefo da gina ga sura.
14. Tsayi yai tsawo babu sauran kalami,
Fa motsin ƙafafu kad'ai ad da saura.
15. Wad'ansu zufa ya iso har ga baki,
Mutane mu tsarci fa Allah mu tsira.
16. Fa don Jalla Sarki fa ya yi fushi,
Da bai yi dad'ai ka jiya duk kunura[146].
17. Zama ba shi ƙara fushi abada,
Fa baicin fushi na yinin Lahira.
18. Sa'annan Fiyayye shi ko bid'a ceto,
A ba shi shi ce ummati kagira.
19. Shi ce zo ka na ba ka ceto masoyi,
Zama wanda yas so ka shi ad da tsira.
20. Ma'aika da ko annabawa duka,
Mala'ikatu duka sun hallara.
21. Da ko salihina da ko masana,

[145]This line is missing from the Hausa *ajami* manuscript included in this volume.

[146]*Kunura* is not found in Bargery's Hausa dictionary, but clearly correct according to the *ajami*.

Da sunko bi Sunna da sunka tsara.

22. Fa Sarkin Sarauta shi kan yi hukumci,
Bisa talikai nai da kau zahira.

23. A kan raba jama'a biyu, wansu wuta,
Wuta, wasu Aljanna sun sam bushara.

24. Fa 'yan wuta su aka kai can ga zilla,
A sa su cikin Hawuye da Sa'ira.

25. Waɗansu Jahima waɗansu Laza,
Waɗansu su dawwama can Saƙare.

26. Waɗansu a sa su cikin Huɗɗama,
Waɗansu Jahannama don ƙaddara.

27. Akwai ko riyoji macizzai kunammai,
Da dangin azaba da ba daddara.

28. A sa su da Habuhabu duk can kawa,
Gasaƙu a shashe su ga ɗawwira.

29. A kai su ga sanyin wuta ai su sha,
Azaba da taf fi wuta har su ƙara.

30. Ta daddaƙe ƙwabri ta katse jiyoyi,
Ta tarse gaɓoɓin ƙashi babu saura.

31. Da Wailu na masu awo da hiyana,
Ragewa ga wansu ga wansu su ƙara.

32. Kaza da awo ko na ƙarfe ga ƙira,
Da algussu Wailun duka sunka tara.

33. Dare da dufu du wuta aka kan su,
Ta ci, wasu Aljanna aka kai da nura.

34. Daɗa a yi hisabi da amsat takardu,
Da takin siraɗi bisa Kudura.

35. Fa kwas samu amsat takardu da dama,
Fa ya tsira, mai hauni shi yai hasara.

36. Waɗanda ayukkansu sunka yi daidai,
Suna nan ga La'arafu ai ko da tsira.

37. Fa masu shiga duk na Aljanna su duk,
A ba su tufafinsu nan ƙandara.

38. A kai su ga ni'ima su dawwama cana,

Da gulbin zuma ga su ga madara.

39. Ga Darassalami da Daranna'imi,
Da Jannatu Tajari suna shukura.

40. Da Jannatu Adanin da Jannatu Ma'awa,
Da Jannatu Khuldin suna bushura.

41. Da Aljanna Firdausi ita taf fi ni'ima,
Mu zamna Fiyayyemu hairul wara.

42. Mu zamna daɗa babu ciyyo da mutuwa,
Da tsufa da babu rashi da hasara.

43. Tutut sai raha sai ta wasa su ƙara,
Abin marmari ko tutut sai a ƙara.

44. Su sha salsabilu da ko zanjabilu,
Tufansu na sundusu kaza abƙara.

45. Da ko shimfiɗa ta sarauta ga wansu,
Zabarjadin lu'ulu'u sai jauhara.

46. Katangin fa Aljanna zinariya,
Shigiffun azurfa ƙasa ko ta tibra.

47. Da ko za'afari ai fa ya fi su ƙamshi,
Na niddu da kafur da ko ambara.

48. Ku san fa gani nai na zati na Sarki,
Na Allahu daɗinsa ya fi ishara.

49. Zama cana Aljanna in mun ganai,
Mu mance da Aljanna nan lamira.

50. Fa Allah shi ba mu gani nasa mu duk,
Da Annabi cana cikin bushara.

51. Shi tarshe ma tare da Shaihunmu Jaili,
Da Shaihunmu mu duk mu sam gafara.

52. Fa na gode Allah daɗe na cika,
Fa na yi salati ga Khairul wara.

53. Da Allai da Sahabu kaza Tabi'ina,
Shara'i'uhu[147] ku ji ramzi na hijira.

54. Daɗa ku ji waƙa ta wa'azi ku karɓa,
Mu bi shi fa Allah mu samu mu tsira.

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[147] 1267 A.H.

Work 46

Dalilin Samuwar Allah

1. A mu gode Jalla Ubangijinmu da ya iya,
Subuhana Wahidu mai sarautar gaskiya.
2. Shi yay yi sammai har bakwai duka hakaza,
Kuma yay yi ƙassai ko bakwai suke mun jiya.
3. Shi yay yi rana yai wata kuma hakaza,
Da ruwa da tamrari zama shi ya 'iya.
4. Duba da yin daji duwatsu hakaza,
Da itatuwa da hakukuwa kuwa yai su ya.
5. Bari yin ƙida mi kas sani bisa yi nasa,
Duka kullu sha'in Jalla yay yi su shi ɗaya.
6. Yi nazari da kanka da y'an Adam da mala'iku,
Hakana da al'jannu da dabbobi su ya.
7. Haka tahalikai nai ko da as sama ɓoye can.
Da waɗansu na ƙasa ɓoye duk ba ka san su ba.
8. Bari duk ɓata ga Ubangiji bari shirku duk,
Allahu ɗai shike babu mai yi sai shiya.
9. Daga dai ka ba da fa gaskiya ka bi Annabin
Mu da yaf fa aiko ya iyas duka mun jiya.
10. Ya ba ma'aika nai ɗari ukku suke,
Da ga goma sha ukku haƙiƙa ƙidansi ya.
11. Ai annabawa nai dubu huɗu anka ce,
Da dubu ɗari da dubu ashirin tanbaya.
12. Duka Annabimmu Muhammadu yaf fi su duk,
Girma ga Allah ya fi kowa shi ɗaya.
13. Don shi ka tsarshe mu azaba lahira,
Can shi ka ceto ran yinin nan mai wuya.
14. Ranad da babu uwa da babu uba kurum,
Mai agaji sai ko fa Allah shi ɗaya.
15. Allah shi ba mu mu samu duk ceto nasa,
Jama'am Musulmi duk ku ɗau muna anniya.
16. Tuba na bin foron da Allah yai duka,
Da barin hani shi af fa tuban gaskiya.

17. Kalmas shahada dud da salla hakaza,
Azumi da zakka hajji wanda fa ya ' iya.
18. An bayyana muku ko hani nasa don ku ji,
Kowaj jiya yab bar su gobe shi tar shi ya.
19. Karya raɗa haka annamimci hasada,
Hakana da girman kai ku bar su ku bar riya.
20. Zina dud da sata dud da ƙwace hakaza,
Hakana da zalumci ku tuba ku bar su ya.
21. Haka zamba Allah ba shi son mai zamba duk,
Hakana da mai algussu gobe shi ƙoniya.
22. Ujubi da rowa dud da roƙo mai yawa,
Ka tsaya ga Allah ka ka tsira da lafiya.
23. Hakan da ha'inci da kissa ga y'an uwa,
Balle munafucci da Allah yaƙ ƙiya.
24. Allah shi ba mu tsari gare su mu samu bin,
Sunnaf Fiyayye Annabinmu da yaf fiya.
25. Ya Rabbi nai roƙo ka gafarta mini,
Saɓon da niy yi cikin zamana duniya.
26. Hakana uwata har ubana hakaza,
Jama'am Musulmi mumini duka mai biya.
27. Allah shi ba Sarkin Musulmi Ahmadu,
Nasara ga kafirrai zama shi ya'iya.
28. Hakana yawan rai dud da rinjaya kaza,
Da shirin Musulmi duk ga hanyat gaskiya.
29. Domin darajjas Shehu Abdulƙadiri,
Jailiyyu don ƙamnarmu na fa gare shi ya.
30. Hakana Rufa'i dud da Badawi hakaza,
Da Dasuki su duka tallafinmu gare su ya.
31. Hakana da Shehu ubanmu ko ɗon Foduye,
Don shi ka kai mu gare su gobe hakikiya.
32. Duniya da Barzahu Lahira mun tallafa,
Mu duk gare su fa gobe don fa su waiwaya.
33. Allah shi karɓa nai salati da sallama,
Bisa Annabinmu nai godiya.

34. Kuma nai salati ga Alu Sahabu da Tabi'i,
Har Tabi'i duka nan fa waƙa tat tsaye.

35. Ramzi na hijira tai Fiyayye HASHRA'U,
Mun roƙi alheri ga Allah Shi Daya.

36. Kuma jumla shaharin nana ramzi hakaza,
Ko kana BASHRAHU duk hakikan tambaya.

37. Na gama waƙat fa ranar Alhamis,
Ashirin da ukku watan Muharram kun jiya.

Work 50

Labaran Shehu

1. A mu gode Jalla Ubangijimu da gaskiya,
Shi ad da iko mai sarauta shi ɗaya.

2. A mu zam salati ga Annabinmu da sallama,
Allai[148] Sahabbai nai da Tabi'i mai biya.

3. Dada za ni waƙa in faɗa muku 'yan 'uwa.
Labar na Shaihu ku ji shi kau bisa gaskiya.

4. In bayyana muku kau abukkan haifuwa,
Nasa dud da mata nai ɗiya nai kun jiya.

5. Haka masu tanyo nai ga addini da kau,
Duniya masoya nai ku ji su da gaskiya.

6. Hakana fa mallammai da limmai duka,
Har dud da ladannai ku ji su da ɗai-ɗaya.

7. Hakana fa alƙallai da yas sa ko'ina,
Jama'a ta amshi kira a yada ta duniya.

8. Wallahi ya yi kira na addini cikin
Sudan mutane ko'ina suke sun jiya.

9. Daɗa sunka karɓa sunka kai ga garuruwa,
Allahu yat tanye su don shi ya'iya.

10. Har yamma har kudu har arewa hakikatan,
Har can gabas har cana wajjen Maliya.

11. Daga nan Degel yat tashi yaz zo Dauran can,
Daɗa yay yi shekarru biyat bisa lafiya.

12. Yad dawayo kuwa shina so nai zama,

[148]*Allai*; see note at v. 5 in work 60 Hausa Roman

Bisa gaskiya shike sai ɓatacce yak ƙiya.

13. Ya zo Kurawa shina kire mai hankali,
Duka ya ji horo nai da yay yi ga zucciya.

14. Yab birkito kuma yay yi horo ai shiri,
A yi bakkuna da kwarurruwa bisa gaskiya.

15. Na shirin jihadi babu shakka y'an Adam,
Jama'am Musulmi sunka karɓa sun jiya.

16. Sanna fa yai hijira da yan nufi can Gudu,
Can Yunfa yaz zo anka korai kun jiya.

17. Koto shi da yaƙi nai barade nai duka,
Ba su tsaitsaya ba suna gudu ba su waiwaya.

18. Bisa Shaihu ya zam ko Amirul Mumini,
Na daɗa Musulmi sun yi caffa kun jiya.

19. In bayyana muku masu tanyo nai ku ji,
Su aw Wazirrai, Bello da nai mun jiya.

20. Da kanensa Abdullahi Bayero shi kuwa,
Sun taimako Wallahi duk bisa gaskiya.

21. Domin kane nai ya isam mai ko'ina,
Ga wajen karatu ba awar tai, tambaya.

22. Ga zuwa misali nai awa Haruna ca,
Tanyan da yay yi zuwa ga Musa mun jiya.

23. Baicin fa wannan anka samu garuruwa,
Na gabas saraki har na yamma fa kun jiya.

24. Kano Barno Zazzau Daura Katsina da Gobira,
Duka Bello anka sakam ma su mai aniya.

25. Yas sa Giɗaɗo gare su shi ko an sani,
Mai maslaha na an sanam mai yi iya.

26. Sanna Muhammadu anka ba shi, uba nasa,
Yab ba shi yamma hakikatan duke mun jiya.

27. Nupe dud da Yawuri, Bargu, Yoroba, Zabarma,
Daɗa wansu tari an sakam mai mun jiya.

28. Baicinsu Ibrahimu shi ko anka ba,
Shi salihi na ya bi hanyag gaskiya.

29. Ku jiya abukkan haihuwa tasu Ali, Ab-
Dullahi, Ade, Abubakar kuma kun jiya.

30. Mamman Yaro, Mamman, na Abdullahi kuwa,
Alfa Umar, da Na Inna don mai tambaya.
31. Kannensa mata Monuma 'Yar Goggo kau,
Dad'a Saudatu kuma kun jiya dad'a na gaya.
32. Matansa Muna, da Gabd'o sanna ko Hajo,
Hawwa'u su hudu na ku ji su da gaskiya.
33. Hajo ta wuce baicinta yas sa ko Hajo,
Baicinta Jinni, Shaturu kau ita tam maya.
34. Ya amri mata kau na Sunna ya rabas,
Jumbajjo, sa Tabaraya, Hafsatu kun jiya.
35. Asma'u dud da Fure, Hadijatu goggo kau,
Duka shekara dai anka sa su ku tambaya.
36. Dad'a yab bi Sunna Shaihu yas sa Mariya,
Domin rabo dad'a an kirai mata Mariya.
37. Saura d'iya nai duk ku ji su da hankali,
Da maza da mata babu shakka kun jiya.
38. Fara na Muna, Aliyu, Mamman Alsana,
Da Muhammadu, Umaru shina nan mun jiya.
39. Sanna tawaye ko maza suke anka ce,
Sanna fa Aisha babu wawa kun jiya.
40. Dad'a Hafsatu kuma sa Muhamman Hajo ko,
Asma'u su da Hasan tawaye na jiya.
41. Sanna na Gabd'o dad'a Muhamman Sa'adu shi,
Aw wa gare shi cikin gida nai kun jiya.
42. Sannan Muhammadu Sambo shi da Hajatu,
Sannan Buhari mai sani mai lafiya.
43. Sannan Firabri shi da A'ishatu kuma,
Sannan Juwairatu dud da Amina kun jiya.
44. Amma akwai wasu ukku na nan anka ce,
Baicinsu hakkan don ku ji su da gaskiya.
45. Sannan nan Inna dad'a Muhammadu Bello shi,
Da Atiku, Fadima, Saudatu kuma kun jiya.
46. Dad'a Hannatu d'akinsu ke nan su biyat,
Kun ji su d'akin Inna don mai tambaya.
47. Hajo nata Fad'ima dud da Abdullah Kadiri,

Ya san shahada Anka ya san afiya.

48. Amma na Jinni, Safiyyatu, Halirunta su,
Biyu na hakikan masu ji duka sun jiya.

49. Na Shaturu kun ji Abul Hassan da Rufa'i kau,
Badawi akwai wani na faɗe su da ɗai-ɗaya.

50. Sanna na Mariyatu, Aminatu hakaza,
Ibrahim, Hajaru, Mariyamu, daɗa kun jiya.

51. Sanna Dasuki yab bi shi da Hadijatu,
Sanna fa Isa shi daɗa kuma ƴam maya.

52. In bayyana muku masu bauta mai ku ji,
Kaumanga sa Sule Dotti Wodi ku tambaya.

53. Dada Sambo su ka tsaron hawa nai lokacin,
Tafiya da yah hau duk tutut bisa anniya.

54. Hakana fa Ibrahima mai tuta kuma,
Hakana Muhamman Jalo shi ko tambaya.

55. Ku ji ɗan Hisi kuma shi da ɗan Shawanga su,
Ak katibina da Mustafa kuma kun jiya.

56. Don Mustafa aiki shi kai mai anka ce,
Shi rubuta littaffai a keɓai shi ɗaya.

57. Alƙali kun ji Shu'aibu Ladan Rame kau,
Baicinsa sai Bi-Ali kun ji matambaya.

58. Daɗa kun ji mallammai na Shaihu da anka sa,
Hanyaw walici sunka bi ta da gaskiya.

59. Farkonsu Abdullahi Bayero, Hausa duk
Sun san shi don ga saninsa babu awa shiya.

60. Mallam na Alkammu da Zangi hakikatan,
Mallam na Jinni Mukashifi na mun jiya.

61. Koiranga Isma'ilu shi ko hakaza,
Is'haka Shaho dud da wansu fa kun jiya.

62. Su Kinuri, Siddiku, Muhammadu su duka,
Sun samu albarka suna yin godiya.

63. Kabbeji Shaihun nuri shi da Agali kau,
Haka mallamin sufi Umar shike mun jiya.

64. Yi kiɗa Yunusa Shaggo, Denbo Hamal kuma,
Hakana Muhammadu Gabɗo shi ko tambaya.

65. Dad'a kun ji mallam Mojjo Badawi hakaza,
Duka Alwasa yas san shahada mun jiya.
66. Liman Muhammadu Sambo Sa'adari kuma,
Mudumama su ko cana Tsuntsuwa mun jiya.
67. Dad'a Zangi Liman ya wuce can Gwandu shi,
Baicinsa Mallam anka ba shi yam maya.
68. Kuma kun ji ladannai Muhammadu Cibi Ah-
Madu shi Bahaushe na hakikan tambaya.
69. Dad'a Bula Mamman Mode shi ko hakaza,
Mai mai da wa'azu na Shaihu shi ko ku jiya.
70. Su am mutanen Shaihu masu tsaron gado,
Kullum na wa'azu zama fa sun gudi duniya.
71. Dad'a kun ji Sarkin Yara masu tsaron gari,
Da Husaini Barno na Shaihu na duka kun jiya.
72. Sanna shari'a anka tsaisa ta Hausa duk,
Har yaw wuce dad'a Bello da nai yam maya.
73. Shi yas sarauta fa Mustafa Kalil kula-
Ti da yaw wuce Alƙali Alhaji yam maya.
74. Alƙali Muhtasibi kaza na Maruda kau,
Alƙali Wurno Sa'idu yas sa kun jiya.
75. Amma fa limammai na Bello Abubakar,
Baicinsa kau kada anka ba shi yam maya.
76. Dad'a kun ji ladanni Abu ha[149] da Salihu,
Hakana Sharif haka Yunfa Sidi ku tambaya.
77. Ku jiya fa Bi-Kaumanga dud da Jalalu duk,
Musa da Wangara katibai na mun jiya.
78. Dad'a masu harda kun ji sarkin harda kua,
Da Husaini Ajo na Barkaya duka kun jiya.
79. Saura fa mallamai ku saurara ku ji,
Mallam Tafa mutafannini na mun jiya.
80. Kullum hadissai dud da tafsiri shikai,
Kur'anu amfani shikai fa ga mai biya.
81. Hakana fa Abdul Kadiri da nai zama,

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[149] Abu ha - Abu Hamida

Shi ko hakika mallami na kun jiya.

82. Haka Modi Mamaro da Burnonkejo duk,
Hakana Giɗaɗo Gamajo don mai tambaya.

83. Mudegel na Alkammu kidai shi hakikatan,
Mallam Sa'idu daɗa shina nan mun jiya.

84. Ku ji Salihina cikin mutanen Bello kau,
In bayyana muku su daɗa bisa gaskiya.

85. Mallam na 'yan sarki na Kandam[150] hakaza,
Ibrahi Mallam Gyani[151] hakkan kun jiya.

86. Da Aliyu Alhaji dud da Abdullahi kau,
Faruku dud da Muhammadu kuma na gaya maku.

87. Ku jiya da Bayero Joli[152] Mamman shi kawa,
Amma akwai wasu nana tari mun jiya.

88. Allah shi ba mu mu samu albarkassu duk,
Duniya da Barzahu dud da Ranag Gaskiya.

89. Mu gane su can Aljanna su duka shi ka yi,
Shi ad da iko babu shakka shi ɗaya.

90. Jama'a ku ce amin mu gode Jalla shi,
Yac ce mu gode mai dare fa da safiya.

91. Shedara tamanin niy yi waƙa nig gama,
Na kara goma bisa gare su rashin ɗaya.

92. Asma'u tay yi daɗa da Fillanci ku ji,
Isa fa yam maishe ta Hausa fa kun jiya.

93. Labar na Shahu uban Musulmi yaf fadi,
Ku jiya ku karɓa 'yna 'uwa bisa gaskiya.

94. Allah ka yarda da Shaihu ba shi farin ciki,
Don jinƙanyinka tutut daɗa mai afiya.

95. Ya Rabbi kai shi ga Annabimmu Muhammadu,
Shi ganai shi zamna tare can bisa lafiya.

96. Hakanan ɗiyansa da sunka shuɗe Rabbana,

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[150]Kandam - Acida, near Sokoto

[151]Gyani - Jenne

[152]Joli - Yola, a place in Sokoto

Sauran da sunka maya ga ɗakin duniya.

97. Ka ishe su Sarki mai Sarauta mai Sama,
Hakana, fa jikoki zama kai ka'iya.

98. Hakana Musulmi duk na Allah 'yan 'uwa,
Kai anka roƙa Jalla Sarkin gaskiya.

99. Allah shi ƙarba na cika nai godiya,
Ga Ubangijina babu mai yi sai shiya.

100. Kuma nai salati ga Annabimmu da sallama,
Allai Sahabbai dud da Tabi'i mai biya.

101. Ramzi na Hijara tai ku lura da hankali,
Shurafau na yi yabo ga Allah na maya.

Work 52

Alhinin Mutuwar Modibo ɗan Ali

1. Muna gode Sarki ta Allai hakimi,
Da ya yi mu shi adda'iko Rahimi.

2. Muna yin Salati bisa Annabinmu,
Fiyayye bisa talikai duk imami.

3. Da Allai Sahabbai da ko Tabi'ina,
Da mai bi ga Sunna duka Mustakimi.

4. Daɗa zan ni waƙa ta tausayi da kuka,
Ga Modibo Ali zumuna karimi.

5. Hakika zama fara'a ag garaishi,
Da kyawan hai dud da son musulmi.

6. Da ko son zumu dud da ko girmamawa,
Mutum duk balai fa a ce malami.

7. Da ko son ibada da horon iyali,
Ga hanya ta addin da sallar kiyami.

8. Fa ya riƙa baya zama ya tanyo,[153]
Jama'a ga bancin uwaye ga komi.

9. Fa mu mun yi kewa ga sauran zamammu,
Cikin duniya Jallah kai a hakimi.

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[153]The text reads *riga* but was corrected to *rika* by Alƙali Sidi Sayuɗi.

10. Si[154] amma fa mun yarda ko da hukumci,
Da ka yi garaimu fa Sarki Rahimi.
11. Ta'ala ga gafarta Modibo wa na,
Ka kai shi ga aljanna Dar-al-salami.
12. Ka ba shi fa ni'ima da yelwar kushewa,
Ga Barzahu tut tut bisa ko dawami.
13. Ka tarsai da Shehummu Firdausi Sar-
ki[155], cikin janatul huldi dar-lil-na'ini.
14. Kaza ka Aliyu da shi da Waziri,[156]
Zama tare sunka wuce, ya Rahimi.
15. Ka gama muradinmu dubu fa tare,
Ka tashemu tare da su ya Karimi.
16. Fa Allah shi karɓa daɗa na cika,
Ina yin salati bisa ga imami.
17. Da Allai Sahabbai da ko Tabi'ina,
Da mai bi ga Sunna da ko Mustakimi.

Work 60

Begore (Yabon Annabi)

1. Fa mun gode Jalla da yay yi annur na Ahmada,
Gaban talikai duka don fa ya fi da Ahmada.
2. Sa'annan fa yai al'arshi kursiyyu lauhu duk,
Kaza Annabawa duk da annur na Ahmada.
3. Da yas sa fa Admau a ubamu ga talikai,
Jiki anka duba can ga ruhin Muhammada.
4. Fa na yi yabon nan duk da Zatinka niy yaba,
Gare ka da taikkai kaza da Muhammada.
5. Ina yin salati da sallama bisa Ahmada,
Kaza da Sahabbai dud da Alaye Muhammada.[157]
6. Fa ya Rabbana kai ad da iko da ko sani,
Ka ba ni shiri tanyan ni in yabi Ahmada.

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[154]*Si* has no meaning here, but this is how the *ajami* reads.

[155]This splitting of a word between two lines is unusual.

[156]This refers to her son, Waziri Abdulƙadir.

[157]See note at v. 2 in Work 50 Hausa Roman

7. Ka sa ni cikin fadama ta annur da Alangarib,
Fa in sam abin murna masoya Muhammada.

8. Fa Sarkin sarauta karɓi waƙa ta kyautu
Can, gare ka ta sam yardin isa ga Muhammada.

9. Fa iɗa'u ko da tai yawa ba shi aibu duk,
Ga waƙag ga don fa yawaita sunan Muhammada.

10. Da ban tarshi mizanin mawaƙa fa kun sani,
Nufina fa in riƙa mai da sunan Muhammada.

11. Abin da nike bege fa ke na ga zucciya,
Fa in sam abin guzurin isa ga Muhammada.

12. Su Hassanu am manyan kirarin Muhammda,
Fa na roƙi alfarmassu in ga Muhammada.

13. Da shi nika tammahata ga fa'ida da sanin da niyi,
Fa in bayyana shi ga yin kirarin Muhammada.

14. Ku saurari waƙata ta begen Muhammadu,
Da ta tadda labari na sirar Muhammada.

15. Mutane ku yo zafin tafowa ku samu jin,
Fa kyawon hali fa da mu'ujiza ta Muhammada.

16. Ku samu fa labarin Sahabbai ku samu jin,
Abin nan da anka yi duk ga zamanin Muhammada.

17. Fa sun tsai da addini fa sun ya da duniya,
Mu bi su mu samu biya ga Sunnar Muhammada.

18. Hakika Muhammadu ya fi komi ga gwargwado,
Fa kowa fa sai shi, zan fa begen Muhammada.

19. Fa Allahu yaɗ ɗaukaka shi ga talikai,
Zama taliki duka na ga inuwa Muhammada.

20. Nufina fa in faɗi duk abin nan da anka yi,
Gare su ga zamanin Fiyayye Muhammada.

21. Fa nit tuna za ni faɗa da masu fa son su yi,
Mutane da ke begen kirarin Muhammada.

22. Daɗa nit tsaya ga waɗanda dai ad da bayyana,
Cikinsu fa sun isa jin busharal Muhammada.

23. Gabanin na fiko don Fiyayye imamu na,
Ga yin talikai shi yar rigaya Muhammada.

24. Jiya sharaful-akabar da Adamu yab biɗa,
Fa ba wanda yas same shi fa sai ko Muhammada.

25. Ma'aika mala'ikku fa ba wanda anka ba,
Hakika Liwa'ul-hamdu sai ko Muhammada.

26. Wane yaf fi ashabul-yamini da sabiƙai,
Kaza da ƙaba'illai ku ce min Muhammada.

27. Khalilu[158] ubamu ku san fa yai addu'a da shi,
Fa an baya Isa duk busharal Muhammada.

28. Ubam fa Adamu nan da yai addu'a da shi,
Fa nan anka karɓam mai da girman Muhammada.[159]

29. Da sunansa ko al'arshi ta bar fa yin rawa,
Fa baya ga bi nai duk mu girmama Ahmada.

30. Fa ruhinsa ya tsarkake ga Ubangiji,
Gaban bayyanal Musa fa way yi wa Ahamda.

31. Fadu nan ƙasa ta tsarkake da masajidu,
Fadu nan ta samu ƙawa darajjal Muhammada.

32. Akwai wani fiko don fa littattafan sama,
Fa sun wa mutane duk busharal Muhammada.

33. Fa sun bayyana kyawon halinsa na ɗaukaka,
Cikin Annabawa sunka san bawar Ahmada.

34. Fa an ba Ma'aika[160] alƙawal wanda anka ba,
Mutane zuwa ga Ubangiji don Muhammada.

35. Fa sun yi busharan nan fa ta zakuwal Muhammada,
Mu gode da munka zama ga ummati Ahmada.

36. Yahuddai zama sun san shi su duk farin sani,
Fa hasada ɗai tas sa su ƙin bin Muhammada.

37. Fa sai hasadan nan ta fa koma gare su duk,
Fa Allahu yac cika nashi guri ga Ahmada.

38. Fa an ce da bokaye kaza duk da aljanu,
Fa sun faɗi labarin Fiyayye Muhammada.

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[158]This is "Halilu" in the *ajami:* Ibrahim, the Prophet Abraham.

[159]In the *ajami* Hausa, these verses (28 & 29) are reversed in order.

[160]*Ma'aika* is *Manzo,* or Prophet

39. Fa bai fita sai ko can cikin masu tsarkaka,
Uwayensa duk madalla asalin Muhammada.
40. Fa tun daga Adamu har ga Hawwa'u shi'itu har,
Amina ga Abdullah[161] tah haifi Ahmada.
41. Fa sun yi wasici babu aibu gare su duk,
Ga amrensu sun tsare duk fa annur na Ahmada.
42. Kasa fa tana kukan gumukkan dufun ɓata,
Daɗa ta fa sam murna fitowa Muhammada.
43. Fa ta yi bushara duk tudunni da rafuna,
Daren Jumu'a samun ciki na Muhammada.
44. Fa Iblisu yai kuka mutanensa sunka yi,
Da yab ba su tsoro don fa addin na Ahmada.
45. Fa dabbak Kuraishi duka hakikan tana faɗi,
Daren ga na yau fa Amina tas samu Ahmada.
46. Kaza dud da 'yan daji fa sun yi farin ciki,
Gabas dud da yamma fa sun yi murnal Muhammada.
47. Kaza masana duk sun faɗi anka hallaka,
Fa yaƙi na giwa don darajjal Muhammada.
48. Akwai wani fiko nan da Amina tag gani,
Daren attanin nan da tah haifi Ahmada.
49. Da mata kurum ba su sam kusata ga haifuwa,
Mala'ikatur Rilwanu ta wanke Ahmada.
50. Ku san ya yi kwana ukku ba wanda yag ga shi,
Zama fa Mala'ikku ka jiɗa ga Ahmada.
51. Halin Annabawa anka sa duka nan garai,
Mutanen fa ran nan sunka san shi Muhammada.
52. Sa'anna fa tsuntsaye fa duk sunka kewaye,
Uwar tai ka roƙon ba da nono ga Ahmada.
53. Fa gina ta Kisra ta tuɗe Shawa ta ƙafe,
Wutat Farisa duka ta mutu don Muhammada.
54. Sarakinsu duk sun tsorta sun riƙa tambaya,
Zama sun sani halakassu zakuwal Muhammada.
55. Ku san shekara ko haihuwa tai ga hallaka,

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[161]In the *ajami* this reads *Ga Abdullahi Amina...*

Fa yaƙi na giwa Makkata don Muhammada.

56. Ku san Suwaibatu ta rigayi Halimatu,
Ga ban mamma taz zam ko ɗiya don Muhammada.

57. Da mata kurum ba su sami ko haihuwa ɗiya,
Mata sai fa maza kaɗai don Muhammada.

58. Fa an hana tsuntsaye da mata na aljanu,
Fa an ce mutum fa ka ba da nono ga Ahmada.

59. Da sunka bari Allahu yak kai Halimatu,
Ga dangin bani Sa'adu fa ta ɗauki Ahamada.

60. Fa Allahu yak ko ba ta ni'ima fa mai yawa,
Fa taz zam fa sarki don darajjal Muhammada.

61. Fa danginta duk sun sami ni'ima gare ta nan,
Halimatu ta ga fa mu'ujiza ga Muhammada.

62. Da jiɗat Mala'ikku garin tsaga zucciya,
Garai taj ji tsoro taf fa mai da Muhammada.

63. Ku san shekara tai ukku nan anka tsagata,
Sa'at haihuwas Siddiƙu mai son Muhammada.

64. Shina da huɗu au shidda au goma anka ce,
Fa Allahu Sarki yaf farance Muhammada.

65. Shina fa da shidda Amina taz zo ganin gida,
Madina fa don ta gano su tare da Ahmada.

66. Shina da huɗu da Halima tak kai shi anka ce,
Ta koma da shi ga biyat fa tam mai da ahmada.

67. Da tad dawayo da Abuwa nana tar rasu,
Daɗa Ummu Aimani taf fa mai da Muhammada.

68. Shina da bakwai fa da Shaibatul-hamdi yat tsarai,
Fa Madalla Abdulmuɗallib nan ga Ahmada.

69. Fa ya roƙi cana ruwa da shi fa cikin fari,
Ga Makka fa an yi su don darajjal Muhammada.

70. Ya faɗi saif ibnu zi-Yazin shi sam sarauta,
Fa shi yaf faɗa mai za a tsarai Muhammada[162].

71. Shina da takwas nan Shaibatul-hamdi yar rasu,

[162]In the *ajami* this line reads: *Fa shi yaf faɗa musu za shi samu Muhammada.*

Abu Ɗalibin yau aw wasicci Muhammada.

72. Fa shi yar riƙai fa riƙon da yaf fai riƙo duka,
Fa ya ɗau takobi yai faɗa don Muhammada.

73. Fa yai hanƙurin wahala gare shi fa ya faɗi,
Akul fa akwai shi fa babu mai suka Ahmada.

74. Fa ya so shi ko mai yawa shi shina yabo,
Shi hori mutane nai duk su zo inda Ahmada.

75. Da yaz zo da shi Basara da ko shekara tara,
Fajaro ta goma ga haihuwa ta Muhammada.

76. Da goma fa sha ɗai anka ɗebe fa hasada,
Da haushi da hiƙidi ga zucciya ta Muhammada.

77. Abu Ɗalibin yaz zo da shi Sham da sha biyu,
Ta sha ukku tac cika sunka koma da Ahmada.

78. Da sunka biya Basara Bahira'u yag ganai,
Da mu'ujiza yac ce mai shi koma da Ahmada.

79. Duwatsin, itace can Bahira'u ya gani,
Suna yi mai sujada girgije biye da Ahmada.

80. Shina ashirin da biyat ga amren Hadijatu,
Zuwa nai fa Sham ga ta ukku ke nan Muhammada.

81. Da Maisiru har Nasɗuru duk sun ga mu'ujiza,
Fa sunka faɗa ma Hadija labar na Ahmada.

82. Shina da talatin har da ko shekara biyat,
Ga kahabu ajinna sunka yarda da Ahmada.

83. Sa'anna ɗiya tai Faɗima anka haifa ta,
Fa mutuwa ta Zaidu da yaj jirayi Muhammada.

84. Ku san da talatin nan da ko shekara takwas,
Da yaj jifa fa sauti yag ga annur Muhammada.

85. Da yac cika shekarru daɗa gomiya fuɗu,
Da kwana ɗaya Allahu ya aiki Ahmada.

86. Fa Jib'irilu yaz zaka Attanin nan zuwa garai,
Da Allahu ya aiko da Kur'an ga Ahmada.

87. Fa an jefe sheɗannai fa anka hana musu,
Fa kowa ushirin siri ba su sam ga Ahmada.

88. Sa'anna fa anka faralta salla da alwala,

Mutane suna tuba suna bin Muhammada.

89. Cikin shekara fuɗi[163] fa yaf fara yin kira,
Idon kubru sunka makafta don ƙin Muhammada.

90. Musulmi cikin ta biyat fa can sunka zo Habash,
Fa Najjashu yat tarbe su mai son Muhammada.

91. Daɗa kafirai suka tashi duk ƙin Muhammadu,
Fa sai fa Abu Lahabi kaɗai yaƙ ƙi Ahamda.

92. Banu Hashimin duk sun fa tanyi Muhammadu,
Abu Ɗalibi yac ce fa mai ƙi Ahmada.

93. Abu Jahali yaɓ ɓatai fa nan Hamza yai fushi,
Da yaɗ ɗau baka yat tuba yab bi Muhammada.

94. Sa'anna fa yab bugi kan Abu Jahali yaf fashe,
Fa yac ce fa to daɗa in ji mai suƙa Ahmada.

95. Fa wa isa motsi Hamza yai magana daɗa,
Fa madalla bawan Allah zakin Muhammada.

96. Abin da fa yaw watse su tuban Umar daɗa,
Ga Ka'aba fa ɗawwafi ya yi sauƙi ga Ahmada.

97. Da yac ce a bar ɓoyo ga addin shi bayyana,
Da yab bayyana ko ɗai fa bai gitta Ahmada.

98. Da addin fa yay yi yawa daɗa kufru sunka yo,
Rubutun ƙiyayya dut ga dangin Muhammada.

99. Da ba su fa amrewa da ciniki gare su duk,
Fa Allahu yah halaka su yak kyauta Ahamda.

100. Abu Ɗalibin ga ta goma yar rasu hakaza,
Hadijatu macce da taf fa amfani Ahmada.

101. Fa baya ga wannan yaf fa zo wa'azu Ɗaifa,
Kaza da Saƙifu fa sunka rasa bin Muhammadu.

102. Da yad dawayo fa ga Nahalatu nan aljana,
Fa sunka yi tuba jin karatun Muhammada.

103. Da yaf fori dangogi ga addin da sunka ƙi,
Ga Lausaru samri shidda sunka bi Ahmada.

104. Fa sunka ji addin sunka karɓa da gaskiya,

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[163] *Fuɗi* is *huɗu*.

Fa su sunka kai ga Madina labar na Ahmada.

105. Ta sha biyu ga aiki yay yi tafiya zuwa sama,
Fa anka faralta sala biyat don Muhammada.

106. Kasa tay yi kyawo barkaci nasa har sama,
Da tas samu annurin na zakuwar nai Muhammada.

107. Cikin shekara ta mubaya Akaba fa anka ce,
Fa su goma sha biyu sunka yo ta da Ahmada.

108. Da ko shekara tak kewayo sunka dawayo,
Ga Akaba ta biyu kuma sunka bi shi Muhammada.

109. Fa saba'in maza suke su da mata guda biyu,
Fa su duka sun yi mubaya'a ga Muhammada.

110. Fa su sunka ce mu am mutanenka Rafaɗa,
Tsaron dukiya da ɗiya mukai maka Ahmada.[164]

111. Daɗa fa muhajirrai fa sunka ishe musu,
Fa sunka dubarci kashi ga maƙiyan Muhammada.

112. Ta sha fuɗu yai hijira zuwa ga Madinatu,
Fa sunka yi ruɓushi masu ƙi mai Muhammada.

113. Fa kogo na dutsi yas shige su suna biya,
Fa har yaf fito ba wanda yag ga Muhammada.

114. Suraƙatu yac cimmai fa dokinsa yak kafe,
Da yas sami kai nai yaf fa dawo ga Ahmada.

115. Wurin nan da yak kafu babu laka bale ruwa,
Fa sai ko sarautal Jalla tare da Ahamda.

116. Da sunka biya ga Huza'u nan Ummu Ma'abadin,
Fa nan tag ga al'ajabi da tas san shi Ahmada.

117. Fa kafin shi zo ga Madina tun tun ga safiya,
Suna hanya don dubin isowal Muhammada.

118. Da sunka fa tsinkayeshi duk sunka yo gudu,
Garin tariya, murna ta zakuwa Muhammada.

119. Daɗa sunka jissai sunka ko cika alƙawal,
Da sunka yi ga rai har masu tare da Ahmada.

120. Cikin shekara ta biyu ga hijira fa anka ce,
Da ya ba da yaƙi can ga maƙiya Muhammada.

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[164]In the *ajami* this reads *Muhammada* instead of *Ahmada* at the end of the line.

121. Fa tafiya ta Abdullahi ɗan Jahashu anka sa,
Ya ba da yaƙi can ga Makiya Muhammada.

122. Cikin shekaran nan kuma Fiyayyenmu yat taro,
Faɗan Harbo su duka wai yajin Muhammada.

123. Fa su sun yi taro su ɗari tara anka ce,
Da hamsin Badar na sunka gamu da Ahmada.

124. Musulmi ɗari ukku da goma fa anka ce,
Fa sha ukku su ɗai af fa tare da Ahmada.

125. Daɗa sunka shirya kafirai sunka zaburo,
Fa sunka ga zakokin da ag gaba da Ahmada.

126. Da Aswadu yaf fa rigaya nan Hamza ya yi fushi,
Fa yak kashi Shaibatu duk fa nan gaba da Ahmada.

127. Fa anka kashe manyansu wasu anka kam musu,
Su Jibrilu rannan ab baraden Muhammada.

128. Umayyatu anka kashe Abu Jahali hakaza,
Daɗa albishir yaz zo gida na Muhammada.

129. Fa nan sunka tambai waf firkake zarumai,
Fa sunka ji Hamza fa na uba na Muhammada.

130. Fa bayan ga fama ukku yak kwana nan Badar,
Fa ya hau zuwa ga Madina madalla Ahmada.

131. Ga tafiyat Umairu fa cana Aflahu ta yi ko,
Fa wahalan Musulmi taf fa wahalad da Ahmada.

132. Banu Kainiƙa'a da sunka saɓai fa anka ce,
Cikin shekaran nan yaf fa yaƙe su Ahmada.

133. Fa Ɗan Maslama ga ta ukku anka kashe[165] shi can,
Fa Ka'abu da yaf fa kashe shi yaf faɗa Ahmada.

134. Sa'anna Abu Sufuyanu duk sunka faɗi can,
Daɗa kafirai suka tsoraci dakon Muhammada.

135. Daɗa sunka yo gayya da taronsu mai yawa,
Dubu ukku na wai za su yaƙin Muhammada.

136. Fa sun yi zaman Larba kaza dud da Alhamis,
Daren Jumu'a sun yi fa sansani don Muhammada.

[165]Here the *ajami* reads *ci* instead of *kashe*, but the meaning remains the same.

137. Fa Sa'adaru su da Usaidu nan sunka kwana duk,
Ga ƙofat Fiyayye don tsaro nai Muhammada.

138. Da yai Jum'a yai La'asar fa yah hau zuwa gida[166],
Muslumi fa sun yi safu-safu gaba da Ahmada.

139. Fa ya sa fa sulke da yay yi shiri duka,
Ku san babu mai kyawo kamal na Muhammada.

140. Daɗa anka ɗau tutammu duk anka sa gaba,
Su Sa'adanu su na a mutanen Muhammada.

141. Maza dama hauni garai fa sun yi shirin faɗa,
Fa sun cika duk da fushi ga maƙiyan Muhammada.

142. Fa can safiya ta biyu ta Uhudu fa nan ko,
Daɗa kafirai duka sunka gamu da Ahmada[167].

143. Fa dagat Musulmi cana I'nina anka yi,
Kashin kafirawa nan da sunka ƙi Ahmada.

144. Ku duba samarai masu tarin yawa duka,
Da Hamzatu anka kashe shi nan gaba ga Ahmada.

145. Ka ce ka ga zaman nan Hamza shike ciki,
Shirin tsai da daga ai faɗa domin Muhammada.

146. Makammansu shirye kwaruruwansu da bakkuna,
Takubbansu zage suna kashi don Muhammada.

147. Fa taushi na farin sunka taushe su nan da nan,
Fa madalla samri masu tanyan Muhammada.

148. Bala'i da ko yas sam Fiyayye cikin faɗa,
Ubayyu fa nan yash shafa mashin ga Ahmada.

149. Daɗa kafirawa sunka tsere fa sun sani,
Fa babu alama mai gudu gaba ga Ahmada.

150. Da yab bisne shahiddai fa yaz zo gida,
Fa Faɗima taw wanke takobin Muhammada.

151. Daɗa sunka kwana gashin makammai da anka yi,
Da safe fa sunka bi kafirawa da Ahmada.

152. Fa can sunka zo Hamra'al Asad fa sunka yi,
Fa nan sansani ba su samu yat tsira Ahmada.

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[166]*Zuwa gida* does not appear in the *ajami* version of this work.

[167]In the *ajami* this reads *Muhammada* instead of *Ahmada* at the end of the line.

153. Cikin ta fuɗu tafiya ta birni ta Umata[168],
Da anka yi ban tausai da saƙon Muhammada.

154. Kaza tafiya Taraji'u cana da anka yi,
Kashi mai yawa fa Huzailu sun saɓi Ahmada.

155. Fa Hasimu ko can yay yi girma da yak kashe,
Bakwai manya-manyan cikin fa maƙiya Muhammada.

156. Cikin shekaran nan yay ya yaƙin ɗiyan Nalir,
Yahuddai fa sunka yi alkawal ga Muhammada.

157. Fa zambassu sunka yi sun fa yaƙe su su duka,
Makammansu sunka zamo makamman Muhammada.

158. Fa nana munfikkansu duk sunka walwale,
Faɗin da sunka yi wa ka i ma Muhammada.

159. Badar ƙarama fa ga shekaran nan fa anka yi,
Daɗa kafirai suka tsoraci gamuwa da Ahamda.

160. Nu'aimu fa wai shi anka sa wai shi zo shi can,
Shi ru'ubi sahabbai don yawansu da Ahmada.

161. Fa nan sunka hau maza har Badar ba ruwansu duk,
Takwas sunka kwana suna jiran su Muhammada[169].

162. Fa taronsu yak koma da wahala fa sai rashi,
Musulmi da riba sunka koma da Ahmada.

163. Cikin ta biyat yay yaƙi dutsin Ruka'u can,
Fa mata kaɗai fa maza fa sun gudu Ahamda.

164. Cikin shekaran nan anka yaƙo Maraishi hal,
Bani Musɗaliƙ sababin zuwa nai Muhammada.

165. Fa yak kas maza yak kama mata da diyya,
Daɗa sai fa fansa sunka yo ga Muhammada.

166. Cikinta fa yaƙin Handaƙu daɗa kafirai,
Fa sunka yi gayya za su yaƙin Muhammada.

167. Kuraish fa yamma garai fa Gaɗafanu ko gabas,
Fa sun fi dubu goma fa gewaye da Ahmada.

168. Kuraishi da Gaɗafanu da ɗangin Naliru duk,

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[168]The *ajami* reads *Mahunatu* here instead of *ta Umata*.

[169]The *ajami* here reads *Ahmada* instead of *Muhammada*.

Da ɗangin Kuraizatu sunka gama ƙin Muhammada.

169. Muhammadu yaf fita sai dubu ukku ag garai,
Fa nan Sal'a sunka yi sansani don Muhammada.

170 Fa nan sunka kwan ashirin da fuɗu sai faɗa sukai,
Kibau da takubba ɗai fa madalla Ahmada.

171. Da fama fa tai tsanani da anka yi shawara,
Su Sa'adu aunka yi nan bushara ga Ahmada.

172. Fa sai Abdu Wudiri da shi da tarkinsa ran faɗa,
Aliyyu fa yak ƙare su nan gaba ga Ahmada.

173. Da yaɗ ɗauki kayansa har baradensa yak kashe,
Su Ikirimu sun gudu don fa tsoron Muhammada.

174. Fa tuban Nu'aimu shina cikin Wallah agajin,
Fiyayye da yah hilanci[170] maƙiyan Muhammada.

175. Fiyayyenmu yab biɗi agaza anka agazai,
Da iska fa yak kore su nan gaba ga Ahmada.

176. Ku san fa mala'ikku fa su sunka kabara,
Ga korassu ran nan sunka koma ga Ahmada.

177. Da Lahazabu sunka fa rugu daddare safiya,
Fa yaɗɗau zuwa ga Bani Kuraiza Muhammada.[171]

178. Fa yaz zamni kwanakki fa ashirin da ko biyat,
Gare su fa tilas sunka bi shi Muhammada.

179. Mazansu da samri manya-manyansu su duka,
Fa nan anka yanke su fa[172] duk gaba ga Ahmada.

180. Ga rame guda ɗaya anka sa su ɗaruruwa,
Fa nan Sa'adu yac cika nashi guri Muhammada.

181. Ɗiya dud da mata anke saishe su don biyan,
Dawaki makammai don jihadin Muhammada.

182. Fa sai macce ɗai fa cikinsu anka kashe fa can,
Daɗa anko gyara gari da nasara Muhammada.

183. Cikin shekarag ga ta shidda hijira fa anka zo,

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[170]*Hilani* is *fillanci*, or *filatanci*, i.e. subterfuge

[171]The *ajami* here reads: *Da Lahazabu sun kora daddare da safiya,/Fa ya hau zuwa fa Bani Kuraizi Muhammadai*. The meanings are the same for both versions.

[172]Here the *ajami* reads: *yayankesu duk* instead of *yanke su fa*. The meaning is not changed.

Fa yaƙin banu Lahaynu sun gudi Ahmada.

184. Fa an yi ruwa kwana bakwai Walla anka ce,[173]
Ana yin su duk don addu'a ta Muhammada.

185. Cikin shekaran nan ya yi yaƙin Akaba,
Fa can ɗan Aku'u fa ya yi girma ga Ahmada.

186. Fa ya aiki Abdullahi ko baba Rafi'u,
Kafa tai da tak kare tay yi kyau don Muhammada.

187. Fa Ranawa sun zaka masu zamba fa yai musu,
Kama da na makiyayi hukumcin Muhammada.

188. Sa'anna fa yai yaƙin Hudaibiya anka ce,
Fa nan dakkwara taƙ ƙwad da attabu Ahmada.

189. Sa'anna fa don al'amru yaz zo fa anka ce,
Daɗa kafiri suka tashi fama da Ahmada.

190. Fa yay yi fushi kafirai sunka tswarta[174] duk,
Daɗa sunka biɗi su koma da Muhammada.

191. Shi komo biɗe shiyi ɗufi[175] Mafiyinmu yat tafo,
Bisa yai shirin alamari madalla Ahmada.

192. Cikin shekaran nan yaf fa aiki garuruwa,
Sarakinsu don fa su tuba duk su bi Ahmada.

193. Su dai tswarci Allahu su ko bi Muhammadu,
Idan sun ƙiya a su zam fa bayin Muhammada.

194. Fa yay yi takardu yaf fa aika gare su duk,
Suna fa cikin ru'uba ta tsoron Muhammada.

195. Da ya' aiki Khaɗibu[176] can zuwa gamu Kaukisu,
Fa bai tuba sai kyauta fa yaw wa Muhammada.

196. Fa Dihiyatu shi ko anka aikai ga Kaisara,
Shi tuba shi samu shiga ga jama'al Muhammada.

197. Ku san ɗan Huzafatu anka aika ga Kisra shi,
Fa yat tsage takarda ya yi don ƙin Muhammada.

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[173]Here the *ajami* reads: *da yini bakwai* instead of *Walla anka ce*. The meaning is not changed.

[174]Alternative spelling in the *ajami* is *tsorta*; at line 193a it is also be *tsorce*.

[175]Alternative spelling in the *ajami* is *ɗawafi*.

[176]This is *Hadibu* in the *ajami*.

198. Fa Allahu ya halakai da yaƙinsu su duka,
Biranensu sunka zamo biranen Muhammada.
199. Da ya aiki Amro shi zo ga Najjash shi tuba can,
Da yaz zo fa shi yat tuba yab bi Muhammada.
200. Shuja'u fa ɗan Wahabu fa yaz zo ga Harisu,
Fa shi yay yi jifak ko takardun Muhammada.
201. Saliɗu da yaz zo inda Hauzatu yaf fa ce,
A mai fa girma don shi tarad da Ahmada.
202. Da bai samu girman nan fa bai tuba yam mace,
Fa Allat tsare mu shi ba mu shirya ga Ahmada.
203. Cikin shekara ta bakwai fa anka ci Haibara,
Ku saurari don Allah batuna ga Ahmada.
204. Ku bar fa bari na ni kaɗai haba 'yan 'uwa,
Ku zam ka fa tanyo na ga begen Muhammada.
205. Ku bar jin tagayama shima cikin haki,
Ku saurari shima can ga maƙiyan Muhammada.
206. Fa Haibara birni mai yawa sunka taru nan,
Fa ko ɗai fa bai saura ba da yaz zo Muhammada.
207. Fa nana sarakin Haibara zarumai duka,
Fa can sunka sha masun samarin Muhammada.
208. Da ƙatta da shagirrai fa can sunka faɗi duk,
Da hasada taf fa hana su ƙin bin Muhammada.
209. Fa masu kashin nan Aliyu na da Zubairu duk,
Da Siddiƙu Faruƙu bajinnan Muhammada.
210. Samari fa tari anka yanke su cana duk,
Ga nan fa amare sunka zam na Muhammada.
211. Kinanatu ran nan anka yanke shi cana duk,
Safiyyatu ko taz zam amaryal Muhammada.
212. Da Mafiyinmu yag gama tasa yah hau zuwa gida,
Ku tashi ganin ƙura baraden Muhammada.
213 Cikin tafiyan nan sunka shiɗa cikin dare,
Fa duk sunka makara sai Fiyayye Muhammada.
214. Cikin shekaran nan macce taw wa Muhammada,
Fa kwarcem ƙashi ko yaf faɗa ma Muhammada.

215. Sa'anna fa rana taf fa koma ma La'asari,
Bisa ta fa faɗi ga mu'ujiza ta Muhammada.

216. Fa Asma'u ta wa'azu fa kowa shi ko riƙe,
Fa don mu'ujiza ta mai ga girma ga Ahmada.

217. Sa'ana fa yai ramko ga al'amru cana ko,
Musulmi dubu biyu sunka zo don Muhammada.

218. Da ya sabka Makka ta fa kafirai sunka tsorata duk,
Fa ya zo ga Ka'aba fa ya yi ɗawafi, Muhammada.

219. Dada yay yi kwana ukku yah hau zuwa gida,
Ku tanye ni don Allah kirarin Muhammada.

220. Cikin shekara ta tara da ya yaƙi Mu'unatu,
Fa sababin kashin manzon da sunka yi na Ahmada.

221. Fa can Zaidu anka kashe shi Ja'afaru hakaza,
Da ko ɗan Rawahatu masu tanyon Muhammada.

222. Fa Khalidu shi ya amshi tuta fa yai faɗa,
Fa baya garai sai sunka koma da Ahmada.

223. Sa'anna fa tafiyat Hamdu ya aiki anka zo,
Da gulbi fa yai musu ni'ima darajal Muhammada.

224. Daɗa yaf fa koma nan Kudaidu garin shiri,
Zubairu ɗari biyu ag garai gaba ga Ahmada.

225. Da yaf fa kusaci Kuraishi sai yay yi sansani,
Da ru'uba fa tayi yi yawa ga maƙiyan Muhammada,

226. Fa ya aiki cana ga Larabawa zumansa duk,
Musulmi sa'aslamu[177] sunka kai shi ga Ahmada.

227. Fa dangin Salimu duka fa sun yi ɗamar-ciki,
Da tutassu ɗauke da duk suna gaba ga Ahmada.

228. Ka ce safiyan nan kun ga taronsu su duka,
Da ƙuran makammai sun fa gewaye Ahmada.

229. Da ba ka ganin komi garesu su fa sai ido,
Da kayan sarauta sun yi huni da Ahmada.

230. Da ƙurassu taj jiɗo duwatsu na Makka duk,
Ka ce fa dare na shi ka rakiyal Muhammada.

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[177]Meaning unclear.

231. Da ɗa anka kafa lema Fiyayyenmu yas shiga,
Fa nan anka halaka wanda duk yaƙ ƙi Ahmada.

232. Fa nan anka shimfiɗe ɗan Tafilu kaza da ɗan,
Lubanatu, kafirai sunka ƙi Ahmada.

233. Waɗansu cikin su da sunka gudu anka kam musu,
Su ɗan Harbu sai cetonsu anka yi ga Ahmada.

234. Fa yas shafe kafirci fa rannan ga Makkata,
Maza dud da mata sunka tuba ga Ahmada.

235. Kuraishi daɗa sun san Muhammadu Ahmadu,
Fa sun san ba sun iya Walla gaba da Ahmada.

236. Daɗa yay yi kwanakki fa ran goma sha biyat,
Fa yab ba da yaƙin ko Hunaini Muhammada.

237. Sa'anna fa ya aiko a shafe Suwa'u duk,
Da Uzza a koma ɗai ga addin na Ahmada.

238. Da yas shafe cana Malata yat tafi Hawazina,
Da su da Saƙifu irin da yas saɓi Ahmada.

239. Fa yas ishe Hunaini fa sunka gamu 'yan 'uwaku ji,
Batuna na labarin Fiyayye Muhammada.

240. Ku bar fa bari na ni kaɗai haba 'yan 'uwa,
Ku zam ka fa tanyo na ga begen Muhammada.

241. Hawazilu su da Saƙifu halbi garesu wai,
Da yajinsu ai ba su samu dama ga Ahmada.

242. Fa da nan yak kare su matansu har ɗiya,
Kaza dukiya duk anka kai ga Muhammada.

243. Ga famassu Annabi yai kirari cikin faɗa,
Fa nan zarumi duka yaf fa san bai wa Ahmada.

244. Shina bisa mangalib yai kirari da yaf faɗi,
Da yac ce ku san ni an nabiyyu Muhammada.

245. Ku san kafirawa sun fi dubbai suna riƙon,
Takubbansu ko ɗai bai kusaci Muhammada.

246. Da yac ci su yaf fasake su yam mai da dukiya,
Fa don ɗai su tswarci Ubangiji su bi Ahmada.

247. Da yag gama raba musu yay yi Al'umra yac cika,
Da yat tafi Madina suna fa begen Muhammada.

248. Cikin shekaran nan yac ci birnin ƙa Ɗa'ifa,
Da yaf fa tsere su fa, wad da ƙwazon Muhammada.

249. Cikin shekara ta tara ga tafiyan Uyainatu,
Fa yac ci Taminawa fa yak kai ga Ahamda.

250. Fa can sunka zo yab ba su ko tasniya duka,
Ina anka sam mai hanƙuri wa na Ahmada.

251. Sa'anna fa jama'o'i fa sunka tafo duka,
Gari da gari fa shig ga addin na Ahmada.

252. Fa jama'a ta zo dud da jama'a ta Jibu duk,
Bani Usdu da Kilabu sunka bi Ahmada.

253. Baliyyu da Ɗayyu kaza da Ɗa'iffa duka,
Zuwansu fa tari sunka zo bin Muhammada.

254. Sa'annan fa ya aika da yaƙi fa canna ko,
Bani Muɗeleki labar da ya ji na Ahmada.

255. Fa sun iske ladanni fa sun tsare waƙƙuta[178],
Fa zakka kaɗai sunka kawo ga Ahmada.

256. Sa'anna fa ya yaƙo Tabuka da ya ji can,
Irin Rumu duk sun shirya gaba da Ahmada.

257. Fa yac ce a kai sadaka Musulmi fa ay shiri,
Dubu fa talatin kunji jama'a Ahmada.

258. Fa yaf fita yay yi ta Sham ga rani fa ya isa,
Tabuka ku sauraran batuna ga Ahmada.

259. Da dai ba mu sam halara ga yaƙin Muhammadu,
Ka ce ko kufai da fa yab bi mun ga na Ahmada.

260. Ku yafan ruwa don Allah suma gare ni yau,
Zumaina fa na haɗu yau ga begen Muhammada.

261. Cikin tafiyan nan na yi horo fa mai yawa,
Fa sun ga fa mu'ujiza masu girma Muhammada[179].

262. Zama cana ayoyi ka jiɗa su bayyana,
Asirai mutane duk zuwa inda Ahmada.

263. Fa cana munfukkai fa sun yi baƙin ciki,

[178]*Waƙƙatu* is Sakkwatanci for *lokaci*.

[179]Here the *ajami* reads *Ahmada* instead of *Muhammada*.

Da kumya da anka yaba masoyin Muhammada.
264. Wata biyu yay yi Tabuka manya na Farisa,
Da Rumu duka fa ku tswarci gaba da Ahmada.
265. Fa ya aiki Halidu yac ci Daumata Handaku,
Fa ya sam Ukaidaru yaf fa kawo ga Ahmada.
266. Fa yab biɗi daɗi shi ba da jizya fa yaƙ ƙiya,
Fa Allah shi ba mu gani ga fuskal Muhammada.
267 Sa'anna sarkin Himyara duka sunka yo,
Takardu garai duka sunka tuba ga Ahmada.
268. Cikin shekaran nan yaf fa sa ko Abubakar,
Shi yo hajji, yay yo ko don nai Muhammada.
269. Cikin shekaran nan yaf fa sa anka ko kashe,
Fa gina ta gumki can da yaz zo Muhammada.
270. Aliyu fa ya aika da birnin Makka can shi yo,
Da yah hana kafirrai shiga Ka'aba Ahmada.
271. Sa'anna Fiyayye yay yi rajmi ga macce can,
Da taz zo fa taf faɗi gaskiya ga Muhammada.
272. Cikin shekaran nan yaf fa la'ani Uwaimiru,
Da matansa, wa iya shin hukumci wa Ahmada.
273. Ta goma ga hijira tai fa ya aiki Halidu,
Ga Najjasu shi sami shiga ga addini Ahmada.
274. Fa Najjash da ya cika aikuna cana da yar rigai,
Da nisa fa ko yas samu salla Muhammada.
275. Idan sunka tuba a bar su ai wanda yaƙ ƙi duk,
A ba shi takubba duk a kai su ga Ahmada.
276. Fa sunka bi addini fa sunka hawo duka,
Fa tare da Halidu sunka zo inda Ahmada.
277. Fa wa faɗi Dina Hanifa sun zaka su duka,
Fa tare da Halidu sunka zaka inda Ahmada.
278. Dawafadi na Nabda dud da Amiru sun tafo,
Fa an halaka duka masu zambal Muhammada.
279. Cikin shekaran nan ko Fiyayyenmu yay yi ko,
Fa hajjin wad'i kaito rabuwa da Ahmada.
280. Ka ce kun ga tafiyan nan Fiyayye da yay yi ta,
Mutum da mutum daji ga rakiyal Muhammada.

281. Wacanda fa ab bisa har na ƙasa sun fa duk ƙida,
Fa an yi su duk sun bi Sunnal Muhammada.

282. Ka ce ka ga Ihraminsu da ka ji ko ɗumi,
Na sauti na labaikansu tare da Ahmada.

283. Daɗa sunka gangara cana dutsi na ɗufi duka,
Wurairan ibada sunka bi shi Muhammada.

284. Fa yab bayyana musu ayyukan hajji duk daɗa,
Fa adin fa ya cika duk ga hanya Muhammada.

285. Gareta fa jariri da anko fa haifa can,
Fa yai magana ta farin ciki ga Muhammada.

286. Fa ya aiki cana Yaman da Bazanu yas shige,
Sa'annan ga masu tsaron hukumcin Muhammada.

287. Fa ya aiki cana Jariru ko inda Zul-kira,
Shi aiko shi tuba shi bar ɓata shi bi Ahmada.

288. Fa yat tuba ai hannun fa Ummar fa yab bari,
Fa yad daina yaƙi yab bi addin na Ahmada.

289. Sa'anna sarakin Rumu yat tuba Farwatu,
Fa yay yi takardu nan zuwa ga Muhammada.

290. Kurci na Wabdi duk fa Waddi Tanafa'u,
Ta goma fa sha ɗai sunka zaka inda Ahmada.

291. Dada ya bi Danma maza Baƙi'u fa gafara,
Fa Allah shi sa mu shiga ga ceton Muhammada.

292. Fa ya so ya ba da harin mutane na Amyaku,
Aka sa wanda yak kas Zaidu mai son Muhammada.

293. Cikin shekaran nan yay yi ciyyon da yar rigai,
Fa kaito Musulmi dud da rabuwa da Ahmada.

294. Sa'anna fa Ansiyyu da shi da Musailamu,
Fa duk sunka bayyana masu saɓon Muhammada.

295. Fiyayyenmu yas sa anka halaka Aswadu duk,
Samari fa yas sa sunka zo su Muhammada.

296. Gazajin Musailamu can ga famat Yammatu,
Da yaƙinsa yag gamu can baraden Muhammada.

297. Fa can sunka halaka sunka kabbara su duka,
Da yaƙinsa sunka fa share hanyal Muhammada.

298. Ku san Walla kwana goma sha biyu anka ce,

Fiyayye da ciyyo nan da yar rasu Ahmada.

299. Fa sun faɗi sha fuɗu[180] sun faɗi sha takwas duka,
Fa mun ba da rayukkanmu fansal Muhammada.

300. Fa bai rabu da salla ko da jama'a fa anka ce,
Fa sai ko fa kwana ukku ab ba su ga Ahmada.

301. Fa salla fa goma fa sha bakwai daɗa sunka yi,
Fa jama'am Musulmi da fa tare da Ahmada.

302. Fa Lansaru rannan sunka kewaye masjidu,
Fa sun tswarci rannan kaito rabuwa da Ahmada.

303. Fa yai musu wa'azu kaza wasici fa yai musu,
Fa yab bayyana musu gaskiya duka Ahmada.

304. Fa yat taulafa ma waɗansu wansu gare su nan.
Fa Allah shi ba mu biya ga foron Muhammada.

305. Sa'anna fa yat tara su ɗakin fa Aisha,
Fa yac ce a gai da fa wanda duk ya bi Ahmada.

306. Fa bai rabu da wa'azu da ba da tsoro da firgita,
Cikin jin jikin nan don fa jin ƙan Muhammada.

307. Fa an ba shi zaɓin duniya fa da Lahira,
Fa yaz zaɓi Lahira wadda yaj je Muhammada.

308. Shina ko wasicin nan na tsoron Ubangiji,
Da salla fa har loton da ya tafi Ahmada.

309. Fa Jibrilu kwana ukku yay yi shina tafe,
Fa Allah shina aiko shi gai da Muhamda.

310. Fa Mamman Tukur yay yi ta Fillanci kun jiya,
Fa Asma'u tay yi da Hausa don son Muhammada.

311. Fa na tallafa shi da shi da Shehu ubamu duk,
Da Shehu fa Abdulkadiri in ga Ahmada.

312. Da sauran waliyya duk da sunka bi Sunnata,
Da Shehu Dasuki fa in ga fuskal Muhammada.[181]

313. Fa su muka ƙamna duniya dud da Barzahu,
Da Lahira don fa su kai mu har inda Ahmada.

314. Ɗari uku na Allahu ya ba ni na cika,

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[180]This is an alternative spelling for *huɗu*.

[181]In the *ajami* version verse 312 reads: *Da Shehu Rufai da Shehu ko Ahmadu Badawi,/Da Shehu Dasuki in ga fuskan Muhammadu.*

Da ko ashirin babu har gaba ga Ahamda.

315. Fa Allah shi gafarta ma Asma'u Rabanna,
Da ta sami yin bege Rasullu Muhammada.

316. Ku san Sabunina shi ka wanke bakin ciki,
Ku yi muna nimma mu yi ta begen Muhammada.

بسم الله الرحمن الرحيم صلى الله على النبي الكريم
هذا تأليف العالمة الزاهدة العابدة الصالحة
أسماء بنت المجدد شيخنا عثمان تغمده الله
برحمته آمين الحمد لله رب العالمين والصلاة
والسلام على رسول الله صلى الله عليه وسلم
أما بعد فهذا كتاب سميته تنبيه الغافلين
وتذكير العاقلين إلى طرق الصالحين فإني وضعته
على أربعة أقسام الأول ذكر الميادين التي
بين المرء والجنة والثاني ذكر الخصال ال
المهلكات والثالث ذكر الخصال المنجيات
الرابع علامة اتباع السنة الباب الأول في الميادين
التي بين المرء والجنة وهي تسعة الأول الموت
وهي معدة لكل نفس قال تعالى كل نفس ذائقة
الموت وأما دواؤه فترك المعاصي وكثرة الصدقة
كما قال رسول الله صلى الله عليه وسلم تستغفر الذنوب

يسهل

يسهل عليك الموت والثاني سؤال منكر ونكير في القبر
كما قال تعالى يثبت الله الذين امنوا بالقول الثابت
بلزوم قراءة سورة الملك والإخلاص والثالث الجلوس
في القبر وظلمة ووحشته فإما دواءه فحسن الخلق
والطهارة والرابع القيامة واهوالها فإما دواءها
الصلاة على النبي صلى الله عليه وسلم والخامس
الحساب واما دواءه فحب الخير لجميع المسلمين
وبغض الشر لهم وترك ثلاثة اشياء وهي الحسد
والبغض والرياء كما قال رسول الله صلى الله عليه
وسلم الحسد تاكل الحسنات كما تاكل النار الحطب
والبغض يفسد الدين كما يفسد الخل العسل
والرياء لا يقبل الله عملا عمل فيه مثقال حبة
من خردل من الرياء والسادس الكتاب كما قال تعالى
فاما من اوتي كتابه بيمينه في هول المومنين
فسوف يحاسب حسابا يسيرا واما من اوتي كتابه
وراء ظهره في هول الكافر فسوف يدعوا ثبورا

ويصلي سعيرا واما دواءه فاتباع السنة وترك البدعة
السابع الصرط واما دواءه فاسراع التوبة عند
المعصية والاستغفار لله والثامن الكوثر واما
دواءه فصلة الرحم وحسن العشرة من الجيران
واقامة السنة كما قال رسول الله صلى الله عليه وسلم
يذاد عنه من بدل وغير والتاسع الاعراف واما
دواءه فحب اهل الله والعلماء والتابعين لسنة
رسول الله صلى الله عليه وسلم واقتداء لهم
وخدمتهم واكرامهم الباب الثاني ذكر الخصال
المهلكات وهي تسعة خصال الاول عداوة المومن
والتعرض له والثاني المنازعة في غير حق والله
ورسوله قال تعالى والله لا يهدي القوم الظلمين
والثالث الطمع كما قال رسول الله صلى الله عليه
وسلم الطمع يعمي ويصم والرابع التكاثر كما قال
تعالى ان الله لا يحب كل مختال فخور والسادس
سؤال الكهنة قال رسول الله صلى الله عليه وسلم
من اتى عرافا فصدقه فقد كفر بما انزل الله
على محمد والسابع اتباع الشيطان التي تسمى بوري

قال تعالى

قال تعلى يوم نحشرهم جميعا يا معشر الجن قد استكثرتم
من الانس فقال اولياؤهم من الانس ربنا
استمتع بعضنا ببعض وبلغنا اجلنا الذي اجلت لنا
قال النار مثوىكم خالدين فيها والثامن السحر كما قال
تعلى ولا يفلح الساحر حيث اتى واتبعوا ما تتلوا
الشيطين على ملك سليمان وما كفر سليمان ولكن
الشياطين كفروا يعلمون الناس السحر وما انزل
على الملكين ببابل الى قوله ما له في الاخرة من خلاق
الباب الثالث في المنجيات وهي ثمانية الاول التوبة
قال الله تعلى وتوبوا الى الله جميعا ايه المومنون
لعلكم تفلحون وقال تعلى ان الله يحب التوابين ويحب
المتطهرين وقال تعلى توبوا الى الله توبة نصوحا
الثاني لزوم العبادة مع ضبط الأوقات صباحا ومساء
وشيئا من الدلجة كما قال تعلى ما خلقت الجن
والانس الا ليعبدون الثالث الذكر قال تعلى ولذكر الله
اكبر والله يعلم ما تصنعون وقال تعلى واذكروا الله كثيرا

لعلكم تعلمون والرابع الصدقة قال تعالى يا ايها
الذين ءامنوا انفقوا مما رزقنكم من قبل ان ياتي
يوم لا بيع فيه ولا خلة ولا شفاعة والخامس
الصوم واقله ثلاثة في كل شهر وأوسطه
يوم الخميس ويوم الاثنين واكثره صوم داود
عليه السلام كما جاء في الحديث والسادس
الصبر كما قال تعالى ان الله يحب الصبرين وقال تعالى
ان الله مع الصابرين والسابع صلة الرحم
قال تعالى وءات ذا القربى حقه والثامن حسن العشرة
وهو الاحسان اليهم ونفعهم ودفع الضر عنهم
الباب الرابع في علامة المتبعين لسنة رسول الله
صلى الله عليه وسلم وهي الايمان بجميع ما جاء
به والطاعة له في ذلك والتزام محبته بالاقتداء
به في اقواله وافعاله واخلاقه واخلاص النية
في ذلك ومن علامة محبة الرسول امتثال اوامره
واجتناب نواهيه وايثار السنة واجتناب البدعة
والابتعاد المخالفة للسنة ومن تجتهد في
تلاوة القرءان وتفهمه والعمل به والشفقة

على الأمة

والسعي في مصالحهم ودفع المضار عنهم والزهد
في الدنيا وايثار الاخرة والخشوع عند ذكر النبي
صلى الله عليه وسلم واعظام اهل بيته واصحابه
واماكنه من مكة والمدينة واشتياق الوصول
اليهما وكثرة الصلاة عليه والتخلق باخلاقه
من القيام بما يرضي الله ومخالفة من خالف دين الله
ولو كان ابا وابنا وادامة الشفقة عليهم والحلم
لهم والعفو مع القدرة وصبر النفس على ما تكره
والتواضع للمؤمنين وترك التمييز من بينهم و
وحسن العشرة مع اهله وخدامه واصحابه بطلاقة
الوجه لهم وحب الخير لجميعهم والخدمة لهم
وترك طلب العلو عليهم ومشاورتهم في الأمور
ومعاونتهم بماله وبدنه وترك الطمع فيما
بايديهم وستر ما اطلع عليه من احوالهم ال
الذميمة والاعتذار لهم في ذلك وعدم الافتخار
عليهم بالمال والجاه والمجد وعيادة
مرضاهم وتعليمهم بالنصح من غير تعبيس
وكثرة الحياء وبشر الناس من لا يستحيي ان يراه الناس

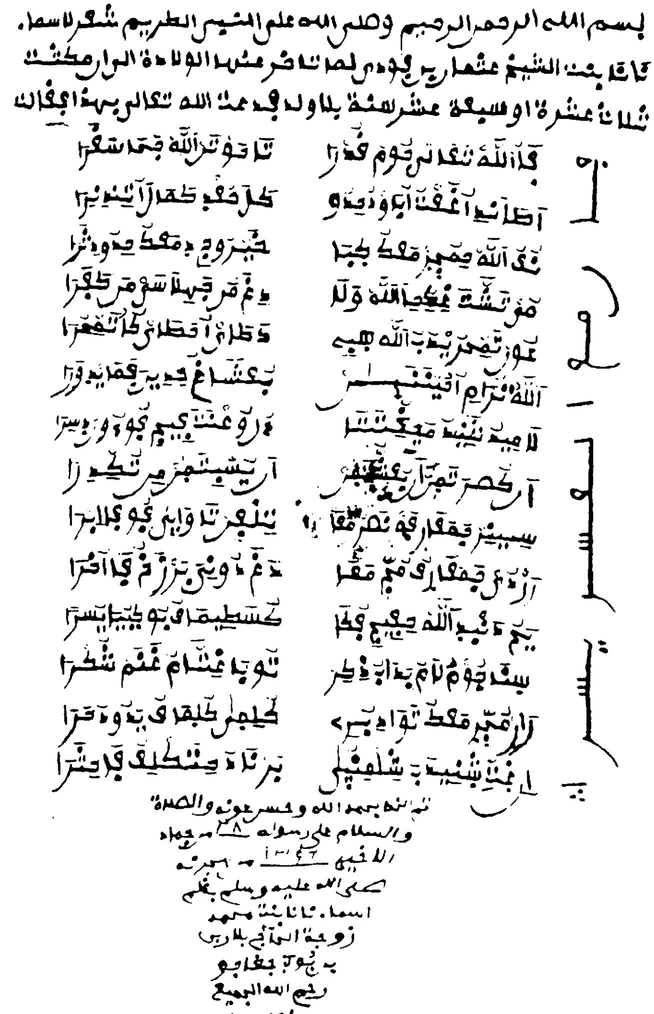
بعيد من النار [illegible]

مسيئا وكثرة السخاء والبخيل بعيد من الجنة وقريب
من النار والتوسط في المآكل والمشارب والملابس
من غير تأنق ولا إسراف فجر الإزار والقميص وغيرهما
مخالف للسنة في الرجال وسنة في النساء شبرا وذراعا
والتوسط بنوم أول الليل وقيام نصفه الثاني فيستاك
ويتوضأ ويصلي والنوم على جانب الأيمن ذاكر الله
تعالى غيره مثل البطر على الفراش والحصير والأرض
ومن علامتهم صرف الهمة إلى طاعة الله بالاجتهاد
في تصحيح الإيمان وعلم جميع ما أوجبه الله عليه
أولا ثم يلتزم التوبة من كل ذنب ظاهر وباطن
ليحصل له الطاعة وقبولها فيقضي جميع ما ترك
من الواجبات ويتحلل من حقوق العباد في المال والنفس
والعرض والحرمة والدين ثم يجتهد في دفع عوائق
العبادة من الدنيا والناس والشيطان والنفس بالزهد
عن الدنيا فيما سوى الضرورة والتجرد من الخلق
إلا في حال الضرورة الدينية والدنيوية ومحاربة
الشيطان واللجأ إلى الله والاستعاذة به وكثرة
الذكر ودفع وسواس الشيطان ومعرفة حيلته
وإلجام النفس بلجام التقوى بمنعها من اتباع
هواها مع ضبط الأوقات بالعبادة والاستعاذة

بالله

وحفظ اللسان من القول الحرام

بالله وحفظ العين من النظر في الحرام والفضول وحفظ القلب
من الأمل والاستعجال والرياء والتكبر والغضب وحفظ الأذن
من استماع كلام الفحش والغيبة وحفظ الفرج
من الزنى واللواط وحفظ الرجلين من المشي الى الحرام
وحفظ الجسد كله من ترك الصلاة وعقوق الوالدين
والفرار من الزحف وفساد اموال الناس وتغفر الصغائر
باجتناب الكبائر ما لم يصر عليها هذا اخر
ما اردنا ايراده ورزقنا الله واياكم على الاتباع
الى الممات الحمد لله رب العالمين والصلاة والسلام
على رسول الله صلى الله عليه وسلم انتهى كتاب
اسماء بنت الشيخ عثمان المجدد الشيخ الورع
امير المومنين المعروف بابن فودي تغمده الله
برحمته امين ثم بحمد الله وحسن عونه
والصلاة والسلام على رسول الله
صلى الله عليه وسلم


بسم الله الرحمن الرحيم وصلى الله على النبي الكريم شعر لاسماء
تاتا بنت الشيخ عثمان بن فودي
ثم تمت بحمد الله وحسن عونه والصلاة
والسلام على رسوله
صلى الله عليه وسلم
رحم الله الجميع
امين

بسم الله الرحمن الرحيم صلى الله على من لا نبي بعده شعر لاسما
بنت الشيخ امير المومنين عثمان بن فودي غفر الله للجميع امين

جَ الْحَرَمَ بِرِدَ تَنْجِيفُ غَدُ دُ دِ ڢِتِرِي   مِنْدِ رَجُومَ الْعَرْشِ دُ وُ دُ دَ مُجْرِي

نَجَادُ جِدُ وُ سَمْعَا جَبُرُ رِيَا نْبِرِي   صَلَاةُ مَا اللّٰهُ كَذَ اسَلَامُ يِدُ وُمُ دُ وُ

جَنَّا بِعِيرِ يِنِيبُ كُورِنْتِ مُجْرِي   كَذَاءَ ارْمَعَكْ جَمْعِ بُرْدُبِ وَالدُّوْ

غَنَمْ ذَاتِ مَعَكْ شِنِيكِ كَنَكْ جِنِي تَرِي   تُرَاغُ نُعِيمِ جَ اللّٰهُ نُصَرَاكُ جُولِبُ

دِ مَكْ بَخِيدِ فَدُ قُو دُ دُدُ مُجْرِي   غَنَمْ انِدِ مَعَكْ بُودِ غَمْ تِنْدِ نُوجِ بُو

جَعَاجِكُ اللّٰهُ تُرِيمِ جُولِبُ بِسِبْرِي   جَ غَرْغَلْ جَوُرَحُدُ وُ جِسُبِرِ لِتُعَكْ

كُولُ جِدُ وُ الْعَرْشِ جَوْتِكِ مَثِلِرِي   جِنْصَرَاكُ مُوبْتِغْ كُعُرْتِدِ نَدِيرِ بَلْ

تَلَ اللّٰهُ دُ مَا امِيُوتِ تُومِ امُغْدِرِي   جَ الْحَرَمَ بِرِدَ تَنْجِيفُ يِرُدَ كَمُوتُغُو

جِبُو شِفُ كَنَكْ جِنِي جِجِيفُ اجُوبِرِي   غَنَمْ مَكْ تَلِعِرِ جُومَ رَتَا وَلِيِ تُوسَكْ

تَلَاتِ دِ حَاوَتِ تَلِعِنِي دُعَفْ مُوبِتِرِي   غَذُرُبِ مُوبِتِ دُونِيَا وُمُرَاطِنُوا

جَ بِنْدِرِدِ مَكْ فُنُورْ كُونْدَاجَدْ رِي   جَ الْحَرَمَ دُ وُمْ تَرِيمِ صَعُوظَ الْحُ

جَتُوَارِيَةُ تُمْ جَزَبُورَ لَا نْجِيلَ بَاذُرِي   جَ الْحَرَمَ الْقُرْءَانِ بِرِدَدُ وُجِنِّ قُو

جَ انْدِدُ دِ يِرْشِيَادُ دَلِرْدَ مُجْرِي   جَ الْحَرَمَ دُ قُتِّيدِ اللّٰهُ نُودِ يِرْمَكْبُو

مُجُوبُوجِ اللّٰهُ غَدُ يُوتُبْرِي   جَ الْحَرَمَ النَّبِي جَمَلْ تِلَابِ فِ

تَشْغُ جَغُ دَعَنَا بِنَبْرِي   جَ الْحَرَمَ جَمَلْ مَلَئِكَاتِرِ بِاللّٰهِ فِ

بسم الله الرحمن الرحيم صلى الله على من لا نبي بعده شعر لاسماء
بنت الشيخ الولي المجدد امير المومنين عثمان بن محمد المعروف بابن فودي
تغمده الله برحمته امين

ارغمنا اع جاليد غعنة مماينا مو بيند حدرجي نا اين لونتا
جاليد كو وجكيت كم ترجينو غرد يدفوا افورجزودم جنتا
ان غرد لاميد جيني فيند بن جمقار جولب بدن كشكر حنوبتا
والله ان نقطام وغظ تنيدبو حنوب دونو وغرد غرندا امنا
غم دم حديث نلاد مبدن ولودم فرءان ماايد وغظ ساي دمعهمتا
والله انكد نام ساي سرايني حبين بحمن جوبارلكو وكيحدتا
جوبارد ن يكلن فنيد جوع بوام رادا اش كدادم غم عبادتا
شيخوج مبدن كم ينناع زفان غو مجراو كمب بيلون كنجي نوردتا
سن بل تن دن م نو نبن ونغر الله سبت بلبد مغك اوفندتا
ونداغ كتغفر الله ولوجينكفو ما مبدما ايبددوم بجيبن فرعتا
مد ويرغند جغمدو بعاج ام غدنو ددين بغش لاو سنتا
وانداغ لاني كيتكع كشنيددا موييم بكسرا بلبد غندو دكدتا
[illegible]
فرداج دمره براب شيخ كللر اندا جو مجع غرب وفنج سبعتنا
يع ماج شوبن اليد كومي وفتي بكرا الصيلا لحضر بيدد مدتا

مابوشر

مَايُوشَرِيعَبِ هَكَدَاغُعِفِيغَنَّا   حَنْبِيرِ عِلْمِ اَحَنْبِنَا دِسَعَادَتَّـا

يَا اَمَاءُ مَعْ غَرِيبِجِ حَوْسَرِحَانْدِغْ   بِنْعِجِ مَعْ اِلِوَلَافَ تِجَمْهُرَتَّـا

بَاوْنِيبِدُ غَمْدِ حِدُمْ كَسَاكَدِ   اَنْدِ جُولِرْمِيدِ بِجُولِرْدِ سَاعَ فَايُوتَّنَّا

جُولِرْدِ نِيرْنَيْكَدَا اِجَنْغَرْدِ بُو   فِنُّوجِ جُودِ اُوِيرْنِرِيبِرْ كُبَّنَا

جَمَعَارُو مُبَكْ ءَاخْثِرَفْ حِدَرْدُدَا   حَنْبِفِيبِي عِرْغِبِرْ لَاوُلْ اَيِسَنَّا

تَلْكَلْ اَكُمْبُ يُبِي حَانْدِفْ شُونِشِي   خَيْرُوجِ بِنُوعِنَهِ مَعَكْ دِتَشْتَا

اَللَّهُ ءَارِ مِنْغُودِ ءَامِنْكِتْنِي   دِعْ يَايِرْ جِنْدَرْ جُولِي دُمْ كُبَاوْتَا

وَاللَّهِ غَبْرِكَمْ وَدِءِ دِوَلَاكَدِرْ   مَبِيدَ دِي سَاءَ اللّٰهُ تِرْ جِمْ حَكَمْتَا

غَمْ دُمْ حَدِيثْ شِبَادُ وَلْوِي اَنْدِنِي   وِعْ مَايِدْ عَالِمِ بُو بِجُولِدُمْ غَبْتَا

بِرْ مَعْطَ تُو جِبِنِي فِتِيدُ حِمَعَكْ بُو   اَشَدُ اَفْغُرْ تِجِبَامَ دِرِكَمْ جِبَتَّا

اَللَّهُ وَرْ جُرْمِيْ كُوودِ حِدُلَّكِي   بِعْ شِيغْنُرْ مِرْمُبَدْ بِيِ الجَنَّتَا

اَللَّهُ يَغِفِ غَرْدِدَاءِ بِبِرْجِبِي   جِرْدَوْ سَرْغَمْ بِرْنَادُ تَكَرَفْ دَرْجَتَّا

دُو مَنِي يُبِسْتُرْ مَدْ كَدَامِي دُونِيَا   جَابِرْ زُخْوَاجَامُو بِغْ يَنْدِ فِيَامَتَّا

دَعْ غَمْدِ تُمْ شَنِيدُ جِبِدُ مَرَاشِدُ   رَمْزَا جِبِرْكُ شِبَادُ بِجِ امِينَتَّا

اَللَّهُ دُو مَرْ سَلَاءُ كَمْ حَسْلَامُ بُو   دُو النَّبِيِّ جِئَالِرْ حَمَا بِنَّا

نُورَنْتَ بِتْفِيرِتَ اَبْغِيرْ تَنْبِي   وِرْ ثُنْبِ غِيرْ تِبْغَنْشِ لَوْزِ تَشْنَنْ

تمت بحمد الله وحسن عونه

والصلاة والسلام

على سيدنا محمد

صلى الله عليه

وسلم

بسم الله الرحمن الرحيم وصلى الله على النبي الكريم

مدو سر شاحيد عون دكيدكم كثرا دوبركا تح كم فج سورون بقرا

فج آل عمران نور ونساء مائدة الأنعام الأعراف نور الأنفال كم جبرا

دوبرك يونس هود كذا جيوسف نورل جسورور رعد ابراهيم نور جحرا

جسورة النحل نور سبحان كهف كذا جكاه نور طه نم الحزم معج نترا

جأنبياء حج جمومنون كذا جسورة النور نور فرقان نور شعرا

جسورة النمل طسم عنكبوت بنور جسورة الروم نور لقمان قابترا

لاريب الأحزاب نور سبا جفاطر نور يس جصف جصاد جسورور زمرا

جغافر الذنب فصلت نب تكنيا شورى جزخرف كم بد خان دبترا

البرك جاثية الأحقاف حوتبنور فتار فتح كذا الحجرات جاب ترا

جو والذارين نور والطور حوت بنور والنجم دبر كد غدا سورور قمرا

رحمان واقع كم حديد بد قد سمعا جسورة الحشر كمب جا متحان ترا

جسورة الصف نور نم جمع حوت كذا منافقون تغابن دعف عاغزرا

وقطلاق كذا التحريم تك نيا جسورة الملك رقو لقلم نهرا

نور المعارج نوح نجن باو بدور مزمل نور مدثر مو بد قود غرا

قيام نور هل اتى والمرسلات كذا جعم والنازن نور الاعبس فحلبترا

تكوير

تكوير نور انفطار مطففين بنور جا انشقاق و بروج طارق تررا

جسبح اسم كذا هل اتى جو الفجر جسورة البلد نور والشمس بينترا

والليل نور والضحى تكن الم نشرح والتين دن تكناد مكمب دن اقرا

جسورة القدر لم يكن دنب تكنيا زلزال نور عاديات دعف بركنرا

البرك قارعة الهاكم والعصر ويل لكل الم تر كيف بود عسرا

تكن لايلف كم ارايت كوثر نور جكفرون جنصر دعف جاد تسرا

تبت جغر هو نور قل اعوذ غر فلو د تنكنا غر برب الناس تهنرا

الله دو من صلاة جا النبي جمعن غم تد فر معك الفرء ار ججنرا

هلمت سوراج معغر غم متاس كتيبو بعمر لفغر حسف جني دبلترا

غر يينني يمب كوجبي محمد ثر كد رمغيدا جبيبي جبد دور تفرا

غم تد غر معج جو مم يعف غد بكا د كوم جدم جسر سدنم سترا

يدحكيه نوب شاجيغ برشنبم صلاح دير فعم جاوبت مابدورا

حسنم بشروج دوني جبرزن بكذا د الاخراخير معج يدم بجب كنترا

حسنم ب شروج شيطا ايمب غر بنور جا النم جدو ينكعم عيبوج سترا

ما اليب غم غم ينكيم مدرزن ذوم بكذ سنكر ب غرزد جب نور ... عسرا

يسبادنم ميني الله دوت كدبر مسلمني بردمو بغر تكادو حثرا

نور عا النبر نور صحابجر سباب وكا نور جما ياكيب لاوا فكذو شكرا

شن معر ديدو رجدو ب حوننب سرا سهتاد كم ا ... رمزنا هجرا

تمت بحمد الله وحسن عونه

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ   صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْكَرِيمِ

مُوْ يِيُوِيرْ عُوَا غَسْرُكِ حَفِيفَا   جِنْقِيِ اغَرُو دَكُبُوْتَا حَفِيفَا
تَمْلِغُوْ سُنْسَنُو سَنِرْتِرْ دَفِيفَا   غُودُ وَاللّٰهُ مُوْ سَرُوْتَا حَفِيفَا
طُوْ دَيَا إِيمَ كُووَنْبُنْ حَفِيفَا

مُوْ صَلَاةِ زُمْوْ تُنُتْ بِسَرْ فِيِبِّي   دُدَّ تَسْلِيمْ مُذَمَّدَ بِبَخُرْ فِيِبِّي
كُو مُسَا مُو غَغُو بِي نُسَّهْ رِيبُوْ   مُوْ صَلَاةِ دِسَلَّمَا بِسَرْ فِيِبِّي
أَحْمَدَ ايَافِ كُووَنْبُنْ حَفِيفَا

كُوْ نَظَرْ يِرْ عُوَا كُسَا مُو كُدُو بَا   دُرْ نَصِيحَرْكَ دَنْبُطِي دُرْ مُجِبَّا
مُوْ تَبِرْ غُو دَبِي مُطِلْبِرُو عَذَابَا   دُرْكُسُو رَارْ دَارِ وَا قَا كُتُو بَا
دُرْ كُسَا مُو كُطِيرْ نُبُنْ حَفِيفَا

كُدُ مُتُمْ يَادَ مُو مُتُمْ مُوْ مُقَامِ   كُو سَرُوْتَا غَبِنْشِرْ كُو كُو غَدِيمِ
كُو غَنِيِّ مُرُووَ يِه كُو كَرِيمِ   وَنْدَ بَيْ غَرْغَرْ زَامَ سَرْكِرْ مُسْلِمِ
شِيكْ مُتُوَادَ جَهْرُ نَبْنْ حَفِيفَا

دُرْ عِبَادَكَ مُو يَيُو اوُدَكِبِّي   كَاذُمُوا صَالِحْ نَا اللّٰهُ وَلِيِّي
كُو سِنِي اغَبْرُ كَنَارِ جَلِيِّي   وَنْدَ دُكَ يَقْبِرْ حَكَمْنُرْ دِيِبِّي
يَاشِرْ جِبَا غَغُو بِي نُبُنْ حَفِيفَا

إنه كادم إمام تويو كرفئ　　انى جورنك ياد حنبير بحلنى
كو كساما منغير ادم دكا امنو　　وند يدم امام ييو عدلنى
شند انوا اغفو بى تبت حقيقا

ازدطا كاذ موا امام متابى　　توظبر الحكنس بلوا ابنى
كاجبجوتاد طاق دزكركفوبى　　وند يدم امام دزتر متابى
شيو تا كنت غوبو تبت حقيقا

وند دك ييطو غرنى سروتا　　دزشسم دوكيا شساما بدتنا
دزشكرطاد طا ثكرماسنوتا　　فامرادد وكيا غزبرسروتا
ياب شكا اسغور تبت حقيقا

ونددك يدموهنا اسر سلاما　　تند تر غوبو سى شبربرطلاما
كو فورنغ دك شنايرتداما　　وند يدم قاكمى يو رحما
فيك ظيرا اغفو بى تبت حقيقا

دميبيا زحاكمنك ذرجربنس　　ار قرضنا اسردزك بادر حلنس
سنك كنوتاد سنك باتاكيبس　　ماس فرحا كمنس دبا اسر باس
سو كفونا اغفو بو تبت حقيقا

عاس اينكه

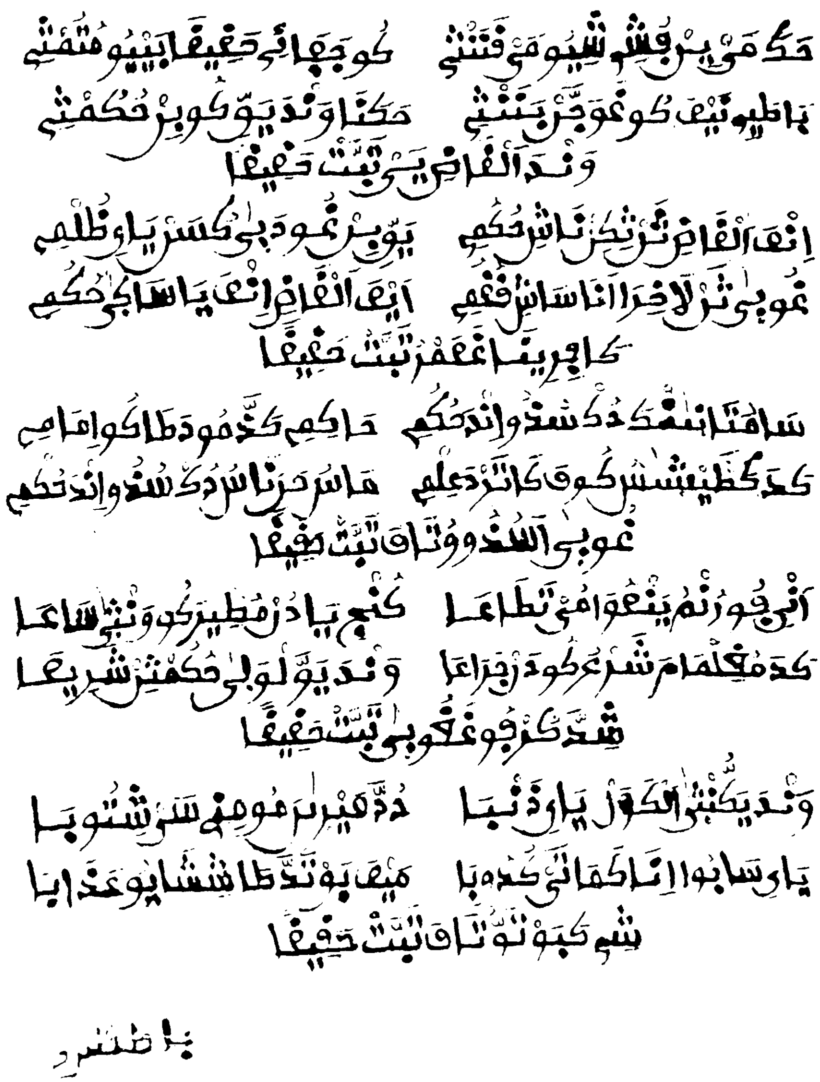
مَاسُ ايكُوسُمَيْدَ هِمَّاسَكَرْتَا   كُنْجِيَا مَاسُ جِ دَطَاكَدَكُهَاتَا
بَاطَكَّلَنْتِي غَرِنْ بُطَوَرْ بُكَا اتَا   مَاسُ مَظَوَرْتَلَكْ كُودَنْ سَرُوْتَا
سُوكَمُتُّو اغَفُوبِي تَبَّتْ حَقِيقَا

يُوامُنْتِي غَبِرْ ادَمْ يَادَدَمْبَا   دُمَكِجِنْقَنْسُ كُوكُسَمْ غُوبِي رِيبَا
بَرِبِيَرْ مَاسُ سُنْ سَرَاطِي غَنْزَبَا   مَاسُكُبُوقْ تَرِيَتَّشِي غَيَبَّا
كُوثْرَا انْكُبِسُنْ تَبَّتْ حَقِيقَا

وَنْمُسُكُو سُنْبِ سُرْطِيَا اِنْدَحَدِّ،   وَنْدَ اللّٰهُ يَبِّ سُرْيُو جِهَادِ ،
وَنْسُ بَسُرْ بِيشُ سَنْ فِيَا سُنْبِ قَدِّ   مَاسُ يَاوَنْ فَسَا سُنَا اِيرْ فَسَادِ ،
سُوكَيَا وُنْ وُتَاقَ تَبَّتْ حَقِيقَا

وَنْسُ اِزَارْ تَبَا سُنْ اَنْبَتِي اَعَيْرَا   بَاسُجِ بَاسُكِي غَمْبِيَنْسُ غَيْرَا
بَاسُ كِي اِنْدَ شَرْعُ تَرَانْكَ بُوَرَا   مَاسُ كُوبِيَرْ كُرُودُوَادُكْ دَسَارَا
سُو كَكُو كَا اغَفُوبِي تَبَّتْ حَقِيقَا

اِرِنْ نَصَ اَلْفَاظِ يِبِي كَرَادُ وكَكَرْبَا   فِرْدُوَا اثَارَ بَرْشِي انْكَسَابَا
كَامَ حَنْيَادُوَا اَعَرَىْ كَدَ كَرَابَا   وَنْدَ اَلْفَاظِ يَكِرَا اِيفْكَكَرْبَا
شَيُو تَا كَنْكَرَايَا تَبَّتْ حَقِيقَا



باطلطرد غوبو نر ماسر طابو سوق ار منك سام نوبادادو

ونسرنا نر نكر بتا ماسر ليبو ماسر فوبى فسا اسنا نور فرو

سوكطوكت غوبى تيت حقيقا

ماسر ثر كور كوسوادك اكيسر ونسر كبر سكى سساموبكنسر

ونسرنا نر انا قطا ماكمر مر ماسر ثر دوكيا تبيتر وسنسر

سوو تا اكنث غوبى تيت حقيقا

حكنا كود طا براي نغوبى حر نبر نيه د ماسر ثوتا اسجايى

ماسر اسكم طا اكنا دكسيابو حكنا ماسر ثر غلو اسبوبى

غوبى ار بينا مر تبت حقيقا

انع كادو ورز جهاد جنغنثى يوجهاد عمجل دزكر كمنثى

هيق ثوتا غير اوادد كرثى ددكوماسر بر بكود رسفوثى

غوبى ار بغنسر تبت حقيقا

لو كنر ننغر باطظلم ياب كنو وحقيقة نر غبرلم

ونسرنا نر سفاتيى نر نكم ماسر فوثيم ونديغا اركام

سوو تا اكنا غوبثى تبة حقيقا

باطابوبيع دوكيابابشك   ايلنيافي اكيبت درعندسركي
ونسرتانرحقيقة ماسرتركي   ماسرحريرربو نعمس غيافي
سووتا اربنسرتيبت حقيقا

ترغميافي ادنع برسام ساعا   انكسم بوولووطنا نبيعا
ونسرتريا سبرتعزكرشريعا   ماسرذافي سهاطبي يابراعا
سوكعاط وتاق تيبت حقيقا

ككيبوظلم كاج كود انذوبي   ترثكركوسواكبرينع تربي
بابه بكنو وق ددكنوتاذوبلي   حكنا فاسرثرامانا اغكوبي
باافانا اغبرسرتيبت حقيقا

اتي فورنكدركبرينع ظلمي   دركسم غافرا اغاالله كريمي
كغيا كنج ياشنا ثرطقامتسمي   حكنا ماسرير كيشي كومسلمي
اواقانا اسعورتيبت حقيقا

كني كراتوند مي كذم تردعلمي   شي كسا طرادم شذم مي مغامي
كدكذمتا نكر وطندبسسرت   كومي ماسرقوتي نكرفسا يسرعسلمي
غوبي اسدووتا ايبت حقيقا

ونسرشمس

وَنْسُرهِفَّرْسُرْكُودُووَاانْدغُونْمِى   سُرْغَدَاكُوسُدَاوَيُوعِنْدَبُونْمِى
لُوكَيْثِنَّا سَبَكُوطَيَاوَاسُرْتُونْمِى   مَاسُرْبَنَّاغَكُوسُوَادُدَّفِيغِى
سُوُوتَاكَنْعَ فِيغِى تَبَّتْ حَقِيقًا

مَاسُرْفَنَّادَمَاسَدَااتُرْفَكُوبِى   كَيْبَسُرَاكَيِوُتَاكَدَنْتَاوُدُوبِى
اِنْعَ اَرْكَيْبَسُرْنَرْدَنْرْسُوسَكَابِى   حَرْمِيَاغُودَكِيزِنَّاامَاسُرتَّرِبِى
دُكُوُتَاذَاسُرْغُوبِى تَبَّتْ حَقِيقًا

وَمْغَظَ اَنْيُوسِنْرْبِيرْعُوَادُرْكَعَلْكَا   كُيْ تَطُورْزُعُبِنْغِجِكِيتَحُوكَا
كُنْجِيَا غَسْكِيَا فِنَايَابْ شَكَّا   دَاكِمُوْمَاسُرْبِيرْفِطَاتُرْغَدَكَا
غُوبِوَاَتْ زَكَبْشُسُرْتَبَّتْ حَقِيقًا

وَنْسُرنَانْرْغَدْتِيَابَابَصِيرَا   سُرْبَنْبُو بَاسُرْتَنْبَيَاكُوضَرُورَا
دَرْسَسُرْغُودَبُودَطَاكَسَّغَارَا   مَاسُرْرَبْ بُودَكَنْسُكُونَاسَجِيرَا
دَكْوُتَااَرْبَنْسُرْتَبَّتْ حَقِيقًا

وَنْدَبِيَنُّوبَكُنْجِ حَغَّافِشُونَا   كُنْجِيَا وَعَظْنَاكَدَمْ بِنْعَسُّونَا
كَدَكَبُويُومَكُوَنِبْكُودُمُونَا   حَكَنَاوَنْدَيُودَيَدِيَاكُونَا
غُوبِى اَرْكَرْكَبْشُسُرْتَبَّتْ حَقِيقًا

ونس هقس باسني سو عفوبنو   ونس كونا جرا بوبو سسابني

ونس نونا اسكي سنانار كفنتي   ماس طمبري مج سفارا دكربتي

سوا كر طمبري غوبو تبت حقيقا

ونس تر غوبي ذا اسنانر سعيرا   ونس سجين ونس كونر غسكرا

سنفي ذا اسنار دكنر اكورا   دد قانا دبعنا با ضرورا

باس طيرا ونا قا تبت حقيقا

دد كومبقبلي عديمو غباشي   دد كومبني ودنتر دكيشي

اني قورنت باب كنوونبرشي   حكنا مبني ميقا كرنسر كيوشي

غوبيا نا ذ لالا تبت حقيقا

ونس كوقا اسفي سنا ابنق غنغو   در سيو بسو نككي اسكي موغو

كرم سرتار نراكو حرنبرغ   اطيبة دها اسكرتو ميا غو

دك وتا ذا اسر غوبي تبت حقيقا

وعظنا انكيو دطا دركبلكا   دركشر بيام غوبو تر انده اكا

بر ذوا ابند ينده وفوا باكا   ميف وفر ديجيو غوبو قسكا

تي انكر كرنت تبت حقيقا

انتهى

انى فورنك لوكنى دك كجلوتا   دمك رحما غيرا وادا دكلوتا
ميق دنبس مبنعر كوه معتنا   ددكومو شغا طكانر دمنتا
طر وتانا شفوتا انبت صفيغا

كووبنى بيق ميد هلما غفلمى   يونوباد وندبيادا علمى
مى حلتر كسنق بوفارگومى   النميمى دكى زبا ومسلمى
شيد الجرا انبت صفيغا

ماس كلونا تمحو نيادا زالسنر   باب لاداغر لسرد النبيلر
ونسرنا انزم باسر سامر بكنسر   ماسر فريادا الوليثى ابا لسر
دو كيادك سعو ر نبت صفيغا

كنجيا وغطتا دطاير عوانا   انع تبنسك دك دمى دغر كوتا
درككو توب كنجيا موفينا   دوقطنادا ركيو غسكيانا
سيق رحما د بنوبت صفيغا

ير عوا تانكا دطا كنج صفا   در ككر بانكر دكومند صفا
غسكيانا فطنغ دككنج صفا   يا جفا كا منوب درو ندصفا
يى تويا شطير نبت صفيغا

تاورو فز ككرب تغميس منذى   ليسبينا ترمزي هجر الاذى

تاليكي دك غربش يسام حرذى   نايوا فغ نا تكا ايف رمزى

جم رشد كلو ز تبت تغيفا

تاي بغو رسو لتر نر حياتي   حر غلتر دانك كاو ممات

دنس الله يقبا يو هداتي   دك مغو دو غبنغي مو صلاتي

بس همر ديف تبت حغيفا

شيخ نايف وافو افا تا أصلي   نار حو سنبي نف ميبشت بدلي

عيسى تغميس يي كو يا خليلي   يو حو سنبي كنج شيكو دليلي

وغظنا دركجيش تبت حفيفا

تمت بحمد الله وحسن عونه

والصلاة والسلام

على سيدنا أحمد

صلى الله عليه

وسلم

بسم الله الرحمن الرحيم صلى الله على من لا نبي بعده
شعر لاسماء بنت الشيخ امير المومنين عثمان بن
فودي رضي الله تعلى عنهم اجمعين

ميتي تكديم رحمان جلا   رحيم نورن غد وونن تعالا
بغيد بيا ودكومقل تشكا   مكوتدا وفوولنايا الله
مسن تكديم سبحان جومم   تبرك مج مع يا ذا الجلالا
د مانعماج موجوتي لمنغ   جوولب ساير تعنوبن الله
صلاة ما الله كم جسلام دومو   جدو برنا د تكل عباد الله
مسلمني بءا ار جحمب معك   جتابعتا بعينف يقب الله
كخ انذنب الله جا نبيج   جندردم اودف يقب قبلا
جولجزك شو مولور كوزكا   جكيعربا اوب شتنيب الله
د ماركنوج جولدم نورجبيج   دفرصدنادد وكاجولد الله

شهاد

شهاد حمج فر فدنا دوجر   حدو كل بولد فونذ نذ الله
جزك نهو فيو رشرا حتاد   دينتف حورى جبرض الله
فجولدب كم رساسا عاج هو   دم يجو جيلند فوجولنب والله
دبردف دبر عبادف لفربفنا   دلابنم كبا فتاحا الله
اكل دجبا كاند عباد مادا   ككود افو كدر جبتا كو الله
فنعز الردبنف نفربعش   فيا كرسر لاورغو غر فلا
مجويك الله دود مج باود   حدرجب عور فكبر يدر وسيلا
ححكي توب شاحيغو عفند   ميا كوس غدد دير الله
هدونه غد فارد طلنييم   دينيم يمير ساء مج الله
فكووا الم دونه وعرنتى   حنمفني كيتا مير تردو غبلا
منغ طيد بردتخف مك   شباد شدادنور حتخف الله
ميفغنيو ذنوب كفغتيم   مجابنيو دعاج تريم الله
عسنو شرشيطا فوتين   كي دمو يمفومو وذه حي كنلا

مرين نبي صلاة محمد يا عم رفه   معسني شردو نيا فا امد لا

ميعفنيو بار جبابا امعو   جمو بغا جولب فوندنب الله

ميتي تكديم مود، صلاة   حا احمد برد جمر تكيف الله

فرمز بجم رشد فرك هجرا   كبرد د النبوي رفو با الله

تمت بحمد الله

وحسن عونه

والصلاة و

السلام

بسم الله الرحمن الرحيم صلى الله على من لا نبي بعده
شعر لأسماء بنت الشيخ أمير المومنين عثمان بن
فودي غفر الله للجميع بجاه محمد النبي الرحمة آمين

اللهَ جَالْتَمْ يَنْكِ عَمْ سَلِمْ · تَفَنِيِيمْ اَمَّنَا نْمْ سِيرْ
جَا بَرَمْ بُودْ بَغْ مَعْ مُورْ · اال يِرْ كَنْ جُولْ فُو كُتِرْ
مَجْمْ مَا دَتُغْفُفُو مَرِنْ

يَنْكِ جَالْكِيمْ مُوَلَّتَكْ · جَالنِّيمَكْ يَدْنَمْ مَجْوِيبِجْ
بَرْدُ تَكَلْ بِنُورِ مِقَادِرِكْ · بُودْ دُورِتَيِمْ مُوتُبِيكْ
قَابْ غَمْ اار بُولْبْ تَكْمُ

غَتَرْ بُولِيِي قْبْ يَنْكِ فُلْ · تُوبْ دُوتُو وُدْ دُومْ كِسِلْ
سَا رْنَعْوَاكْ كَمَا دِيَالْدِلْ · سَحْرِيمْ كِشْنُو وُيُو كِلْ
يِدْ مُكَلِّفَا اُمَّنَا جُورْ

جَابْ هِنْدَمْ شُبَا دَمَعْ · شُبْتُوا دَجُو رْسِيَابْ مَعْ
بَرْنِيَا دُجُو رْتَفْلُو مَعْ · بَمَنِّيَا دُجُو رْنَلَابْ مَعْ
مُومِنِيرِفْ كَنْ كُودْ دِيرْ

كودام

كودام كلنم ينك سج   داغ مك د عمك امر تبر
كنك رك شبلت كنك جم   د نرتلاي ق كنك الله يجم
جاب كمق عيوتود وريور

داغ مك د مير مفرغتك   غم ميبك ينك رمر د يك
نمنجو تو بجمع قاولك   نا تي فطر وجي فابك
قاب جنسم سيد البشر

ءانى يلتبر ييم د لزد نيا   كودام شنتم بزد ويا
ساي ما اد تييم د نر عقبيا   يزد د نرور كمب د جتيا
ءازق منغفر جولي فوشيير

الله هندم بعشيم جد تل   يرد تكلق جمرراد بسرر
جاكييد مر تبتر يشبلز   كنك هند مرك ودور
الله يفجم يبو ما يدور

كينا يم وقيا سا بور   ترك ازغم برد كو وقر
جابنفب نكيرير تعسر   مجر مغ ترجولد تيمر
حسغ يبد فترتبي سرر

الله نادم

اللّه تا دم شيتا برد فكا   كسشيايم جاچ شر فكا

دسنيم غيبلما دفكا   تا ديم فرد وسر برد فكا

غم شيا دمبو ليجو جسري

يغفر جيا عقب فكا   يعفنم سكرا عقب فكا

يغفر جار جيمر جولي فكا   نمير ديم شيا دبرد فكا

غم انيبيجم محمد سيد البشر

اللّه مجدو سعشا نشبر   كتك دار تشور نطبير

تنبي بر كو ور جسبر   كود بود سور جسود دري

مجيم مك دطر لمرد بير

يمر نمر اللّه جاب جيبا   شار اللّه جود تفر كجا

تا دجو ماج افوتيا   فيد دك دتا تا جنيا

غم دتا جولع دوم كنر

اللّه غنيم مسلمر دو   برد مفل نكل البسر جدو

اصحب مسلمنب جدو   تا بغير دتا بلو جدو

ا اكم بيبم سر كند تر

هام رشد جك رمنفر بجم مسور جسر لد نجل

عند ئنربو الله تو نئلول كنكئو لوري لا د كلل

كولبدر تور يلد د نرتوك

تمت بحمد الله

وحسن عونه

وبالله

التوفيق

بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وءاله
وصحبه وسلم شعر لاسماء بنت الشيخ امير المومنين عثمان
بن محمد فودي رضي الله عنهم اجمعين ءامين

الله مدينما جكلبكا ايرا　　كم جعال جساعيل وقت كورا

لونب رود جبا اشرابج موبغل　　جمل وبوبيب كالكداد وبا ينسرا

جولب كسنا كمل فو ساى سيوم　　غر تدى ساى غنيم نحر اكنصرا

دو مر كسدم جنيو دو شباد　　مع شداد مجولبجو كبر ستترا

مج جلنام ديربوتبد نا ما　　كجر بسنام بسك جونيك كثرا

فاند نيبر نجتير الله مود　　انف جمعار جولب سرا وجهرا

تو يبر انف دنتبد كرمناد　　بغشير سر فوكور دوم كاو مرا

الله حلي يجولب كايف باو غل　　سا عيل شم فواكجي غاجطه را

ملكدى موب تجرد ونبر دبوج　　حل كم واو اند اييد الشرو را

شو ربرب تد ييعنتا سايف داغر　　ييندنا تيت هاو باناث سفرا

وفدغ جمتلاوا امتا ابه ا　　د فتي دوف شيخ وع دار ام را

ديرثم الله محرد مباو دمو دم　　كنك تربر ديركاو كنكم سرا

كنك وليت يمب ياكيب غو غم　　فيرت كبي بباطل ذو غرو را

اَللَّهُ دَوْ هِيبُدَ وُوفَرْ سِتْرَاجِ مُودَمْ   اِلْجِ لَا اِمِسِّدَ مَنْ هَيْ وُلَدَمْ فَبِيْدَرَا

مُوبِدَدِ اِلْجِ شِيْخُ مِرْشَوَدِكَسَدَمْ   تُوْرْ تَعُولَارْ اَللَّهُ دُوْ مِي جِيبُشْرَا

خُلَفَرْ اَلنَّبِيْجِ مِبِدْرْشِيْبَاءُ ~~~~   شَبِيتَدَا دُوشِنِيدُ اَمْ بَابَكَثْرَا

نِتَيِّرْ جُولِيْءَ مَرْ كِيرْبِيَدَ بَلَغْ   نِعْمَ وَاوْتَارِجِيْمَرْ دِعْنِي تَبْحَرَا

جُولِيْ دِنْتَاجَدُ مَكْ جِرْتَادِ عَمِلْ   اَنْدِنَا دُمْ كَرَامَتُرْ دُوبَصِيرَا

كِبَرِ الْبَرَكَ عُورْ وَلِيْنِيْجِ جُوَ اللَّهُ   بِي وَلِيِّيجِ جُولِيْ اِرْيِسْدَ شُكْرَا

يِسْدِيرْ نَلَغْ اَللَّهُ مُغَبْتُرْ نُدَوْدِ   اِنْعَ جَمَعَارِدَ وَتْدِرْ جُولِي نَرَا

تُغْتُرْ وُدِرْ عِبَادَ دُعْبُرْ صَلَاةْ   دُوْ مُحَمَّدْ جِتَا اَغَمْ كُنْكَ جِيْرَا

كَنْكَلَعِنِّي وَهِلِيَا خِيْرُوجِ اَللَّهُ   دُوْ تَجْعُوجِ مَكْ بُوكَنْكَ يِلْرَا

شُلِمْبِرْ صَحْبِ مَعَكُنُوْرْ تَابِعِيْنَ   تَابِعَ التَّابِعِيْنَ يِيْنِيْبِ كِبْرَا

يِمِرْ تَمِي جِتِمَكْ رَمَرْ جِبِرْكَ   بِجِّ مَشْهُورْ لَوْرُنَا وَارِ لِحْسَرَا

تمت بحمد الله [illegible] سنة

والصلاة والسلام

على سيدنا محمد

صلى الله عليه

وسلم



رنب بسرهوب النوراج   جيدر بيبد موب البركاج

جو يرل نفي كو تشونسكو   حالوج مب بوديب ياكو

مجوي دور جمب جومم بيدر   جد برام مبغشي مهندي

ممكي نوب مجالنبي بنك ام   مربنبي شيطان رجيم ديراه

موعنبي موعنبي تقودي   غم مرتباج مب بند مايدي

محسني بيب مناد جنتا   محلي شباد بي أمينتا

مموبيسب دن بجوب ذات   بشنيك غم درج أولوا الدرجات

جلرام جبا بام سكراب   ذريى نورتا رجمر جولب

الله بشنيد جابا بمرتفي   كرد جيام دن بكبج كفتي

الحمد لله مبت ألله   مسلمني جدون نلاد ألله

مسلمني محمد جنار   جبن ياكيب قامنال

مسلمن صحابير سنيب   جتابع التابع بينيب

بتشرحك برشباد   رمز نيا شداد بشيرياد

تمت بحمد الله وحسن عونه

[illegible]

[illegible]

بسم الله الرحمن الرحيم وصلى الله على سيدنا محمد
وءاله وصحبه وسلم

مِجُوِيِّوِ جهُو مَمْ تَعَالَى شَنِيدُ كُجُورْ جِبَمّ مِعْ جَالِيِيدْ

جَنَّمْ غَمْ مِيُونْكَ سَوْ اللَّه مَوْدُ كَدُرْ وَاوِ يِسْتَرْ غَيمْ غَمْ يَاوْدُ
ذَمَا اللَّهْ لَامِيدُ كَمْ وَاوِ كُومْ

يِجُوِ يُو جِبْرْ نَادُ تَكُرْ شُبَادُ مِسْلِمِرْ دُوْ كُعَدْ غَمْ أُشْدَادُ

جِمْلَرْ كَحَا بُوجِ فُ شُبِتِدَادُ جِنَالْ جَحَبْ بِمَعْ كُجَنْمَدْ
جِدِ بُرْدِ يِرْ يَاكِ ذَمَا كُنْدُ كُلِيمْ

مِنْدِيَمْ كَنْكُ جُو بُرُغْ غَمْدِ حِلَامِيدُ جُولْبِ جُوجُغْ غُنْدِ

مِجُوْ نَرِيِنْكِ جِبْرْ دُغَ بِدّ جِحَالَ سُيْدِ جِلْدُ الْفَجْرِ
جِمِتِنْغُ شَيْخُوجُ نُورْ مِثْلَنِمّ

مِيُونَكِ شُدِيغُ يِدّ جِبُوَرَلْ جُحُو لَارْ بُمِدِنْغُ سِرّ حِنْتَرْ

جَنْغُبْرِنْغُ دُكَّرْ جِمْنِنْغُ أَنْدَرْ كُدُو دِجِدَوُ رْغَدِ بَا يِنْدِدَرْ غَلْ
مِوَاوِ بِتَّا غُدِ شِمْ بُلُو يِيِمْ

مسداب

مسدّاب كندِ دَلِيبَم مُعُولُو   مُحُوتَ جَا الله بَنَيدِ مِمُولُو
مُوبَرَ ذِكِرَتَا مُبُكُو مِتَلُو   جِيُرَ مِبِدِ اَمْ غَمْ مُحَنَّكِ بِل
غَنَمْ جُومِرَاوُ بِدُ وُمُوبِدُ يَمْ

جَمْعَكَ جَدِ بَرْ شُو دِكِسَدَمْ   بُنَيدُ اَشَاحِيدُ جُومْ مُجِ ءَاْرُوْرِبَاوُدُ
ذُنُو بَاجِ اَمْ وِرْ غَنَيِّمْ حِكُلُدْ   جِتَمَامَا اَمْ كَمْ جِمَادَيْدُ وُدُ
غَنَمْ مُجِ مَعْ دُوِدِ بِرْ نَقَحِيم

مِنْدِ جِشَعِرْ طِغَرْ جِمَكَا   غَلِرَمُعُمْ وَاتِ اَشَا جِسِيكَا
اَنَمَّ دُ اَشَادُ بِرْنَجْ قَبِيكَا   جِيُورُ وُرِجِكَيدِ وَانُقِ شُكَا
دَغَا مُجِ يُوقَمْ كُيُو مُوبَتَمْ

اَوِعِمَدُ بَشْرُ دَلَاغَرْ جِكِي   جِيُرَ مِبِدِ مُعِبِرْ مَعَفِرْ
اِرْ حِبَابَ جِمَرْكِ   مُكَتِيمِ نُورُوَعَنَمْ
كَدِرْ مُجِ شَاحِيدُ تَرْ كِجَنَتَمْ

جَنْقِيبَجِ دِ بِرْ حِدُونِي اَمَفْ   دَ اَللهُ كُبَلُويَمْ بَمَعَارِ دِ غُفْ
جَانْدِ اِفِيَنْدِ كُوُ وَجِبِيفْ   جِعُلْ جِكَادُ بِجِعِرْ لِبِيلَغْ
غَنَمْ قَدْلَمَاكِ جِدِرْ نَاغْ كُومِي

اَمَدِلِيمُ شَاجِيدُ مُيَدُ نُسَعْتِ   اُسِيَكَ اَنْدَاجِعَهُمْ نُعْبُتِ
جِرَاءُ بُ دَرْوَ نْغَ لِبَبْ بِعْتِ   جِدَرْوَ نْغَ جُولُبْ بُ تَارْفُو نُلَعْتِ

بِسْمِ اللّٰهِ جِبِيرِ الرَّءُوفِ الرَّحِيمْ

اُقْرْدِ دُنِيدُ جِدَبَرْسَاعَ مَعْكُ   جِمُودِ بّ نُورْ نَامِبْرِبُ كَنْكَ
بِلُوعَامْ كُووَ جِبِيرِ تُتَكَّ   اُجِبُرُ رَكَنْكَ سِيَاسَاجِ مَعْكَ

جَوَبُتْ مِبِرْ جُورِ قَعْمِي كُبْقِمِ

جُووُدُ غُغِكَّ جِعِنَّاءُ تَلْكَ   جِقَوْنِنْغُ سُمَعُوجِ لِلَّىْ
جِعَبّ وَرَيْبِ كُووَاجِرُكَّ   جِوَيِنْنِيَاحَوّ مُودُمْ جِتَعْكَا

ذَمَاغِكَّ مُودُمْ دَدِي بُكَرِيمِ

تُثُو تُنِتَكّنَاسَوْ جِقِرْنِي جِكُوَ   شَرِيَعَكْتَرْ لُوبْتِي نُكَّ بِيوَ
نُتِكِّيبُ كُووَ جِجَارِ نُولُـوُ   نُتُنِكّتِي جُووَ دِبَرْ بُرِدِ بِيوَ

بُرْنَادُ دِي يَنْدِاَمّ

قِيَااللّٰهُ دَرْجَهْ خَيْرُ وَجِدُ وُدّ   بَدَاجِنّيسِجِ جُوبَارِ بِـلَدِ
جِدِبَرْ قَبْرِ مَعْدُ جِحُورَاجِ بُوِدّ   جَانُورْ بَغْنَامُ دَرَجَاجِ تُودِ

غَنَمْ دَرَجِ بُرْنَادُ مَعْ قَادِرِيمِ

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أحونو جار جباب جولد   فكا نعد لاو أجغ دو ثييد

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جغي حسبنا الله دع يمرنم

بسم الله الرحمن الرحيم وصلى الله على النبي الكريم
مرثية الولية الصالحة الزاهدة أسماء بنت المجدد ~~~~
رحمهما الله على اخيها امير المومنين محمد بل رحمه الله

لجأت الى الله ذي العرش ربي   ليكفيني كل صعب وخطب
لأني وحشت سوى ان ربي   قدير على ان يونس قلبي
لأن الاله قوي قدير

والجأت ايضا الى المصطفى   عليه السلام هو المقتفى
وخيرة خير بغير اكتفا   وللآل والصحب ايضا وفي
سلام ومن بالهدى يستنير

فادعوه حقا وابكي بسجع   لفقد الامير باسبال دمع
ابرد نفسي لتنفيس ذرعي   لحال الدنا ذات خلط وفجع
ورزئي بشيخ لهذا نظير

وحشت لفقد وداد وانس   وامر من الشر غير درس
ونفع حباء وتعليم نفس   واشياء ليست تحد بحدس
ولست لاحصي ولكن اشير

اثالي

اخلاي خلوا دموعي تهمي   وارفع لله بثي وهمي
وابكي بذكر امر غير جسمي   حنانا لفقد الامام الاتم
وجمع به عند ربي يسير

لتجمعنا في ديار السلام   وانت الجواد بكل مرام
وذنبي اجزعني في المنام   ولكن رجائي اليك زمامي
فجودك ارجو به استجير

كأني فرخ بعش طريح   هوت امه وهو فرد يصيح
او الضال في القفر فهو يطيح   يزول به سمعه ويريح
ولكن عطايا الاله تجير

او الطفل غودر وهو وحيد   ترو له فيه ضعف شديد
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بديني ودنياي طرا فعينا   ويعلم ذا جملة المومنينا
وقد كان عطفا علينا امينا   شفيقا على قومه اجمعينا
وعند المصالح فهو الظهير

وبالعدل والجود والحلم حاوي   وفي علوم وارواء راوي

وفي الرأي ايضا وقمع المناوي   ودفع عن الناس كل المهاوي

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فذا العام كل به ذو اقتداء   فجاو بن فودي حسن الإخاء

بهذا الزمان فليس يجور

وحسن الطباع وجبر الفقير   وتعظيم غربي بيذ الخطير

وحفظ حقوق الغريب الكسير   بايوائه وبنفع كثير

فمذ كان فهو كريم كبير

طليق المحيا المرفد اتاه   وان عارضوا الحوائج اسداه

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منه ببركاتهما

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بسم الله الرحمن الرحيم صلى الله على النبي الكريم شعر لأسماء
بنت الشيخ المجدد محيي السنة مميت البدعة عثمان
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حورنوب وود تنوت جيرنى فيج ف — امجلته حبروج كنعا وندنا

حي جلتب منا ففيبج تحمد فو   ابد اود ذ ماف قائدم اندنا

يابود عند ادوبد يد حغدد   نعتي قصيبي بلغ حكا موبدنا

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الله يقبو حنبو م امو بدعر   بحمك دنر دار السلام كبر منا

غم النبيج مفر نبي الرحمة   نلداط حني دو تغبف حبنا

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الله جبد ميتيب متفنم   سحلا دفرك شباد نر ذذد رمزنا

تمت بحمد الله

وحسـن عونه

بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وعلى آله
وصحبه وسلم شعر لاسماء بنت الشيخ المجدد عثمان
بن فودي غفر الله للجميع آمين

مِيتِ بِشِنِيدُ رَبُّ الْعَالَمِينَا   مَا اَمْرِيَعْزَ جَمَاعَةُ مُسْلِمِينَا
دَلِي شَمِيلْ بَجْ جِمَا اِيْدُ تُوبِي   جِدُوا الْعَلَا عَارْتُبْ جَاهِلِينَا
ذَمَا اَشَيْخُوجْ مَبْدِ رُوْرْتَنِيشْ   جِمَجِرْ فُوحَدِيبْ شِمَادِ غُوبِنَا
سِيبِيرِ غَنْدِ غَمْ يِرْمَسِدْ بُوْرِرْ   جِيغَدُفْ بَرْدِ جِشِدْ غَمْ حَنَانَا
سِفِي دِ وِكِينَ اللهُ شِنَدْ جِيتِي   كِبَرْ بَرْ جَارْشُوِيكْ مُعْرِفَانَا
ذَمَاف اِدِرْ نُغَلْ جَمِعَا رَجُولْبْ   كِبَرْ بَرْ جَارْ شُوِيكْ مُعْرِفَانَا
اَدُودَ دِيدَاغْ دُو جَمِعَارْ جُولْبْ   حِدُوصَدَقَاجْ خَلْتِرْ يَا اَمْرِيرْنَا
جِنْبْ جِبْنَدْرَابْ جُويْرْكُو   جِنْجِرْغَ اَنْدِ جِسْرُودِبْ جِخْنَا
اِيُوبِرْ كَنُوجْ جُولْبْ تَا اَفْنَامَا   ذَمَاف اَجِعْتَدْ يِدِيجْ اِنَا
جُووُسْبْ جُومْبْ كُمْرِجْ سِبْكُو   جِنْعِكْ تِكِبْتِيرْ حِرْشِي مَانَا
جُوبِنْغْ دَرِيرْ جُومْ اَنْدَرْبُدُودَغَا   اَجُومْرْبْ عِبَادُو رِدِتِيُوتْ حِرْدِنَا
جِبْرُوبَدَلْ جُومُمْ جَعْفَدَا مْ   غِدَامْ اَجَابِيُو جِمْتُوبْ كِينَا
اَلَعْشِنْبِي بِنَادِ اِبِيتِيُو   اِيجِي جَنَّةِ الْفِرْدَوْسِ نُو نَا

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ممو بدى إلم معطب يند درغل   حشيخ جمور ايى كذا جا انا

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غنر بر ناد دار ذات غغت   شنيد تبيد كوو منر حسنا

حعبد القادر الجيلي مبدن   حشيخ منر جمو بغر مومنينا

بهى امير بعر الله جابوا   ادودد مجى رب العالمينا

ميت الله مود مسلمنيب   محمد برد تكرف بي اميينا

صلاة شنيد كم حسلام دوم   جمك جمل صحب حتابعينا

حتابع تابع بكيينييب   فعمدردير طهني لاب سنا

مقفنيي حتاد برمزورك   شباد منر نزلت دليسردينا

تمت بحمد الله وحسن عونه

والصلاة والسلام

على رسوله

الكريم

بسم الله الرحمن الرحيم صلى الله على النبي الكريم
وعلى آله وصحبه وحزبه الصميم قالت اسماء بنت
الشيخ امير المومنين نور الزمان عثمان بن فودي
رضي الله عنه وافاض علينا من بركاته امين
اما بعد فهذا كتاب سميناه تيسير الإخوان بالتوسل
بسور القرآن عند الخالق المنان والله الموفق للصواب
واليه المرجع والمئاب وبالله التوفيق فنبدء بكلمة
الشهادة لانها هي المفتاح لكل خير وقال تعلى ورضي
له قولا اي قول لا اله وروي عن رسول الله صلى الله عليه
وسلم انه قال من قال لا اله الا الله ومدها هدمت
له اربعة آلاف ذنب من الكبائر صح من كتاب الزكي
وعنه ايضا صلى الله عليه وسلم انه قال اكثروا من قول
لا اله الا الله فاني لم اقل ولا القائلون والملئكة
المقربون ولا الانبياء والمرسلون والعباد الصالحون
ومن سبح الله رب العلمين كلمة اعظم عند رب العلمين
من لا اله الا الله في حياته ولا عند وفاته وكان اذا دخل
في المقابر يقول السلام على اهل لا اله الا الله كيف وجدتم

اهل لا اله

اهل لا اله الا الله اللهم بحق لا اله الا الله اغفر لمن
قال لا اله الا الله واحشرنا في زمرة من قال لا اله الا الله
صح من رسالة القشيري ⁝ وقال صلى الله عليه وسلم
يقول الله عز وجل وعزتي وجلالي لا ادع احدا في النار
يقول لا اله الا الله وقال صلى الله عليه وسلم وما قال
عبد لا اله الا الله مخلصا فقط الا فتحت لها ابواب
السماء حتى تفضي الى العرش وكان يقول الايمان بضع
وسبعون شعبة ادناها اماطة الاذى عن الطريق وارفعها
قول لا اله الا الله محمد رسول الله صلى الله عليه وسلم
رزقنا الله الممات على هذا القول ويسر لنا العمل
بجميع هذه الشعب بجاه محمد صلى الله عليه وسلم
وقال صلى الله عليه وسلم ما زلت اشفع ويشفعني الله
حتى قلت فيمن قال لا اله الا الله فقال يا محمد ليست لك
وهذه لي وعزتي وجلالي لا ادع احدا في النار يقول لا اله
الا الله ⁝ وقال صلى الله عليه وسلم يقول الله عز وجل
للملائكة قربوا مني اهل لا اله الا الله فاني احبهم

وقال صلى الله عليه وسلم جددوا ايمانكم قيل رسول الله
كيف نجدد ايماننا قال اكثروا من قول لا اله الا الله
لصح من كتاب القشيري وكذلك الاكثار في الصلاة على
النبي صلى الله عليه وسلم ولما انزل الله وملئكته
يصلون على النبي الاية قال رسول الله صلى الله عليه
وسلم لاصحابه لقد اغنانى الله عن صلاتكم ولكن الله
عز وجل امركم بها كرامة لكم وقد قال صلى الله عليه
وسلم الصلاة على نور في القلب ونور في القلب خرجت
منه الظلمة فاهتدى ومهما صعب عليك المرام
فعليك باكثار الصلاة عليه فانه هو الواسطة بيننا
وبين ربنا تعلى والدليل لنا عليه ومدد جميع الخلق
من الانبياء والاولياء منه صلى الله عليه وسلم
فجميع اعمالهم تعرض عليه صلى الله عليه وسلم
وبالصلاة عليه يكتسب النور ولا تزول الظلمة
الا بالنور ومعنى الظلمة ما يتعلق بالنفس من الدنس
والقلب من الصدى فان طهرت النفس من الدنس والقلب

من الصدى

القبر و نور على الصراط، واذا دخل نور في

كل دعاء محجوب حتى يصلى على محمد وعلى آل محمد.

من الصدى تزلت العلل المانعة للخير ولا يحصل اتباع
افعاله واخلاقه الا بالمبالغة في حبه ولا يحصل الا
بكثرة الصلاة عليه ومن احب شيئا اكثر من ذكره
قال صلى الله عليه وسلم رواه الطبراني في الاوسط وقد ءان
ان نورد من منافع سور القرءان ومن منافع
سور القرءان ما روى عن ابي هريرة رضي الله عنه وقال
رسول الله صلى الله عليه وسلم من قرا حم الدخان
في ليلة اصبح مستغفرا له سبعون الف ملك واصبح
مغفورا له وقال صلى الله عليه وسلم حم الدخان
تدعى في ملكوت الله المباركة يبارك الله تعالى
والملائكة على قارئها وقال صلى الله عليه وسلم
من قرا حم الدخان في ليلة الجمعة اصبح مغفورا له
ومن قراها في يوم الجمعة بنى الله له بيتا في الجنة
وقال صلى الله عليه وسلم من قرا يس وحم الدخان
في ليلة الجمعة ايمانا واحتسابا غفر له ما تقدم
من ذنبه ومن كتبها وامسكها معه امن من كل ملك

وشيطان وكان مهابا للكل من يلقاه ومحبوبا وان شرب
ماء هانجع من الزنجبيل وسهل المخرج صح في منافع القرآن
ومنها انه قال صلى الله عليه وسلم من قرا سورة القتال
كان حقا على الله ان يسقيه من انهار الجنة ٭ ومنها
انه قال رسول الله صلى الله عليه وسلم من قرا سورة الفتح
في اول الليلة في شهر رمضان او في التطوع في اول الليلة
من شهر رمضان حفظ في ذلك العام ٭ وعن بعض الصالحين
انه من قراها في اول الليلة من رمضان ثلاث مرات حين يرى
الهلال وسع الله رزقه ذلك العام الى اخره وقال صلى الله
عليه وسلم من قرا سورة والنجم اعطى من الاجر عشر
حسنات بعدد من صدق به محمد صلى الله عليه وسلم
وعدد من كذب به من كتبها في رق غزال طاهر وعلقها
عليه قوى الله سلطانه لم يخاصم احدا الا قهره وكان له
قوة عليه والنصر صح من منافع القرآن وقال صلى الله
عليه وسلم من كتب سورة القمر يوم الجمعة وعلقها
عليه او تعمم بها كان عند الناس وجيها وسهلت
عليه الامور الصعبة باذن الله تعلى وقال صلى الله عليه وسلم

هذه السورة

هذه السورة تدعى في ملكوت الله المبيضة تبيض وجه
صاحبها يوم تبيض وجوه وتسود وجوه صح من منافع
القرءان وقال صلى الله عليه وسلم اقرءوا سورة الرحمن
واحمدوا الله ضعفه وادوا شكر ما انعم الله عليكم
واذا رايت كلبا يهر فقرا يا معشر الجن والانس ان استطعتم
ان تنفذوا من اقطار السموت والارض فانفذوا لا تنفذون
الا بسلطان وعنه صلى الله عليه وسلم ان قارئ الرحمن
والواقعة والحديد يدعى في ملكوت السموت ساكن
الفردوس صح في منافع القرءان قال عبد الله بن مسعود
رضي الله عنه يقول من قرا سورة الواقعة في كل ليلة
لم تصبه فاقة ابدا ومن قراها عند الغداة لم يخف
من الفقر ابدا ؛ قال بعض الصالحين اذا قرات على الميت
خفف عنه ما فيه واذا قرات على المريض اصاب الراحة
واذا علقت على امراة مضطرة في الولادة القت الولد
باذن الله تعلى وتنفع في جميع ما علقت عليه وقال
من كتبها واكثر قراءتها صباحا ومساء على طهارة
لم يجع ولا يعطش ولو اقام مرة لا يلحقه شدة

ولا خوف ولا فقر ومن كان به وجع كبد وعلقها
شفاه الله وفوائدها عظيمة واجرها كثير
صح من منافع القرآن وقال عليه السلام من قرا
سورة المجادلة كان في حرز الله تعالى يوم القيمة
ومن قرها في ليله ونهار حفظ من كل طارق واذا
قرأت على ما يختزن ويدخر سلم الى ان يخرج
من ذلك الموضع واذا كتبت وطرحت في الحبوب
ازالت عنها ما يفسدها صح انظر في منافع القرآن
من قرا سورة الحشر لم يبق جنة ولا نار ولا عرش
ولا كرسي ولا الحجب والسموات السبع والهوى
والريح والطيور والشجر والدواب والجبال والشمس
والقمر والملئكة الا صلوا عليه واستغفروا له
فان مات من يومه مات شهيدا قال حجة الاسلام
رضي الله عنه من قرا سورة الحشر امن بقراءتها
في الدين والدنيا وذكر بعض العارفين ان في سورة
الحشر دواء وشفاء من كل داء الا السام والسام الموت

والارضين السبع

صح من

صح من منافع القرءان وروي عن النبي صلى الله عليه وسلم
من قرا سورة الجمعة غفر له بعدد من اتى الجمعة ومن داوم
على قراءتها امن من وسوسة الشيطان وغفر له ما فعل
في تلك الليلة قوله تعالى ذلك فضل الله يوتيه من يشاء
والله ذو الفضل العظيم هذه الاية من نقشها على قطعة
صدف وطرح الصدفة في خزائن بورك فيه وحفظ
من الافات صح من مدارك .: وقال عليه السلام ان سورة
من القرءان ثلاثون اية شفعت لرجل حتى غفر له وهي
تبارك الذي وعن ابن مسعود رضي الله عنه تعلموا
سورة الملك فانها المانعة تمنع من عذاب القبر
ومنكر ونكير وتخفف من سؤال الموت .: وقال صلى الله
عليه وسلم من قرا سورة ن القلم اعطاه الله ثواب
الذين احسن اخلاقهم واذا علقت على صاحب الضرس
سكن وجعه باذن الله تعالى صح من منافع القرءان وقال
عليه السلام من قرا سورة الحاقة حاسبه الله
حسابا يسيرا وتعلق على الحامل فتحفظها من كل
داية روي عن النبي صلى الله عليه وسلم من قرا سورة
المعارج اعطاه الله ثواب الذين هم لاماناتهم وعهـ

وعهدهم راعون والذين هم على صلاتهم يحافظون
من قراها كل ليلة امن من الجنابة والاحلام الرديئة
والرويا المفزعة وعن ابي ابن كعب رضي الله عنه عن
النبي صلى الله عليه وسلم قال من قرا سورة نوح كان
من المومنين الذين ادركتهم دعوة نوح عليه
السلام ومن داوم على قراءتها لم يمت حتى يرى مقعده
في الجنة وكذلك من قراها وطلب حاجته تيسر قضاؤها
هذه السورة من قراها تخلص من سجنه واذا دام على قراءتها
وهو في غم وهم زال عنه همه وغمه ومن قراها
في سفر هون عليه وامن من المفسدين ومن قراها
وهو معسر او مديون قضى الله دينه وزال عنه عسره
ومن استغفر طالما امن من شره وكفي امره صح من منافع
القران وروي عن النبي صلى الله عليه وسلم من قرا
سورة الجن اعطي بعدد كل جن صدق محمدا صلى الله
عليه وسلم وعدد كل شيطان كذب به صلى الله عليه
وسلم عتق رقبة واذا قرات في موضع هرب الشياطين
من قراءتها واذا قراها الاسير فتح له باب الفرج

وحفظ الى

وحفظ الوان يرجع الى اهله ومن قراها قاصدا الى السلطان
امن من جوره ومن قراها على شىء محزون حفظ باذن الله تعلى
ومن قراها وهو مقتول سهل خروجه صح من منافع القرءان
وروي عن النبي صلى الله عليه وسلم من قرا سورة المزمل
دفع الله عنه العسر في الدنيا والاخرة ومن دام على
قراءتها رءى النبي صلى الله عليه وسلم ويسئله من
مسائله ما يريد وروي عن النبي صلى الله عليه وسلم
من قرا سورة القيامة حشر مسفرا الوجه ومن قراءتها
تخشع القلوب وتورث الصيانة والتحجب ومن قراها
من الناس لا يخاف من شيطان ويحفظ في ليلته ان قراها
في نهاره فكذلك ومن اراد ان يملا قلبه خشوعا وخشية
ومخافة لربه فليقراها ومن قراها حفظ من الظلمة
والسلاطين ومن قراها ليلة حفظ من المردة والشياطين
صح من منافع القرءان وعن ابي ابن كعب رضي الله تعلى عنه
من قرا سورة هل اتى على الانسان كان جزاؤه على الله الجنة
والحرير ومن قراها تسكن نفسه وقلبه وان لم يقدر على
قراءتها كتبت ومحيت بماء وشربت ومن اكثر قراءتها

ثبتت نعسه في قلبه وجرت الحكمة على لسانه في
من منافع القرءان وقال صلى الله عليه وسلم من قرا
سورة المرسلت برئ من الشرك واذا كتبت في غار
جديد وسحو وغربل وشربه بماء المطر من به مرض
زال عنه مرضه ومن علقها على من به دماميل ازالتهما
ومن في حكومة قدر على من يحاكمه وقوي عليه ومن
كتبها وعلقها عليه قويت حجته وقهر عدوه
وغلب خصمه ومن ظهرت به باسور او دماميل
وكتبها في قرطاس وعلقها عليه برئ صح من
منافع القرءان وقال صلى الله عليه وسلم من قرا
سورة عم يتساءلون سقاه الله من بارد الشراب
يوم القيمة ومن قراها واراد السهر سهرته ومن
قراها المريض في الليل يحفظه من كل طارق ويدفع
عنه الموذيات ومن علقها على الذراع ان دخل بها
على السلطان يخافه امن من شره وروي عن النبي صلى الله
عليه وسلم ان من قرا سورة والنازعات وهو داخل
على السلطان مابه وقضى حوائجه وكفي شره ومن
قراها وهو مستقبل العدو وكفي شره ولم يبال به

ومن قراها

ومن قراها او هو في مكان مخوف لا يناله من خوف ذلك
المكان شيء وروي عن النبي صلى الله عليه وسلم من قرا
سورة عبس جاء يوم القيمة ووجهه ضاحكا
مستبشرا ومن كتبها في ورق وحملها اليم يسلك طريقا
الا راى فيه خيرا و كفي عاقبة طريقة قال صلى الله عليه
وسلم من قرا سورة التكوير اعاذه الله ان يفضحه حين
ينشر صحيفته ومن احب ان ينظر الى يوم القيمة فليقراها
ومن قراها عند نزول الغيث غفر له بكل قطرة تقطر الى
وقت فراغها ومن قراها في بيت فيه سحر مدفون
لا يعلم له موضع الهمه الله تعلى اليه ولا يضره شيء
وبطل عقده عن من عمل له ومن قراها على العين تقوى النظر
وتزيل الرمد والغشاوة صح مدارك وقال عليه
السلام من قرا سورة المطففين سقاه الله من الرحيق
المختوم واذا قرات على شيء مخزون كفي شر حشاش
الارض وروي عن النبي صلى الله عليه وسلم من قرا
سورة البروج اعطي اجر من وقف بعرفات خاصيتها
تعلو على المطعوم يسهل عليه الطعام ومن قراها
في فراشه كان في امان الله تعلى الى ان يصبح والله

عن ورائهم محيط الخ هذه الاية تقرأها على باب منزلك اذا
اردت السفر ثلاث مرات فانه يحرس من الآفات هو
وما فيه من اهل والمتاع والمال واذا قرأت على ولد حرس
من كل سوء [صح من منافع القرءان] سورة الطارق ومن
قرأها حفظه الله من عدوه وحال بينه وبين اعدائه
وكان له من يعدد كل نجم في السماء عشر حسنات
خاصيتها تقرأ على مشروب من الدواء فيؤمن من غائلته
ويبرأ باذن الله تعلى واذا غسل بمائها الجراح لم ينهج
ومن خاف الاحتلام فليقرأها عند النوم الى قوله فما له
من قوة ولا ناصر لم يحتلم وروي عن النبي صلى الله
عليه وسلم من قرأ سورة سبح اسم ربك الاعلى حين
ينتبه من منامه كان له ثواب ثلاثين حجة وكان عليه
السلام يوتر بسبح اسم ربك الاعلى وقل يايها الكافرون
وقل هو الله احد والمعوذتين خاصيتها تقرأ
على الاذن تزيله وتقرأ على البواسير تزيلها وهي
للعين السوء والنظرة وهي عوذة نافعة من كل شيء
وعن ابن كعب رضي الله عنه عن رسول الله صلى الله عليه
وسلم انه قال من قرأ سورة الغاشية حاسبه الله

حسابا

حسابا يسيرا خاصيتها من قراها على مبتلى كل امر من ضره
ومن قراها على الالم يسكن من قرا سورة الفجر في ليال عشر
غفر له ومن قراها في سائر الايام كانت له نورا يوم القيمة
ومن قراها احدى عشر امن من كل مخوف الى طلوع الفجر
ومن قراها في وسط الليل مائة مرة وجامع زوجته رزق
ولدا تقر به عينه ٠ وليال العشر وقيل انها عشر
ذي الحجة وقيل عشر اول المحرم وقيل عشر الاخر من رمضان
صح منافع القران وعن ابي ابن كعب رضي الله عنه عن النبي
صلى الله عليه وسلم انه قال من قرا سورة لا اقسم
بهذا البلد اعطاه الله تعلى الامان من غضبه يوم القيمة
خاصيتها اذا علقت على الطفل عند ولادته امن من جميع
الاوهام ومن المغص واذا اسقاه من مائها امن من الخياشم
ومن يزكم ونشأ صالحا وعن النبي صلى الله عليه وسلم
من قرا سورة الشمس وضحاها امن من كل خوف وعن ابي
ابي كعب رضي الله عنه قال قال رسول الله صلى الله عليه
وسلم من قرا سورة والليل اذا يغشى اعطاه الله تعلى حتى يرضاه
وعافاه من العسر ويسره لليسرو عافاه من الشر
واعطاه الرضى
والقبول والامان خاصيتها من قراها في الليل خمسة عشر مرة

لم ير في منامه ما يكره ونام آمنا وتقرأ في أذن المغشي
والمصروع وينفع لمن به الحمى اللازمة فيشرب من مائها
فإنه يبرأ بإذن الله تعالى وقال صلى الله عليه وسلم من قرأ
سورة والضحى كان له مثل أجر من وقف بمنى وعرفات وإذا قرأت
على اسم الغائب رجع إلى منزله وإذا قرأت على شيء قد نسي
صاحبه موضعه فإنه يذكره وكذلك من نسي شيئا
ودام على قراءتها فإنه يذكر ما نسيه ومن ضاع له
ضائع وقرأها سبع مرات وجده إن شاء الله تعالى وعن
أبي هريرة عن النبي صلى الله عليه وسلم من قرأ سورة
اقرأ باسم ربك فكأنما قرأ المفصل ولا يصف الواصفون
ما أعد الله له في الجنة خاصيتها إن قرأها أمن وجها
في سفره وفي من كل شر حتى يعود إلى أهله بإذن الله تعالى
وسلم من الماء وفوقه وقال صلى الله عليه وسلم من قرأ
سورة القدر مائة مرة أدخل الله تعالى اسمه الأعظم
في قلبه ويدعو بذلك بما يشاء وتقضى حوائجه ومن قرأها
ألف مرة يوم الجمعة لم يمت حتى يرى محمدا صلى الله عليه
وسلم في منامه وقال صلى الله عليه وسلم أتريدون أن يجعل
بينكم وبين إبليس ردما أكثر من يأجوج ومأجوج فقالوا نعم

قال اقرءوا انا انزلنه في ليلة القدر الى آخرها بعد المغرب
والصبح ثلاث مرات قبل ان تنهضوا من صلاتكم ثم قولوا
يا الله يا صاحب القدرة فرج عني همي وكربي فانه لم يكن
قال فيها النبي صلى الله عليه وسلم لو علم الناس ما فيها لم يكن
لاعطوا الاهل والمال وتعلموها ولا يقراها المنافق ولا عبد
في قلبه شك وما من عبد يقراها بليل الا بعث الله ملائكة
يحفظونه في دينه ودنياه ويدعون له المغفرة والرحمة
واذا قراها نهارا اعطي من الثواب مثل ما اضاء عليه النهار
واظلم عليه الليل قال رسول الله صلى الله عليه وسلم سورة
اذا زلزلت تعدل نصف القرآن وقل هو الله احد تعدل ثلث
القرآن وقل يا ايها الكافرون تعدل ربع القرآن ومن اكثر قراءة
سورة اذا زلزلت في اكثر صلاته فانه يفتح له كنز من
كنوز الدنيا والآخرة واعطي مكان ذلك الدرجات العلى
في الجنة وقال صلى الله عليه وسلم من قرا سورة العاديات
فكانما قرا نصف القرآن خاصيتها من كتبها وامسكها
عنده امن مما يخافه ومن قراها يسر له الله الرزق و
ويومن المخاوف وتهدى الاهوال وتسكن الجوع والعطش
واذا دام على قراءتها من عليه دين اداه الله تعالى عنه امين

سورة القارعة بخاصيتها قال صلى الله عليه وسلم من قرا
سورة القارعة ثقل الله تعلى ميزانه يوم القيمة خاصيتها
اذا علقت على من تعطل وكدر رزقه نفعته ومن قراها كان
في امان الله تعلى وعن اسماء بنت عميس ان رسول الله صلى الله
عليه وسلم قال من قرا سورة الهيكم التكاثر عفى الله
عنه ولم يحاسبه بنعمة التي انعم الله عليه في الدنيا
خاصيتها تقرا بعد العصر على الشقيقة والصداع تنفع
باذن الله تعلى ومن قراها عند نزول المطر غفر له ومن
قراها وقت صلاة العصر وعند غروب الشمس كان في امان الله
الى وقت غروبها من النهار الثاني وقال صلى الله عليه وسلم
من قرا سورة العصر ختم الله له بالصبر وكان من اصحاب الحق
يوم القيمة خاصيتها اذا قرات على شيء ودفن حرس
من كل طارق ومن قراها عند نزول المطر سبع مرات
كانت له ذخيرة عظيمة لا تحصى وقال صلى الله
عليه وسلم من قرا سورة الهمزة لم يكن من المستهزئين
ومن قراها على من اصابته العين عوفي باذن الله تعلى
ومن اكثر قراءتها في صلاة النوافل اكثر ماله ورزقه
وعن ابي ابن كعب رضي الله عنه قال قال رسول الله صلى الله
عليه وسلم

عليه وسلم من قرا لايلاف قريش امن من كل خوف خاصيتها
اذا قرات على طعام منه شفاء من كل داء وقال الشيخ ابو الحسن
سورة لايلاف من قراها امن من التخمة والبشم والالم
من قرا سورة ارايت غفر له خاصيتها من قراها بعد صلاة
مائة مرة كان في حفظ الله الى الصبح * من قرا انا اعطيناك
الكوثر سقاه الله من انهار الجنة خاصيتها من قراها
في ليلة من الليالي الف مرة وصلى على النبي صلى الله عليه
وسلم الف مرة ثم نام راى النبي صلى الله عليه وسلم في
منامه ومن كتبها وعلقها كانت له حرزا وحفظا من
الاعداء ونصرا عليهم ولا يناله مكروه ما دامت عليه
وقد ورد في الكوثر انه ما استعيذ بمثلها وعن
ابراهيم ابن ادهم انه قيل له ما لنا ندعوا فلا نجاب
قال لانه دعاكم فلم تجيبوه وقال تعالى ويستجيب الذين
ءامنوا وعملوا الصالحات ويزيدهم من فضله اي اذا دعوه
استجاب لهم واعطاهم ما طلبوا وزادهم على مطلوبهم
وسال جماعة النبي صلى الله عليه وسلم اقريب ربنا
فنناجيه ام بعيد فنناديه فنزل واذا سالك عبادي عني
فاني قريب اجيب دعوة الداع اذا دعان فليستجيبوا لي
وليومنوا بي لعلهم يرشدون الاية قال احمد الزروق

قال رسول الله صلى الله عليه وسلم

في فوائده الخواص ثابتة في الأقوال والأفعال والأعمال
واعظمها خواص الأذكار فقد جعلها الله كالأشربة
والمعاجن لكل ما بخصه الموافق والاستشراف النفوس
بما يلائمها طبعا لما فيه نفع دنيوي مشروع فمن ثم
رغب في اذكار وعبادات بامور دنيوية كقراءة الواقعة
لدفع الفاقة وبسم الله الذي لا يضر مع اسمه شيء
في الأرض ولا في السماء وهو السميع العليم لصرف البلايا
الفجائية وكذلك اعوذ بكلمات الله التامات من شر
ما خلق لصرف شر ذوات السموم والحفظ في المنزل
الى غير ذلك من الأذكار لانها ان افادت غير ما قصدت
له كان ذلك داعيا للحفظ وحفظها داع للحب من جاء بها
وان لم تفد غير ما قصدت به فاللطف موجود فيها ولا
محالة فبهذا الاصل استدل ابو العباس البوني ومن
نحا منحاه في ذكر الاسماء وخواصها والافعال الاعمل
كما قال الشيخ العلم الاستاذ عبد الله بن محمد فودي
رحمه الله في كتابه ضياء القواعد ونشر الفوائد
لأهل المقاصد اه ان لا تجعل الاذكار والعبادات سببا
لاغراض الدنيوية اجلالا لها والله اعلم انتهى
كتبت كتابي في حصن شيخ يسمى ببن خليل اخ

كريم

[illegible]

كريم ينادى خليفتنا   ولي المجد شيخ الشيوخ

الا يا القلبي لبغداته   ولكن كبيت ببركته

محمد الربي من علىَّ   بلطف كثير ونعمته

جزى الله عنا به كل خير   بجاه النبي وحرمته

صلاة الاله وازكى السلام   على خير خلق ورحمته

كذا الال والصحب والتابعين   وتابع تابع سنته

والف من خمس وخمسون ميتنا   والى وما اتى لهجرته

ختمت ليوم الثلاث ثلاث   بغير لشعبان باخره

تمت بحمد الله

وحسن عونه

بسم الله الرحمن الرحيم وصلى الله على النبي الكريم

شعر لاسماء بنت الشيخ امير المومنين عثمان بن فودي

غفر الله للجميع امين تمت ثم اخاها محمد البخاري بن الشيخ عثمان

بيردبا بيت نبنيد لاميد جيبي … كوبد نفو عجيد يمب منو بي

منسويب كهر سحرا ولقنيد غدبم … جيد نم فير سا الله ام مدير دبي

جد حد او ودعبند افامبير دبي … ذمار فتر جنتم دو دحكا كبي

حكتاك عم جغار غم باد رغفا … مد ير جحو لبغ الله ام مد جو بي

انوس اجوم اند احشاح اميد بو … ابيند سمف حتلك فوامو بني

ددي ننناك كجر كنغا حكود فو … جود غم غك كند شيخ انتدبي

حنفر غم غك جنوغ برد جعد فو … يخكوج معد كفيو كو احسدبي

جوينغ رنب دم دد ثويتا دكم … ولودبيجر ولو تاساي جمدبي

رعياج معكا ويننب فيج فو … دبير حدوني كو ومب جمولبي

ايونام ذ باد جلب جو بطلي … الابنام فلكد مرتباج دبشدبي

اغعنيد كنك جيند راب جمولبغ … ذماسار ارجباب كو احشيربي

اذه ذعباد اجوم ذكربا اسبقتا … انثاء حذكرغ ننم مار ادلبي

بيا الله يعفم كنداه ادو منيو … حدنر حنبيج دنا انتا حر دومبي

ابعشنني



بسم الله الرحمن الرحيم وصلى الله على من لا نبي بعده ٥ هذا شعر بلغة
الفلانية تاليف اسماء بنت الشيخ عثمان بن فودي في بيان دوار الشيخ
وتجاوله في حوسر حتى استغام امره نحمده الله برحمته امين وبلى

مديتّ جو مم غفت باود مسلمنا — برنادكم حسابير حكتكنا
دلرنور مودّ نفار يسبخ غمد غم — يغتاغ فيج زمار شيخ مو نخنا
عثمان فودي شيخ غور نى مدشكير — جبنيد حوسر فو كبر مير فو يربنا
دلّند مبّر لابر دير حعوسر د و — وعظاغ و نغر غوغ شرك فود لنّا
داو نغنو سودار يبير غر يج فو — النور بيينى لسد لابى كعبنا
دانغو سودلر بسد دبر اند رديرد — ور فاد ور فار حجاج لسد فو نغتنا
العاد موبتا جهفر يد عاكوج فو — موبتا فود ور سنّاج درنا عجد نا
دلرنور اورت دبر ادلرفا كوار — اجلت غم ندرغ دير كبّد نا
الله بسدن تدّ نمرد و مكّ نور — جمفار جولب فو نغتبيم د و تنا
داورت دور بوا فيتّا حندّغو — فادير سمبد در جهاد بو عيّنا
دلرنورا ومري ورب جختولبّ نور — كافاج كم جبكاج سرّفو يعدنا
بج تتنبى كرفيشى شودى تركيى — كد فو جهاد فو سربنو كم امّنا
متلو جعلى نور كغا انعداجو بو — تعدى تغفبر اش د و حكسننا
دلرنور اتلد در بج مكّ اساكدى — حفر بج جمر جهاج جولب فواند نا
دلرنور على بير جيد دلرنور غد — محمود غرد فير يبنبم كتّنا
غلو د د ود اغال ورد ى عجتى — شيخو ج تر نى ادفب فاعد جم ننا
دد ابج سف حسونترا د بير فرا — دم الخميس بجمتوا ندبو غم ننا

لا و اكرد

لَاوْرْكَبِرْتَغُنْدُ وَاَاوْرْاَيُوتَرِ　　بَاتَلْمَبْ غَلْ كَلْمَارْجُولْبِ اَوْرْنَا

جَرْكَاَجْ دُوْرْنِ اَوَاْرْكَمْ جَرْوَاوْرْ　　غَدْ دُوْرْ اَجِيْجُولْبِ فُتْ عَمِيْنَا

بَارُوجْ مُوْكْ كُوْ وِدِ مْلِسَرْ بُعْدِيْنْ　　بِسْرْمَكْ دُوْرْ جَمْعَاجِي كُوْرْ اَسْعِنَا

لَاقُوجْ جُوْلْدُمْ لَمِّنَادِ شَرِيعَ بُو　　بِ جِيْدُلِمَّنْيَا كُنُوجْ بُو جِتِّنَا

دَرْنِيدْ حَبْرِ جِهَادِ وَلُوْ شَيْخْ كَمْ　　حِلْبِيلْ مُغْمْ كُنْتَكُبْرْ وُكْ جَمْ نَنَا

اَلْغَارِ لَقِّنْيَا حَسَرْكُرْ يَارِ بُو　　حَدِّيجْ دَرْنَارْ فِي شَرِيعَ بُو اُمَّنَا

كَبِ نَرْدُ وَجُوْدَ نْغْ شَيْخْ بِمُوبِمْ　　مُوْ بِيْجْ سِلْمِ لِبِيْجْ مُوْدُمْ دُوتَّنَا

مَمَّرْبِيدِ لَادَرْ مُكْلُوْ قُوتْعْدْنِي　　جُوْدَ نْغْ حَبْرِ جِهَادِ وَبُتْ دِعَمِّيْنَا

شَيْخُوجْ نَلْدِ كُنُوجْ جُوْمُدْ وُقَتْ غُوْنْ　　نَصْرَادِ بِيْدِ رِدِيرْ سِمْبِ كَبِيدْ نَا

دِنْ يُنْعَ غُيِّ اُمُوبْ بُنْغُنْغِجْ بُو　　كُتَّ دُوْرْ اَحْوَرَادِيرْ تِدْ اَنُوْ شَكِنَا

لِعْدِيجْ يَاهَا بُشُّوْ نُوْرْ تَبِ لَامْ بُو　　لِلْغَارِ بُوبَا شَيْخْ بِسِدْ وُدَّ نَا

بَجْ لَامْ نُوْرْ كَا اَبَاحْ مَكَّ بِيَامْ دُوْنْ　　دَاكَاجْ كُوْسَرْ غُرُوجْ حَاشِمْ جَمْ نَنَا

كُتَّ نُوْرْ كِتِيدْ شَنُوجْ دِنْ كَادَ اِلْوُ بُو　　كَادَنْدِ كُرْبُو غُيِّبْ دِيرْ بُو سُتِّنَا

كَجِدْنَ اَبَارِتْ اَوَا اَهْلَبَ اَيُوتَرِ　　غُنْغُنْجِي رَنَا بِي غَلُوجْ اَاوْرْنَا

كَاوْرُوغْ بَادِ نْغَاطِ نُوْرْ سِيبَا اوْنُوْنْ　　جَارِنْدِ بَاحِمْغُبْشِ دُوْرْ فِي اَجِّنَا

دِنْ نُوْرْ بَغَارَا اَوَاحِرْكُرْ حَوُقْتُ غُوْنْ　　مَانُوْرْ تُكَبِّ جُولْبِ سِلْمِ دُوتَنَا

دِنْ نُوْرْ لِيبِجْ سِسْلِبْ شَرْبِي تُعْدِدِ　　جُوْدَ نْغْ دِيرْ كَبِيدِ جُولْدَمْ مُوْنَنَا

دِ اَبَارِتْ دُوْرْ اَوْدِيْ كَدِنْ زُمْ صَكَّنُوْ　　مَارَنْدِ دُوْرْ كَدِبِرْ رَابَا بُوتِلْعِنَا

دَرْغُمْدَ يَا مَانُوْنْ كَدَاغُوْدَا اَوْبُو　　دُوْرْ غُوبِرَابْ بُو شَنْكَتَابَكْ لِبْنَا

دِغَمْ دُوْرْ اَبَارِتْ اَاوْرْ غَلْ كُوْدُو دُبَا　　مَيْتَا غُوَاحَا بُوشِ دُوْرْنِ اَاوْرْنَا

اُوَدِزَمَرْمَكَدا جَعْبُدِ فَرَارِ فُو　　دُورْ يَرِنْ غُويَرْ مَمْنَا اَكَنُو يَعْرَ تَـا
وِيتَيْكِجِرْ دُورْ مُنِّ مُغْتِي يَوِتَّنَا　　مَرِ يَخْرَنَا اَكَنُو تُورْ يُو وَمَدِ بِسَيِدِ تَـا
فِرِفِتِّ دُورْ مَمَرْ تَكْرْجَا غَالِبَرْ　　جَمَعَارِجْ كُورْ تَشَيْخْ جُولِبْ فُو فُتَّنَا
دَمْ نَصِرْ دُورْ شَبِي خَابِ دُدَمْ كَتْلِعِنَا　　زَغَبَاجِ بَلُو خَابِ كَرْ فُودِ بَرْ يِـنَـا
وَغَ دُورْ دِ اُمَّا بَدِ غُويَرْ دِ لَـرَا　　كُنُو مَيِّ يَجَّاجِرْ اَمِيرِ فُو تَلْعِنَا
وَتَرْ لَاَمَغْ عَادَرْ كَمْ جِينَفْ جُوغَيِّي　　كُنُو غُدِّ تَنْتُوَاجُولِبْ دُوَمْ كَسِيدِنَا
لِيمَامْ مُحَمَّدُ سَنْبُ بِرْ سَعْدِ ارِيرْ　　مُودِبِّ نَجِّي نُدُورِجْ جُولِبْ فُو شَيِتِنَا
نُورْ زَنَيدَ بِرْ مُودِبِّ بَي قَارُوفُ نُورْ　　لَادَارْ كَدَا مُدْ مَامَ بِرْ فُكْ جَوِتِّنَا
دَرْ سُوبِ اَلْقُرْءَانْ دُودِ كَسِيدِ تَـا　　دُورْ ءَاجِيرْ فُكْ لَابِ دُودَرْ دِ لَـنَا
يِرْ مَبِدُ دُودِ جُولِبْ اَللّٰهُ نَسَّعْنِنَا　　وِ مُونِ دُو جَمَعَارِ غَمْ جِرَ مُوتَـنَا
دُورْ جُغْدِ بُورِ دَمَاشَرْ غَلَّا نُورْ　　دُورْ جُولِبْ طَغْرْ كَرِيمْ خَابِ بَوُ جُونَـنَا
دَتَرْ شَيْخِ اَيْنِتْ بِلْسَدِ زَنْغَرِبِ كَيِي　　دَتَرْ نُورِ اَحْوَلْنِبْ دُوَاَمَارِ بِسَدُ وِتَّـنَا
بَنْجَابِجْ دُورْ بِيكَاكِ يَامَاتْلِعِنَا　　دَمَرِ سُفُوَادُورْ بِلْسَدِ زَنْغَرْ وَرْجِتَـا
دِ اَبَارِتْ دُورْ اُوَطِي زَمَرْسَا بَنْغَرِ　　دُورْدِ يِرْ بِشَدِ بَغَاغْ جُولْدَمْ مُونَـنَا
دُورْ غُرْكَ شُوسُو جِبَاجِزُوِ رَمُودَيْرْ　　دَتَرْ سَلْمِ جُودَرْ شَيْخْ دِيرْ بُوبَدِّ تَـا
دَغَ دُورْ اُفِكْ مِيبِكَ بَايِرَابِلِلْ　　فُودِبُّ عَبْدُ اللّٰهِ بَجِ كَيِ اُمَّـتَـنَا
بِرْنِيجِ دُودِ جِبِرِ مَنْغَرْ تَلِعِنَـا　　دَتَرْ جُودِ دَغَ قَلْسَدِ مُودَمْ لَلَّـنَا
كَايَاجِ لَامْ اَدَا اَحَكَنْغْ جِلَا بَدُ فُو　　دَتَرْ جُودِ لَغْتِي غَنْغَرُوتِّ دِ اَتَّـنَا
مَدَلْ بَابِرْ سَارْ جُولِبْ فُو بَـلَّدُو　　شَيْخُو جُودَرْ نَاغْ دِيرْ كَيْعَدِ تَـا
وَلَّيْمُو سَاكِّي اَنْدِ نَتَرْ جِنْظُمْ فُو　　دَتَرْ حُوسَرْ غُودُدْ فَابِلِرِّ فُو فَهْمِـنَا

مثلرم

مَثَلِ زَمْ هِ هَارُونَ يَرْفِكَ وِزِيرِ | مُوسَى أُوزَ فِرِ شَيْخُ كُو وَاجِ أَنْدِ نَا

حَرْجَا سَنُوبِ جَمْتَكْرُو بِجْبَا كِرَمْ | نَكْرِ دِبِتُّو شَيْخُ وَقْتِ أَجْنَا

اَللّٰهُ يَعْفُمْ جَنِّيُومْ أَمُوبَدِ بِسْ | بُو حَمَكَبْ دُنْرْدَا اِزِ السَّلَامِ كَبِرْ فَنَا

وَارْجُومْ قَبِرْ نَدُودِ غَمْ نَا وَلْرِ | مَوْنِيكُو دُوبِتَّغِ دِيرِ كَيْحَدِ نَا

دَاوْرِنَدِ نَرْ عُمَرْوِ بُو فُكَا اِيلِّ | دِ لَجَّ دِلْرِيرِ كَشِرَا اُجِّنَا

بِ الْعَجِ اِتَوِ بِمُوبُوغَلُّو فُو | نُفْتِيبِ شَيْخُ بِنَصْرِ جُولْدَمْ يُدِّنَا

جَمَعَاجِ تُورْكُنُو دُنْرْفُغُوجِ بُوتِّدِنِ | جِهَادِ تُونِ الوُلِ فَادِرْ وُرْتَنَا

دُنْرْجُولْبِ نَاتِي بِرِ جَا غَا بِيئِي | دَاجُوتِ دُورْجَبِرْمِ يِرِمْ بُوَاتِلْعِنَا

مَالَمْ جَمْ طَرْزَ ابُوَاجِ طَاهِرْ | مَالَمْ جِبِرْ جُودَرْ بُودِيرِ كَبِيدِّنَا

مَالَمْ بِكَشِي بِكَدَّ تَاكِ جِلْمُتَكِ | بَامِيبِ جُودَرْ دِيرِ كَنُو مَوْنَنَا

سَابِرْ غَرِ بَازِ تَا اُوَالِي طَكْ بِنْ | فَاسُوجِ سَادَا وَا بِلَمْ تَا اَوْرِنَا

جِغَدْ زَمْرْ غُوبِ اَنْعَا ابُوَا وَالِ دُورِ | بَافَنْدِ رَابِرِ سَامِ دُورِنِ اَجِّنَا

غَدْ مَكْ بِتَّدْ مَابِ زُومْ قَبِرْوَرِ | مُودِبَ الْكَمُّ بُو شَيْخُ مِبِرْ سَنَا

جُومْ سِرْفَكْ نُغِيدْ شَيْخُ نَسَعْبِ دِيرِ | جَمَعَارِ كُووَجِ سَلَمِ دُمْ لَلِّنَا

جِ مُورِ دُو جَمَعَارِ جَارِ نَسَعْبِ دُنْ | كَدِ شَيْخُ وَعَظِ وَفِرْ جُولْبِ قُومِيِّنَا

شَعْبَانِ غَوَاتِ اَتَابِ قَنْدِ جَصُو بِي | جُولَعَادُ حَاكَدِ سُوتِرَادُ قَبِرْنَا

سَبْعِيبِ مُومْنِي نُدِ بَدُّ اَغْمَبْلُ | اَتَّابُ وَدِّرِ شَيْخُ الْوَلِ حُورِنَا

حَمَعَلِ تُورْكَدِ جِبِرْسَنَّدِ يَادِجَا | كَدِ غُومْ اَكِ دُورِ بُوحَمَدِ يُونَنَا

بِدِ شَيْخُ نُورِ لَاتِيبِدِ شُوسِ زِتَّا | دُنْرْبِنْدِ رَابِ قُوَانْدِ مُودُمْ لَلِّنَا

بِدِ حَبِرْ جَادِ غُورِ بِدُغْ وَقْتِ عُولِ | اَلْحَاكِ كَنْدَا اِقَامِ حَانِي اَلْبِيدِ نَا

دون قيب دودب براحسوسب حلنيي فو زغم لبرحد ادوابن محمد بو فشيدنا
فاغوغم ييتي بهرد ورحا غمبل دورغمبلوج بوشنكتي دا انسكنا
داكنزميج بوحا انداومدا ذون شيخ يغرموفيج مك بوللنا
الله يورم باودمم دم صلموا كايبع فيج كرام شيخ السمتنا
دون نخرجرب بسم جولب حبا ودون بج جنتا اك دغلم دوردم اكنا
شيخوج مبدر مغتنا جنا ادبس غرجنت فاجمعار جولب بوسينا
الله جقر خير مودم حينني شيخوج مبدر برغوبر ممننا
كنو نصر ياغ غمر نيا وبك غفنتور بسدنغ غوبر رغب حا غد تلجنا
د جنا ادبيتي فتح نوركنو باهك الفا ضا وبولدم بد جولب بو بدّ نا
دبربرزرك موفنتا جه بلتغل بكاغ مالم موسى نصر بوحتنا
تور برنو غدر زاك مود بودم غني مختار بجتنيا كنوج بلمنا
دبر نور سليمان بولمنيا كنو دور احنا السعا ودبر كبدلقنا
بج ذنب بي الشقا يتحدر دي برجو در شيخ فاجردو توبرب احتنا
يعفوب لقنيا حبا وشرغيا امد دي دبر اداما واحلبوب بربك لقنا
ضرليم لقنيا حكم حد غمسر بو دغريج افتا البسد جولب فودلنا
دبر شيخ سعد غريج مودم وكلي ميراو غرغر بر لبّر حتنا
زم قند دونبر زنغ ليمام يولد سوركبرا غم جوم كشبوج سربوا اندنا
دابارتّ دول اودو زمر سيعا ودر عبردم اسميد جولب بو حبنا
عمد لاك درنا ادور حكيت شريع بو تبا حفيغا ولعادور ونغنا ()
مجي دور حنا حسغي جيرب جبرغ بو غرغر ولا تحر حميرد بيربنا

نصراك دود

لصراكذ ود جعبد دن جهاج فو — لاميغ فارد حاءم دون الو تلعنا
جمعاج غدد نغنييم دون غر > — سبر غرغر لتغرفج فمهنا
د اولبهي ستراج نغم ايستر > — لاميد مجد غرد صكن عينا
جمعاج انديها اور نو صكنو — دن بن مكه معاجبا د ايبدنا
د ن نور اناتي ينبد النبي صكنو — د دنر اروم المقتنا بوا نلتنا
تب بورده ويرود ينبد النبي — شك جم مودم شيخ مبدر دلنا
حارن جتاد ابينا دحوغط د و — سقاغ جولب جبيج دنرام ونغنا
الله يقيم جنيوم اموبد عمر — بو حمك دنر فرد وسركو واحنعمنا
في مورد و جمعار كو وجعر فتي — دنر جولب فوشب بر اكورا سقنا
تون بعبري اشيا اورتر شقادر — كنو برم كورد وفتد ورن بو غمتشلنا
عمر و بو شيخ النور تون يج بيدنا — سر بسد نو جمعار جولب فو سننا
مصيبة تا وابيج حبر علي فو — عبد السلام بوبترن د ور كبر تلعنا
ورغوج د ود تموديمر طر زاد عمر — د نر ار يا احمد ار بو بيد تنا
سود ان فود مي وفت دك تسيخ عمر — الله نصري بر اكفرفه يربنا
حتى كنوج دفوبر وحد زنعرا — حكب ولا تاخرر كفر فو تلعنا
عد لاطمك ود ء جعفر غربج فو — بلبد شيخ جبيج لام فو حتقا
لمنغ نايبر جوغنغ كيت فو — جغربج دوبوشريع الله جدوتنا
شو د و بوفشي جهاد كم جبوادنور — كا فاج بفدر جولب دورده ءزدنا
رنيج كم بو مجي كنوج بواقبي — جولرد مردنبو تجي بو حبينا
رنغ دنغ حور تنيغ كربج فو — يسبيغ جولب تلعرب بو دعجنا
وييج دونيا جفتنا غم تلطبس — بج بند راب ججب كو وحوينا



تمت بحمد الله وحسن عونه

والصلاة والسلام

على سيدنا محمد

صلى الله عليه

وسلم

بسم الله الرحمن الرحيم وصلى الله على النبي الكريم وعلى آله وصحبه
وجنوده الصميم

شعر لاسماء بنت الشيخ امير المومنين عثمان بن محمد فودي غفر الله
للجميع بجاه محمد المشفع الشفيع امين

حمدت الهي دائما وشكرته ... على ما حبانا من نعم وسلامة
فاحمده اذ من لي بتمثلي ... بكسريبن من مثل شبير وقمة
على انه رام يحكم قضائه ... وارجو به في الحشر نيل الكرامة
وان يقطع الاوزار عني بلطفه ... ويغفر زلاتي ويمحو الاساءة
ويرزقني توبا نصوحا بفضله ... ويجمعني بالشيخ يوم القيامة
ويستر عني كل عيب بمنه ... اذا كشف الاسرار حال الابانة
لرحمة ذي الفضل العظيم وجوده ... شكوت اليه لا بغيره ثرية
بجاه النبي المصطفى سيد الورى ... واني رجائي بالاله قضى حاجتي
عليه صلاة الله ثم سلامه ... كذا الآل والاصحاب هم خير امة
وتابع تابع فاهتدى على الهدى ... ومن تبع الاسلام من اهل ملة
وقل خله شطير رمز تاريخ هجرة ... الرسول التعلمه [illegible] المدينة

تمت بحمد الله وحسن
عونه

يمد بي انده ييو غد مسلمنا   برنا طكم جما برجكمكنا

لا ميد اندط سربيو نروتر   بلبيط اندط ظاهرا بم بطنا

مود صلاة جا نبيم محمد   لا بيط واسط تقبل الله بم جهدنا

نور الرمعد جحب تابم تا بم   يتنيب بمخمطو سربر لامسكنا

د تر رمهود نجا رعم ييسنففم   خبر وج شيبم جيمب مفكد موتنا

شكرا مفكد جيمب جفنسم   جكم ربي مفك جيب مفكد موتنا

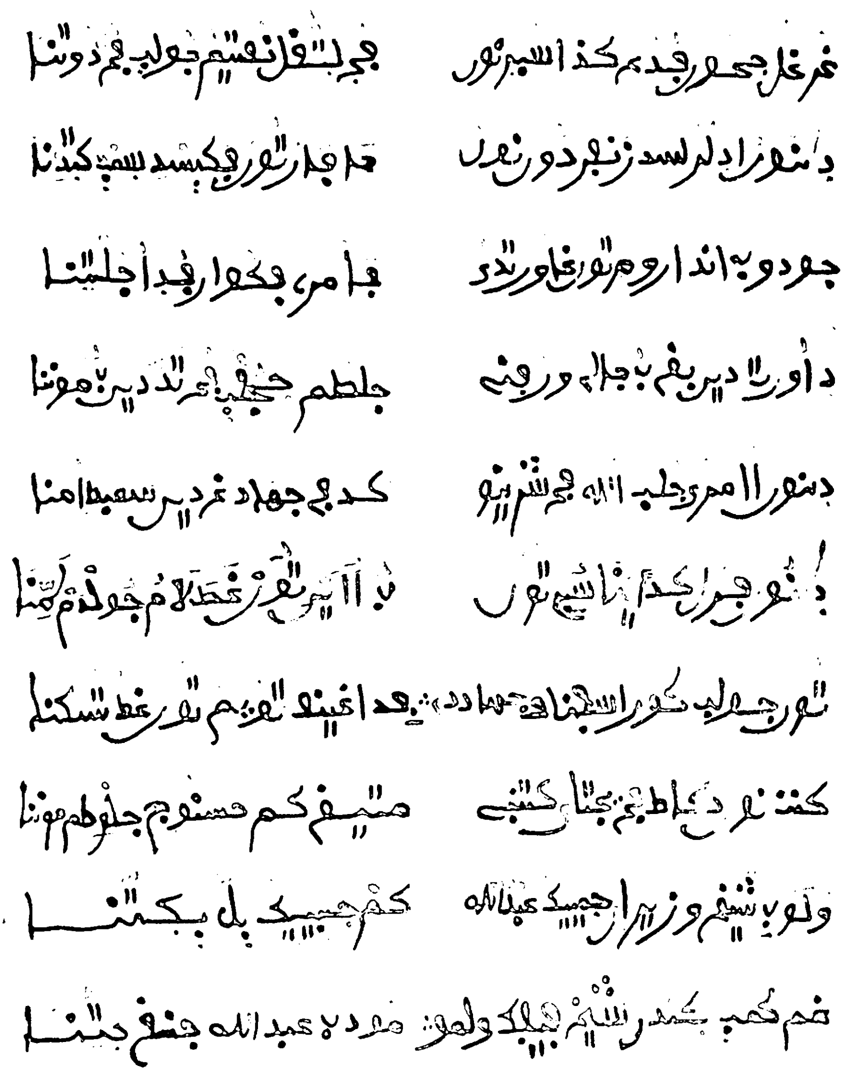
ولوب مفكد جبي مد ير جدونيا   جد ربي بلم بيج د ير بم موتنا

مود ب لو نيمام مير لا د انجس   الفا خبر با جلبر جك لمنا

شيخم جي ند دير سود د رطفل   د ر رفه بر لبنب بيج د ربم اندنا

د كهو ب نشد بجم لبيب بجلبور   بد عاك مينا بيي سربم نعمطنا

غرغل



لا ميب لمننا غرتجد دوسعو   غم دي رجالولا م كجر بجم بير بنا

كنجو جبمرن جلسد كسن حفو نر   نورد ورنورجم بقد بن يلقنا

لا هيحد مصلح لمنا حو ميجوا   نلبيدو يصيب هيم ميجم يبينا

دنور محمد لمنا بابيك ان   كم لمنيم هيجم غم غل يقنا

نجكم جد ولسد بير جبر نر كم   جم جرم بورنا حيم بعد اارذنا

دابور ابراهيم د ركد لونا   جميك محمد خليل صالح لمنا

سكر البشير ار عبد الله انذ   ابو بكر البا عمر كد نكنا

محمد بير محمد م عبد الله بو   حنار نور هيم الابن باقر دنا

ميرا ب مكحم رور بمو نم كمبورن فنم لسودة جعد عند ابو يتنا

بيراب محمد لمنا مور حنبط درث حجه دس كد جوام ارا انا

حجه عو غيسور احو وكو   ام لسيمر دس حجه كم تجبد احطفا

بنم حوو

يم دور بذ خكور سّ ملمتّبم   جمبز نور بّسراى حجم ماندّنا

اسماء نور جرنو حديجة كفّو : بجعور صّلا دى وور كور وجمّتنا

دس هور بور احوو جر كيز دس   جشّلور حرو جقلكدب بّهمتـــا

شّيخو فر ياكي سر سلك مارى   غم اند دس دشليد بّم اا نّتـــا

كدبّو ملعسّ بب شّينم هور ز بر   جم رو ز بر دو حيط حيط مانّدنا

جد ز مور على كعوا اسنا   جعد عمرو بجمدّ غيو نّتا

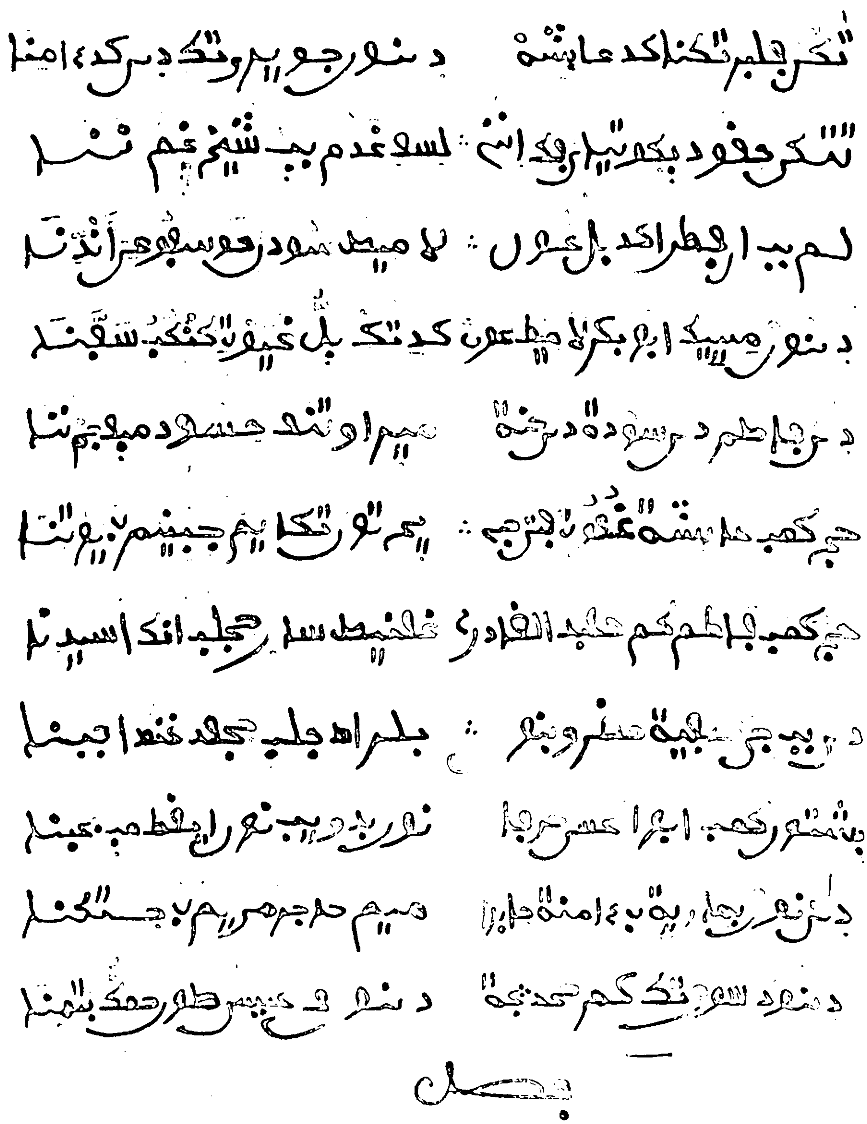
دسور سور بّ ور ز كدبكرى   د سور عا يشو ب طورا جيتـا

دنو ف تّبصة كم جمم مابيو : اسماء كم جحلس بتنو سّب جم تّنا

اسمه عور يب بّ وشرحدو : جسمبيكو غم ومشر يد خاندنا

لم بب عيد بجدرابو سلد عور : ا ف نّشر دنظم اند مود بركنا

د حرشمب نصب صيك دخدو نيا   حد بجة جحلا كعب جللنا



جَمَلْ

كيهر مقدر جلنتيم بحيارا   كفقكم ور موط مبدجم ننا

سبل كم جدي لمن وود جسقي   بر جلمو بسقور فشر وقا اما

وندو بمفكب اند عبد الله عور   معدبا بي بمصطفى كم لنا

غم مصطفى كم ندني اليجبر   غم نور ذمله بشند ابفند نلم

كو لاط ملكد جنور نت بمبتطمر   جم سرملكد حقيو كواند نا

الفاض بجب شعيب لاد رام نون   بيعد رجدي مقد بكمنا

كيمر بتن هود بر بحو بيرب   جعفار بر نا الولاد بم مو نل

بهمر بعبد الله بابر سار نور   هود يدب سعداب جمعرسن كم مونا

هودب الكم جلم زغم عرث   هودب بجن يكشبنا طاللجم ننل

كبنرا قم اشما بيا نور يتدعا نمرت   بشلحور نمر تبل بر يهما ماند نا

رشكا بالبر كاج ملكد غنور عن   صديق غنيم محمد هم ننا

[illegible]

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Lacani

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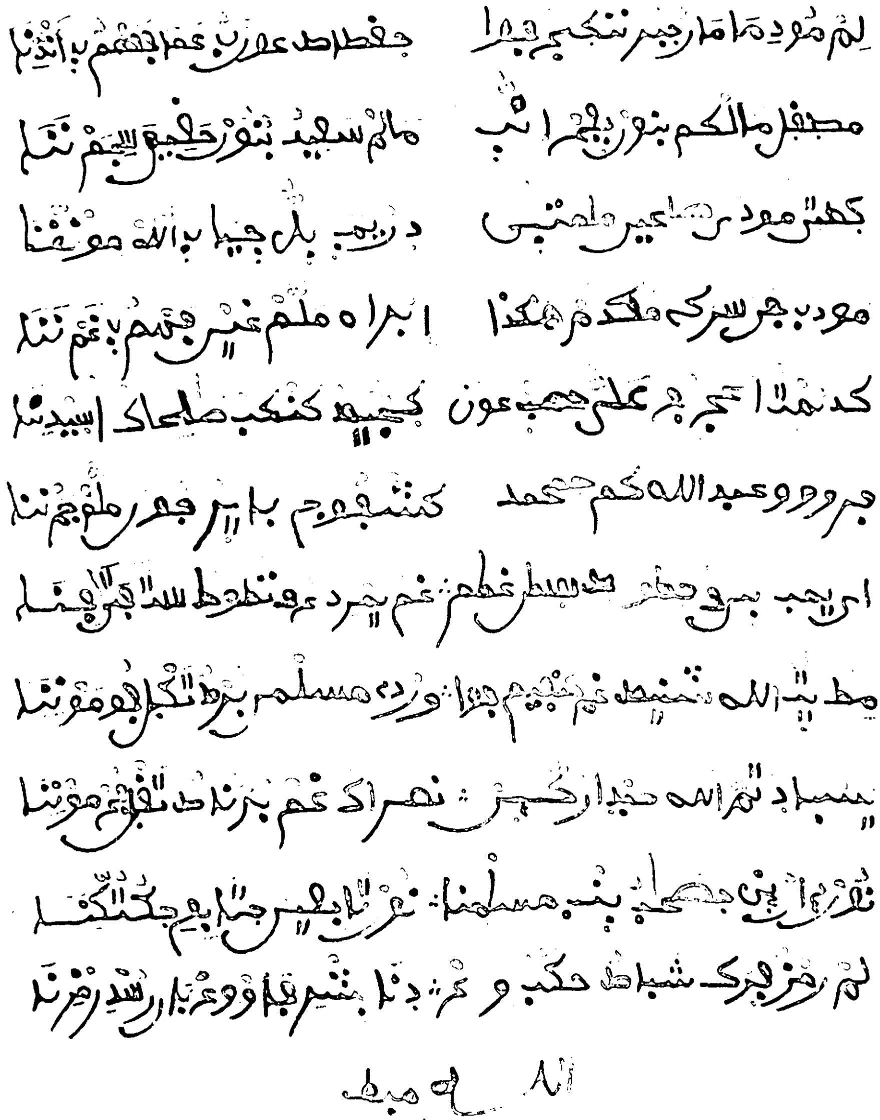
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اللهم ارحم مد وسيرو : الله زكيمر بكند بجير همنا

قد يمبرنة لور مدرم النبي : ججو بط فلبر بلور اندب يمنا

تمت بحمد الله وحسن عونه

ثم والصلاة

والسلام على

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وكان [illegible]

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بسم الله الرحمن الرحيم صلى الله على النبي
الكريم شعر اسماء بنت الشيخ المجدد
نور الزمان عثمان بن فودي تغمده الله
برحمته امين

مفودو كريم جل سركن مسم هدا　　د بيم يا ايكو بيبي محمدا
د يذ كيعبشم د فربتا د ك　　د بيا م النوري د سنره محمدا
كذا كدا يمنثى د الدين مدم بيو　　غ الله رحيم و نديسو ه محمدا
د فرء ارند كيهد ك بيتا مر　　حكمثى د سرك ميى د كمب احمدا
د بيتا مر غسكيا دك منجيا　　فسنى كا فريف د يو خير محمدا
فالله تلرنم شيا م شريا مسلم بى　　غ خنير شريعا كو مغرتا د احمدا
صلاة ن الله شد وم هكذا　　سلام غرو نشى يق كو وا محمدا
كذاك دا الينى د صحب د تابع　　د تابع تابع د ك غتربر محمدا
كسورار وا فاين عوا اهله كيعتترا　　غ غنيا كبزبر كركثى غ محمدا
متوب مبز صابو مظرث ابن غي　　مكبو لا ابكا كو مسا د د احمدا

مكوتا

مكبوت وصلا واجبيتا غبرنم دك — ذ مرات اكردك عبادا غا احمدا
كسنف ادرتا اجبوت الدين شبكوت — دا غبرنم غ الله يرعوا ابي احمدا
ذمرات طر سركي كدوبي غ ايكنا — نيبا وادينم مومني غ محمدا
مترم براد ذكا واجبيتا غمي اكوي — دجي غمي ايكو ادا ازم مسم هدا
وبلنع فيسوا اواجبي يسر قومر — ديشيد الله يبشير محمدا
كذ اكد الوضاد وتكر جنا بادك — دظر كر كرد دك واجبيتا غ احمدا
ضرورا ادرتا اجوت كواي تيمم — فدر شيلش سنا فبنا غ احمدا
رشر فروا ثيبو كذ اكد غ اغي — غلتو كسلا اي تيمم الذ محمدا
كذ مك ظرور ظركي تعاد جكنكدك — كظر ككا الديني كسرا دي احمدا
كف مك يطف سني غ الدين كبرتا — عشيا فكر كبثي فغو بي غ احمدا
ذماد سني اكبر والله د النبي — بصيرا دسنا دي ككم غ احمدا
كذ مك يطربيا ذ فذر غ الاخرا — ذ مم ندو نيا كومثم محمدا
كسر يردي كر ديور كراتو دنار ولا — دا ازمي نلادا سو ككم غ احمدا
كذ اكد ورد دا الدعوع دفوفر — يوتت صلاة غ النبي محمدا
دكو حنفر وحلز عبادا دحنفر — تلوثي كبا دبطو ككا اندا احمدا
دكو حنفري يسر قدرا تعبنغي — ديغي ازا امرشي ككم غ احمدا

دَبِيْرْدَرْتُحُلْفِنِ دُكْ نَدَ اِطِهِ دَمِيْنُوبَا كَفَارْ مُسْلِمِ دُكْدَرْجَا غَا اَحْمَدَا

دَ سِنْتَرْ مُسْلِمِ دُكْ اَبِنْدَ وَكَدُمُو كَنَا اَشُو غَكَنْكَ وَكَنْجِ حَالِ مُحَمَّدَا

دَكُو صَدَقَا دَيَدَ دَ اِيكُو غَدَوْ وَكَيَا كَيَادَ قَرِيبَ اَمِيْنِوَا غَ مُحَمَّدَا

فَرْ اَلْقِيَامَا شَارْ يِنِيشِرْ تَجِرْ غِتَا دَ ظُورْزُوَا غَكُوَا اَسِيْ فِيِنِّ مُحَمَّدَا

دَبَايِ غُوَارِ تَرْ دَبَابِ غُبَا اَكُرَمْ بَلِي طَرْغُوَا اَمِيْغَا غَجِ سَرْ مُحَمَّدَا

كَتَمْتِرْ يِنِتَرْ بَشَكَرَا قَدْ بُوبِيِّتْ ظُوُوفِي مُطَرْتِ اَبْنَغِ فِي اَحْمَدَا

مُتَانِي سَنَانِ يَا اِسْرْ مُوطِ سَنَا اَكُرَمْ دَ ظُورْزُ فِشِيْ سَرْكِ دَ يَا اِيكَا اَحْمَدَا

دَبِيْنِ فِشِيبِ دَطَنِ كَمَا اَنِيْوَ يَا اَشِكُو وَقَارْ فِشِ سَرْكِدَ يَا اِنْكَا اَحْمَدَا

وَطَنْسَرْ دَ يَا اِيَالِي غَبَا اِكِ شِتَا غَدُو وَنِيمُشَرْ لِزَامِ نَصَايِرْ مُحَمَّدَا

فَرَا اَنَاتَا تَجِسَا غَكَا اَنُو دَقُلُوبْ مِيَا غُودَ سُنْكَ وَغَرِيبَا غَ مُحَمَّدَا

سُنَا تَجِكَرْ وَدَ لَادِيْنُوَا دَفِيشِرُوَا دَكُو بِلْمُوَا صَالِيُو غَنِيرْ مُحَمَّدَا

وُتَا كُونَا تَارُو رَادَ ظَاوَا اَطُرْتَتْ وَكُوَا اَشِغُرْ فِتَ سَرْ فِيِّ مُحَمَّدَا

مُتَانِي سَبَبِرْ دَدَ صَالِيُو نَدَ مُشْكِي دَ يَابِ وُرْ بِيُوِيُو غَ اَللّٰهَ تَا اَحْمَدَا

كَسَرْ قَاسِرْ تِرْ دِبِ نِكَتَا اَشِنِي تُوَلِتَا غَفَرْ مَادَ ظَا اَنْبِيَا تَا اَسِرْ غَا اَحْمَدَا

سُنَا اِشِرْ كَمَرْ فِ وَطَنْدَ شَيْطَنْ قِيَتَا دَ فَرْ زَارِ يَقْطَ تَا اَسِرْ حَالِ غَا اَحْمَدَا

دَ مِيزِنِي

دَمُنْ زَنِي طَيْبَنِ يَاءِ مَسّنْ دَطِي نُكَ   اَتَا مَطَ كُورَاتِّي شِيشِيسَنْشِ اَحْمَدَا

كُسَنْ اَلتَّمِيمِي هَكَذَا دَمُنَافِعْ   دَمَيْشِيدَ فَرْيَا بَاسُ ظِيرَا غَا اَحْمَدَا

حَاسْنَسْ حَزْغَ غَبَادَ طَاسْنَفَ بَيْنَ   دَمَا بَاشُ سَامُرْسُوفَ بِتْشُو غَا اَحْمَدَا

دَمَا سُفَ غِزْمَرْكِي غَدُنْ نِهَادَ ظَالِمُ نُكَ   حَغِيغَا وَطَنْغَ فِيَاسُ غَمُو لَا اَحْمَدَا

دَمُنْ رِيَا كُودَ ابِيَنْ عِبَادَ اطِّي ظَبِي   سُنْتَا رِيَا اِيَاشِ اِسَالَا دَسُو غُمُحَمَّدَا

دَمُنْ يَنْ غَلُوا دَرْ شُومَيْشِنْ حَزَمْ دُكَ   كُسَنْ يَاشُ سَامُرْتَارْ بَتْشُو غَا اَحْمَدَا

دَمَنْ كِسَّرْ كُو حَكَنَادَ اَلْغَشِّ دُرْ سُسَنْ   فِيَاسُ تِكَنْ جَمَعَا تَا النَّبِي اَحْمَدَا

دَمَيْبِرْ بُرْكُو مَغْتَرُ اَوَابِرُ دَمَيْرَطَ   دَمُنْ حَاسَدَ اِدُكْ يَاسُ ظِيرَا غَا اَحْمَدَا

٧ وُتَا فِكَسَا اَنْدَمَا شِرَسَا اَتَا اِتَا لِكِي   كَذَا فِدَ مَيْفَو تِي تَغُو تِي غَا اَحْمَدَا

اَغَزْغَطِ كَا بِرِزُ دُوَاوُتَ نُرْدَ تَنْ   غَبَا اِنْزَ حِسَابِ مَا شُ فِينَسْ اَحْمَدَا

ظَلِي فِدَ طَلَا اِرْيَا اِرْطَنِي دَبِرْ غِتَّا   مُسْلِمِ سُنَا فِكَرْ رِ فِيبِي مُحَمَّدَا

مُنْدُ وَشُ غَنَا دَمُحَرْ مُنْدُ وَنْسُ غَنُو دُكَ   فِيشِنْ مِسْرِ يَو هَسَ النَّبِيّم مُحَمَّدَا

سُنْتِي يَو كُدُ وَغَتَلِيلُ سَرْكِنْم يَنْ فُشِي   خَلِيلُ شِسْتِي يَو هَسَ فِبِنِّي مُحَمَّدَا

كَذُ وَكُ غَمُو وَسَى شِيدَ عِيسَى سُنْدُ وُدُكَ   سُنْتِي يَابَ دَا مَا يَيُوفَ سَيْكُو مُحَمَّدَا

سُنْدُو غَيِيبِنْ تَعْلَقِي دُكَ شِيشِي شِنْ   فَيْبِدَ نِكَ بِتْشُو يَيُو غَا اللهِ اَحْمَدَا

يِشْدُوكَ دَسَرْكِ يَنْ فِ شِ شِيدَ يَقِسِ شِ كِرَمَ مَسَرْكِ شِ سُنْجُو دَا مُحَمَّدَا

شِشِمَسَ رُو وَابَا كُومِ دَ كَيْطَا اَنَابَا كَيْشِ يَاكِ مَسُوبِ مُحَمَّدَا

شِشِمَسَ رَبِّ اُمَّتِ اُمَّتِ دُ كَ كَرِيمِ شِشِ تَا يَاكَ بِتُو مُحَمَّدَا

يِشْكُومُو اَيَادَ اَوْزَ اِيكَا اشْنَا اَطِيبِ وَطِنْسِ غَطِيرَا اسَ دَ بِنْتُو غَا اَحْمَدَا

وَطَنْدَ قِتَارَ اَوْزَا يَكِنْسِ سُنْكِي غَرِيزْ كَتِيرَا اِتَارْ تَا رِيدَ اَحْمَدَا

وَطَنْدَ مِيَا غَرْكُو اَبِكِنْسِ سُنْكِي غَرِيزْ كَهَالَكَا اسَ دَ بِنْتُو غَا اَحْمَدَا

اَيَادَ تَكَرْدُو وَنْسَ دَامُ وَطِنْسِ كُو غَمُوزْ وَطَنَّا سَنِ نِيسَا غَا اَحْمَدَا

اَهَلَاقَاسِ الْعَزْمَا قِيشُو دَ سُنْكِي مُحْتَبِيَا تَسِنْتَا سُنْكِ تِنِّ مُحَمَّدَا

دَكُو النَّبِيَا اَوْ اَهْلَ كَذَا اَصْحَابِ الطِّيبِيزْ دُ كَ وَلِيِّ كَذَا مَسَنَا دَسُنْكِ اَحْمَدَا

دَ طَا اَنَبِي وَقِسَا اَكَا اَوْ وَحِرْطِ كُو طَكَا تَرْوُتَا اَكَا غَا قَوْ شِرْدَا اَحْمَدَا

كُسَرْيَا اِ غَاشِرْكِ فَرَّقِ قِيَا اَوْكُو تَكُوبِ غَكَرِيغِ مُنْتِيَا غَ مُحَمَّدَا

هُنْدَا اَقْ دَنُودُو اَحْرِيكِ وَاللهِ اَنْكِتِ تَجَارِزْ وَطِنْسِ كُرْزَّيَادَ مُحَمَّدَا

اِدَرْيَابَ اِيمَنْتِ فِيَا اَوْتَ غَنَارْ مُحْسِنْكُنْتَ اللهِ يَرْعُوَا دَ مُحَمَّدَا

دَ مَابَا اَوْزَ بِ سَنْ صِرَاطِ اَطِيرْ دُكَ يِسَا اَقْدَرْزْ سَرْكِ دَ يَقِطِ اَحْمَدَا

غَتُودُ وَنِيو صَلَّا قِنَزْ اَكْ تَنْبِيَا دُفَكَ فِرْكَا اِكِ مُدَ مِيزْ مُحَمَّدَا

غَتُودُ وَزْ قِطَا اَرْمِ قِجِ تَكُوبِيتْ تَشْدَ بِالْوَقَا اتِيرْ مُحَمَّدَا

غَتُودُنْ بَكِ اَكَ تَنْبِيَرْتَا رَالْحَقِّ غُوَابِي مُتُو بَفِطِيرْ تَا رِيدَ اَحْمَدَا

وطنسر



فكشاسر بااشر فغار فشر وادلا   دما يا اسني يا اطيرتا ربدا احمدا

بالله شيبا مشاسر رتر فطير دك   د غرمر فيبي النبنم محمدا

منو با فكنو تا ايرعوا اكو فسم بتا   وطنغ خطرد زفيبي محمدا

ميا دتد نيا ابا اغدا ني بسن كجي   مذاب غدر الجرنش اغدر ودم ا

مذ منا مشادا اطي د مدر امشادما   منا فتكر نعمم تا ربدا احمدا

دبايا هتوا تتب هنا دمنى سرمدا   تتب كو تكر شا اوادسا روادكا

تتب كو تكر شا اوادسا روادك   منا اي تكر الجرمنغ محمدا

تكر انو اكو غا ابنتى ار ا ار ؟   دبا اكتمنيني كرم اند احمدا

غدا جنم زبنرو تعاو نا الحرن   مشا اسلسبيل دز نجيب غا احمدا

جانسر كمر يا افو تا مرد ا زا اى د كو   فو شرد جوهر تادبش دز بر جدا

ديا هف يا اتر د نيا ابا اش تتنى   تتب فتكر الجرانج محمدا

فقار سبكند يدى دحور عشكرا   تتن سن كراما تار طوبى د احمدا

كتشحر ازر فا اغا اشغو نكو لو   وطنسر نكو زيار ياانج احمدا

كسنف فسر الجرنبرد زغرار   بقمشتن ياف نمسك انج محمدا

اكى ورد اطي تر د بهى نغتنا   غنر جرسرك وند يغداب احمدا

ادرسنغ الله تار سمنبر د جتنا   غدا اطي نهوير وتد يا ايك احمدا

دما تار جمعاد كبوا اسا اسبى دوا   غنينى تعالى وتد ميّ محمدا

اكى وسر

أكُ وسُ ظُلْنظَايِى دَ مُرِيشُ تُبِّنْ غَفُو عَلَىِ دَ داطِى دُ كَ شُجِيشُ داحْمَدُ ا

وطَنْدَ كَسُوزَا رَامِ غُو عَلَىِ تَدُونِيَا يَشُرْ سَلامِ سُوْرَا رِنْشَارَ دَ احْمَدُ ا

وَاللهُ شِبَا امْ غَنْزِ فِيبِّنْمُ مُودَكَ دَمَاشِى كَكَيْمُ غُزِ مُيِيسَرْ مُحَمَّدُ ا

وَاللهُ تِكَامُرْ وَنْغُ غُورِ دَ مُنْكِى يَدُ رُمُرْتِيَا اتِّى التِّبِنْمُ مُحَمَّدُ ا

شِيِرْ غَا اِبَرْزُ نِبْرِ دَ تِى شِيَارِكُو شِغَا اوغِ نِعْمَا دُ رُفِيبِنْ مُحَمَّدُ ا

يَدُ ومِرُ دَرَجَرْ الشَّيْخُ جِيْلِى دَ اَحْمَدُ الرِّفَاعِى دَ بَدُ وِرِ دَرُ دَسُووِنَا احْمَدُ ا

يَدُ ومِرُ دَرَجَا الشَّيْخُ عُثْمَا ارْفُودِرِ دَ يَسَّلامِ طَا اِى تَرْغَرِ يَسُرْ دَ احْمَدُ ا

دَ الْحَرْمَيْنِ سَرَ ايَامْ نَصَرَا اَبْدَ عِجِى دَ غُرِ مُرْ فِيبِّىِ الْتِّبِنْمُ مُحَمَّدُ ا

اَشَارِفِى صِرَطِى كَدَ اِدَ شِيَرْدَ انْكَدُكَ اَطُو كَكَ الدِّيِنِى دَ غُرِمُرْ مُحَمَّدُ ا

وَشَا وِلِى كَا اِجِرْتِى غِيَسُرْ دَدِيمَدُكَ دَدَامْ دَحُو رَايِنْتِعِ جِى دُرْ مُحَمَّدُ ا

اَكَا اوُو عَلِيُّو عَدُرِ نَصَرَا اِدَ طُوكَكَا غِيرِنُمْ تَعَالَى وَنْدَ تِيِى مُحَمَّدُ ا

دَ جَمَعَرْ مُسْلِمِى دُكَ دَ سُتْرَا دَ لاَفِيَا يَدُ ومِرْ دَرَجَا اتِّى فِيبِرْ مُحَمَّدُ ا

يَكُو وَتِيِّطَا عُمُحَمَّدُ شِى بِيَارْ سَا غَا اللهُ دَ فِيغُرِيَا فِى كُووَا مُحَمَّدُ ا

كُسَرْدَ تِيَا اَتَا اتَّاوِ دَ سُكُرْ بِرُنْتِى دَ مُرْ تُرْ كُرْ رَسُونْرِ فِيبِى مُحَمَّدُ ا

دَمَا غُزْرِ بِنَا ابِيفِ كَنَا غِيُو نِيَا غُرُوْنِكَ نَمَا اتَادَ بُنْتُو غَا احْمَدُ ا

دَ طَا اكُنْبِجِ وَافَا ابِرْغُ وَاتَرْ فِتِنْكَا وَاللهُ شُكُرْ بَا ادُرْ فِيبِى مُحَمَّدُ ا

شغافرت اثا تاديا ديرغوا مسلم شبام غتر ففبى محمدا

كذاكذ ريا احرابكر ذما دك مسويا فذوم النبئم محمدا

هكتشيا كووي وافرغ دكلجتي دشي تارتا ابرشيخ مي سر محمدا

كديمر تيا يرغوا ادركبيت دك كساموكديه يتا غتير محمدا

ذماموم ارياج وغظ شسم دطيترييا داثقاني غسر محمدا

فتاغودي الله تي صلاة دسلاما بساغ ففبى الرسول محمدا

كذاكدا اليتر د صحب دتابع دتابع تابع دك غتزير محمدا

تكر شكراتيتاء رشد غليسع ترمزء غمهجراتي ففبى محمدا

فدركوا اشطرادكنوا فرذ كسر كطرء دتلا اتر تادبوكب احمدا

تمت بحمد الله وحسن عونه

والصلاة والسلام على

سيدنا محمد

صلى الله عليه

وسلم

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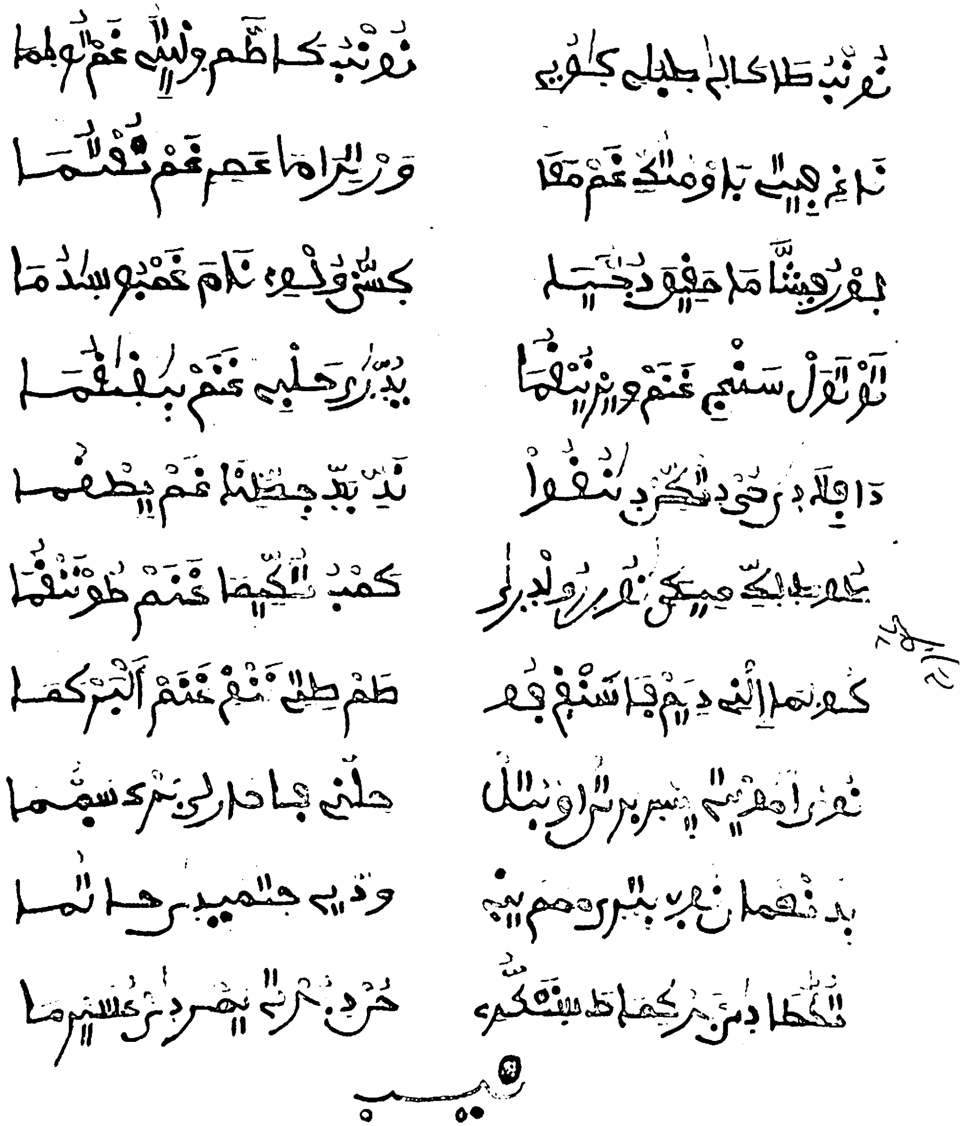
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اَللّٰهْ مَوْطُو غَنِّيِّمِ تَّكُطَمَا　　رِشْكُمِ مِرِ لَا اَيُّو مِرِ يِمْبَ مَا

يَ غِطَا طُو لَا بُنْيَا طُو ظَاهِرِ　　شُنُ شِيَا طُو اَبَا طِنِ جِنْيَا سَمَا

كُكُّطَا ءَارْ دَانْ تَّكْبِلِ السُّرْجُدُو　　بِمِطَا جَمْعَا رُّدُ دُنْ يَا كِمَا

يَ غِطَا طُو اَنُو نِيَا طُو مَرِّ بَّا　　جَوْ تَّطَا كُوا الْجَنُّو بِرْ كُيْنْمَا

هُبْطَا جَا عَمْ شِرْ غُفُرِ بِطَا غُبْلِ　　ذَا اَلَّ لَا مَيْطُو بُسِرِ وَنْدَ مَا

كُرُو بَا بِمَا جِجِكِ غُمُ تَّكِ　　يَا بِرِ جُو سِرْ بِمِ مُو طُمْ كُرْمَا

كُكُطَا بُرِ دِيرِ مُو بِكَا بُقُو　　كُو طَمْ فُكَا كَدُ بُرْ تَنْدُ بِمْ مَا

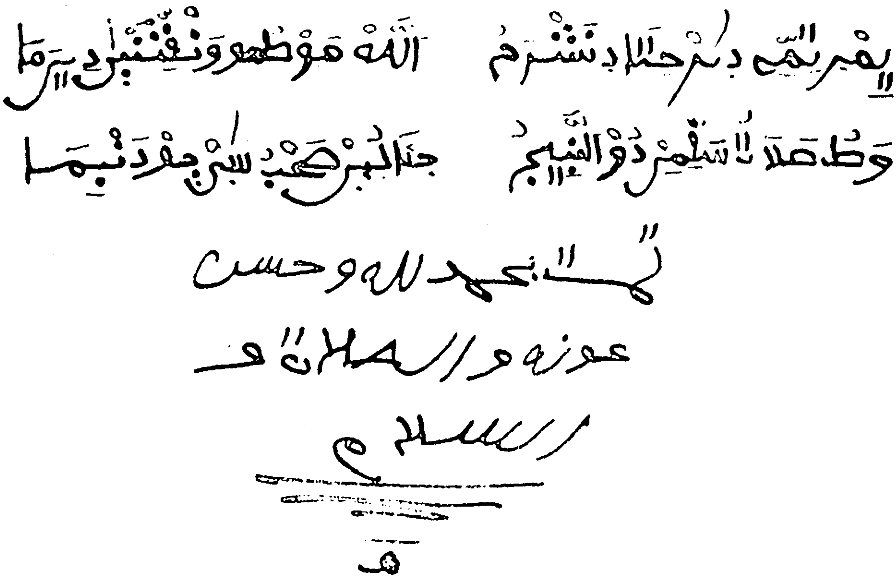
بُجَلِمْ طَا تَّنْدُ زُعُو جِكِ كِيُنْ　　وَ تَّعِدَ عَوْرِي بُجَلَا كَا اَلُمْ مَفَا

اَمِّنْ طَوُنْدَ مَا بِنْيَا كِحْ هِمَا نَمْ تَّكْبِقُو　　كُوَّارْ شِكَا مَا اَكُرْ تُّسْكَا سُبْمَا

٤ا٤ ار وتكل






تمت بحمد الله وحسن
عونه والصلاة و
السلام

بسم الله الرحمن الرحيم صلى الله على النبي الكريم
شعر لاسما بنت الشيخ امير المومنين عثمان برفودي رحمه
الله تعلى امين

انبغت شنيد غد يد يس — دو كنغ كبر اتيا
يتيغم غم غتنيد ف — امبيد تدم حكيتيا
طار مار رقا ادام دجنختي — حميا كالكوت حجونيا
غيراج مابردبج ف — شرجام غفي تبكشيا
بدراك مراط بغنيس — غم ب ينات بغود دبمبيا
دب عند بتوسكبكي ديرتن — بغنوكود ور باستيا
نغمة جونغع فوبسرا 66. — ستيركيوء حكعليا
حسر كنبركع اتيا — لعديج حفشربيا امسيا
بيكيب فتكب تلعنا — كمرء فك بثمت حتوريا
تكبوب يا ماسنكتا — دبارتدء غم دونيا
بكبايدب حكد لاخرا — كغريد يناديت هاويا
غرتيد حبدرجمعار شيخ — ولادوسر يهلكيا
ساء توبدورت ح الله — ياكي سرهدوتي يعغيا
ارجويك الله غدوومود — يدوبرغم اه مجيا
غم مج احسنيير فحيب — جمرب شورل دونيا

فُمْ بِرْزَخُ لَاخِرَ هَكَذَا يِنْدِ بِرْبِ دَرْغَلْ اُمَّيَا
مَا يِرْ يَرْ اِيمَارْ اَنَادِيرْ اَلْبَحْرَ غِيرِ يُرْ نَادُ يَا
اَللّٰهُ بُ نَصْرَ عَلِيُّ غَمْ كَنْدِيدُ تَنْجُبُفُ بُرْ نِيَا
غَمْ دَرْجَ بُ عَبْدُ الْقَادِرِ مُكَرَامَ مِنَنْغِ كَيْدِ يَا
اَحْمَدُ الْبَدْ وِ حِرُ بَاعِ فُو حِدْ سُووَ حَشَيْخُ دِ غَرْبُيَا
حِمَحَمَّدُ بِلُّ مِيرُ مُخِيدُ نْ بَلُّدُ شَيْخُ جِهَادِ يَا
يُشْبَادُ بُ نِمَّ اللهُ جَبْدِ غَنَمْ بُرْ نَادُ تَخِيفُ يَا
اَللّٰهُ بُ دُومُرْ صَلَاةٌ كَمْ حِسَلَامُ فُ دُورَدُ وَمَكَّيَا
نُونْ اُحِمَّبُ حِنَابِعِيرْ حِنَّكُبُ شَرَّحِبَلُّ يَا
دُونِمَّكِ نُشْرَطَا رَفْزُ بِرْكِ شُبَادُ حِجَاكِ مَدِيرَيَا

تمت بحمد الله وحسن عونه
والصلاة والسلام على
سيدنا محمد صلى الله
عليه وسلم

بسم الله الرحمن الرحيم صلى الله على النبي الكريم
شعر لاسماء بنت الشيخ المجدد عثمان بن فودي تغمده الله برحمته
في مرثية امير المصالح ووالي النصائح الوزير غداد بن ليم
ءامين رحم الله الجميع ءامين

هدو كلي لاميد باود مسبتنا — تبربد حدك غد ووغعت ممايتنا
موري تمع بجنيد كوو ميونبكي — كتاك يد يداب ينبك كجعتنا
حجغ توب حا استغفام تريم نول — يرداغ ابر كاينداقكوبيتنا
دلبك موب ججد وعغظ تيدبو — ار سردو نى غم حا قدد بعدتا
ان تعر شر سودد ونى شرب ا — تت غم حفيفر شردد رفكا انستنا
دلبكبر ججيننر حعتيو فو — جوم مصلما كغكفب دلي يا اقتا
كدرنيد مصلح فيج وعنر جولبغا — برنو حدب ججعت نيو ف جبتا
تد ند جانب شيخ ونبي حكعو — مغغر ججبلفر شود لهند حيتا
حر وير حك عيار شيخ حببعو — فج بند راب كحد دور فك يوتنا
غند ند شيخ حبر فشن باودفا — جفيد وعنر الله يبعم اشتا
جوم شاح دد غ كرام دد حقردفا — تمغم جنر جبند راوف بر نتا
لزميد نبغغ تلكبر ارن يا ماقنبي — ان يرن كتر نون يبنجب سعتنا
نور وقمب كمب ححسب كووما ندفو — ساؤدب بلدت غم براج كرا رنتا
درنيد جي جولو د شيخ حبر فو — فج ممك برحفسر ابكف حابنتا
بكور ميج برحا يك جي جبار فو — ححغ حرير فيج دبر فك تمعبتا
رنتنغ ظلم حمعبسداج بجوجب — بد تبد دزغلو ورفد اشتا

رنب كري

رني كرو كم باو بر حتدني — يتنغ دم كالودبرب جماعتنا

جليد شيخ كوغنر بمفار — فوا امرو نهي ولود عهك جرتنا

جولر دنور عبيد يبج كنجم شد — كلر تاليفا شيخ أفوب نور غم ليسبتا

غم باو شيخ احورتر غم شيخ ف — بندو تصجو ذ ماجفيد د مجتنا

ايدا امنا سب غم فذ والنور برامر — كتاب وندو جلب الله كند تنا

الله وزجم خير مودم حكم — نعماج برزخ فاد يند فيا امتنا

يا الله دونتيام ناغ جيلد دن — نادام نشت شباد بج امينتنا

جابتك كود ب يود معكب غشبني — دو بند غم برناد تكليف درجتنا

يا الله دكريام يام طربج نونب — صرط جو نتيام دوب سلامتنا

جرنام كوثر ولد برد ير امويدي — بج شيخ دبر بردوس نفم ننتشتنا

مبدام نار جبل دو رغد معك دبر — نعماج دير دو ميد نورتب شدتنا

كلام يسر شباد مادا امبد يي — جيهوب ذات شنيك دربك نمتنا

الله جاب ميتيب مسلمني — برناد تكرمتكا ليرحصابتنا

نور تابعير حنابعير حتكيي — جاكي فلر برناد محمد رسنتنا

كد يمي تمي رمز فرك شبادبو — دم دام شكر رار ليسدا نتدتا

تمت بحمد الله

والصلاة والسلام

على رسول الله

بسم الله الرحمن الرحيم[29] صلى الله على النبي الكريم
هذه قصيدة نظمتها على العجمية
اسماء بنت الشيخ عثمان بن فودي
وعربها اخوها على بن الاستاذ
عبد الله اللهم اغفر لهما
ولهم ولجميع الامة
امين

يارب يارب عونا منك للشعرا   الفا قديرلك الافضال والبطر
يا سامعا وخبيرا للدعاوللسـنيات يا من يجيب الداعي الحذرا
عن كل ما لا يليق من جلالتك اللهم يا من له وصف فليس يرا
يا ناظر السر في الاشعار دونكاو اياك ان تحمل الاثقال والوزرا
فيما ترى يشبه الالحان فهو على   حكاية تمر بالخيرات وافتخرا
حنانك الله يا معطي لما سيل   بحرمة الحمد ثم بسورة البقرا
وءال عمران ثم نساء مائدة   للانعام الاعراف والانفال ثم برا
ويونس وبهود يوسف معها   رعد واتبعه ابراهيم والحجرا
والنحل الاسراء الكهف بعدهما   وسورة النور والبجر قان والشعرا
والنمل مع قصص والعنكبوت يليـها سورة الروم مع لقمان فاستترا
بسجدة احزاب فاطر سبا   يس وصف صاد اتبع الزمرا
وغافر فصلت شورى زخروف مع دخان جاثية احقاف واستترا
قتال فتح مع الحجرات ومعها   والذار والطور هات النجم والقمرا
رحمان واقعة حديد قد سمع الا   له فور الحشر اتبع بها الحشرا
وبامتحان وصف جمعة معها   منافقون تغابن بها استترا
هات الطلاق ومع التحريم ثم يليها سورة الملك مع قلم وما سطرا
وحاقة ويليها ذو المعارج مع   نوح وجن وتنزميل ومدثرا

قيامة

وسورة الانشقاق والبروج مع السماء والطارق سبح كما امرا
هل اتاك غاشية الفجر البلد وسورة الشمس والليل اذ استترا
ثم الضحى الم نشرح له صدرا وسورة التين ياتي بعدها اقرا
وسورة القدر منفكين يتبعها الزلزال والعاديات منهما السترا
وسورة القرع يتبعها التكاثر مع عصر وويل لهمّاز كما ذكرا
وسورة الفيل والايلاف بعدهما ارايت كوثر قل يا اتبع النصرا
تبت وسورة اخلاص وسورتي التعويذ من تفليس حيثما سحرا
يا رب صل على المختار دائمة بعزة منه انزل القران جبرا
فاضاء للناس كل نال منه هدى من ضل من بعده للجهل قد بطرا
×عن بينة من سور القران ما نظمت ولينة عجمية توسلا دهرا
×ارجو بنشر كتبها الى في التوسل والـ دعا منها القبول التام والاجرا
يكون عدتها مائة واربعة من بعد عشر فلا تعدوا اذا انظرا
يا رب عجوا بنزلا ثم بعزتها بسنة النبي ووفقني اسبل السترا
وتوبة اعطني بعد الاغاثة مع اصلاح ديني الى موتي في الشرا

من الشياطين من انس كذلك من جن اعذني على نفسي متى عثرا

فتى بشير من الدنيا وضرتها وبرزخ اعطني الخيرات واغتفرا

ابوي واخوان وساير احبـــابي وذريتي والكل لا بــورا

ثم النظام بعون الله ثم صلا ته على خير خلق في سما وثرا

وءاله وصحبه والتابعين ومن طريقه اقتدوا ولازموا شكرا

والرمز من هجرة المختار نرشدي ذا العام يارب رشدا منك للاخرا

الحمد لله رب اولا واخرا

باطنا وظاهرا

اللهم اغفر

لامة محمد

رحمة

عامة

بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وآله
وصحبه وسلم شعر لأسماء بنت الشيخ المجدد نور الزمان
عثمان بن فودي غفر الله لهم اجمعين آمين

ميتي نبيد غعوت دوميد سرمدا مسلمين دوالنبي محمدا
مسلمي دوءال معك جتعيف جنا بيزن بمعك حولاب غردا
نعارد عم يسيغ يمبر ميوتنوا جغبروج شيخ كينب معكف غولدا
ميعنتو كرام كالله حكي شيخ بر جكشيف ميتي الله دكيد حكدا
دما كنك سبع جعد ورزمر دغل جسرد غع تورتكم ببل جشردا
اجمرم سيغر عم جغرمع ديوبر جمنغ جدودريمب دور ابيلودا
اجابي اسي غرغع جو ودفتيد دع جغرمع ديدنر سودار كودف لمندا
قدر شيخ سبع بتغر غرحلم وعي غرمع جرنورجبيج ف بنغدا
جينب تكي يدنرغ تيوبر جمنغ جدودريمب فاابجعدا
دبي ونغي اراندب طم ورسقيا ابرنقع سنراج دوموب سرمدا
ذمر شيخ دعي الله دمنطسكت جد وني برزخ لاخرف اسعردا
ذمانور وزب وعا يجيغرجسكت بليعنيد جج غريج سودرف بجملدا
ادرنقع سعربغ غمر دع معك كان كبرحسغ درغرجعغ كسيرب ينغدا
ميعتوب فيد جفرد جعد رباطدع جوارك نم جبرجليف فهمدا
وناغرد غم جب منغ نورجود دونيا جغبتي جباطلء ورجباوكنج دجدا

غريدف

غَرْيَدْ فَ غَمْ اَللّٰهْ غَمْ وَرَسُلْ نَّى   حَبَنْغَ جِهَادِ جِرْنُغْ سَفُ طَعَبِدَا

بَا وُرْكَمْ جِيَعَنْپِيْ بِاقَبْدُوْ وَبَاقُو   جِيَعِيشِ جِلَاوُلْكُودِ مُوْدُهْ رُفْ بُودِ دَا

جِنَعُرِيَاغْ جِمْ عِبَادِ نُوْنْ   جِعَالنغ يِنكِ جِسُوْرُ مَعَكِ كِلَابِدَا

جِيَعَنْبُ دَرْجِ يَلَادِ دَرْجَاجِ تُوْتِبِيْ   جِعَسَبِيْ جِشَرُفْ حَكِيْ قَيْرُ مُوْ بِيَدَا

فَجِمْعَارِتُوِيْ دُدِ تِيْ ظُلْمُ غَرْتِيْپِيْ   جِلَاوُ اِكِيْرِ رِبَاجِ طُمْ وُوْدِ قَابِدَا

كِيْرِ جِعَغْ مُبَدْ يِبْدِ رِجِشَيْخْ جِبْرُفْ   جِدُوسِيْ دِيْرِ الْجُزْءِ غَمْ يِيلْ تُمَدَا

شَيْخْ عَبْدُ الْقَادِرِ بَابَ شَيْخُ نُوْنْ   اُيِتَّمِيْرِ بُرْنَادُ نَكِيْرِ مُحَمَّدَا

مِيْتِ شِيْبُ مَتِّمِيْ اَللّٰه جَابِيْمْ   صَلَاةُ جِنَغَمْ يُدُوْمُ دُوْ بُرْدُ سَرْمَدَا

مُسْلِمِيْپِيْ دُوْءْ اِزْ مَعَكِ جِحْجُبْ   جِتَابِيِيرِبْ يِمَعَكِ حُوْلَابُ غُرْدُ دَا

سِيَانْدِيْبُ شُكُرْدَ اِنُّمْ رَمَزْ بُرْكِنْ   كِبُرْدُ تَغْبَغُ شُبَادِ لِيَسَدِ بَهْمِدَا

تمت بحمد الله وحسن عونه

والصلاة والسلام على رسوله

سيدنا محمد صلى الله عليه وسلم

بسم الله الرحمن الرحيم صلى الله على النبي الكريم
شعر لاسماء بنت الشيخ المجدد عثمان بن فودي
رضي الله عنهم

اَللّٰهُ شَاهِيدُ مِيتَّنَا مِنْ مِيَاوِ ... مِيتَّنَا مِنْ نَبَّاءِ فِي يُوبِ غُوكِ
اَللّٰهُ عَمْ فِرْنَبَايِ دُوْ لِسِدِ مَلَدْ ... غَمْ مُحَمَّدُ مُشِيرُ دَالْبَرِيَاكِ
أَنْفَ دُ غِرْمِ اَللّٰهُ أَنْجُو بِيبِيمِ ... غَمْ اِحَدَنَا الرِّيدُ فُو اِتَّسَنْكِ
تِدُنِّي دِيرْ مَادَجُو هَمْ بَجَا الُوا ... اِيلِلْ اَسُرْ وَنَرْ اَلْفَرْنَرْ تُوكِ
بِسْدَنَا عَلِي شِلَامِيبِي جُولْبِي ... نُصْرَدُ كُكُبْرُ دِيرْ بِسْدُو اِبَغَاكِ
مُوبْتَنَا مِنْ عَرَاطِ مُوبْتَابِ لِشِيرِ ... مُوبْتَنْجُو عَنْدَ تِلْعِنِي نِلْعِنْبِكِ
مُوبْتَ اَرْغُنْغُ مُوبْتِبَا اَزْرَغَاوَا ... عُلْمَ فُبُو لَسُو بِرْبِنِي فَرْجَنْبِكِ
مُوبْتُفْ جِنَّلَاتِ مِيتَّنَا مِنْ بَحُورَا ... دُونِيَاوِ حِتَّهِ بِبَغَلَا كُسَّكِ
مُوبْتُ جِبْعَرْبِي حَوْسَرْ فُوا فِنِّبِي ... نُدِّنَا وَابِي جِنْغِتِّي كُمْبُ لُسْرِدِ
مُوبْدُ بِرْبِنْغُ دِيرْ فُو بِرْبِنُّهُمْ ... اِرَّدُو سُودُدُ وِنِيَا غَمْ اُهَكِ
اَللّٰهُ غَمْ نُصْرُ جِلْبِ يَاكِيبِ دِينَا ... غُونْدِ نِّي اَلنَّبِيجِ مَعَ اُوْرُ مُنَّكِ
يُسْبَ جَمَعَارُ جُولْبِ فُونَتَّرْ غُرْ ... دُونِيُو دُوْ شَرِيعَةِ مَعَ اَنَّرْ دُوكِ

وعشنر

وِفَشِتَرْ جُولِ غُورِ فِعِشِنْبِ كُلِنِّ جِعِشِتَنْبِ دُرُوبِ غَمْ بِلَنْدُوكْ

جِعِنْتُمِرْ بُعَا فِيَادِرْ غَرِيجِ مُجّ مَادَ بِدُودُ جُوبِي كِنِنْكِ

أَقِشُّنِيمِرْ لَابِ نُبِرْ غَرْ غَرْ لِتَّكَلْ فُو جِعُنْبِرْ غَمْ شِنَاكِ

يِفْدِ تَنْهِرْ بُقِشْ غَمْ بِي جِهَادِ يَفْدِ الْبَدْرِ بِجِ مَغَلْ جِكِجْكِ

يَفْدِ تَنْمِرْ بَعِجِ يِفْدِرْ يِعَاجِ نُونُبْ غَلُودِ بَارْغَمْ نَغْمِنِكِ

١١ مَرْدِ تَنْمِرْ لَدِّفَدَ فُرْتَ غِلِي غَمْ جَعَالِيجِ جُولِ بِكِبِ كُولِنِكِ

غَمْدَ الْبَرْكَ شَيْخُ نُورُ الزَّمَانِ فَادْرِ يِمِ مِرْكِنِي جَا بِنِيكِ

غَمْ دَ الْبَرْكَ شَيْخُ جِيلِي عَبْدَ الْ غَادِرِ أُوْرْ مَا اللهَ لَامِيدُ رِكِي

نُونُبْ جِرْفَاعِ نُونُبْ بَدَوِي دَسُوقِي كَفِرْتَتْ غَمْ يَدِيكِ دُو فَادَرَاكِ

يِفِرْ تِجِي حِيِّي اللهَ جَا بُوا حَكِّيشُو بُ تَكِيرْ دُو شِنِيكِ

يِغِغِيو يِفِ إِرْغَمْ كَمْ جِيبَابِ نُونُبْ لَدِرِّبِ دِسَكِيَادُو نِنِيكِ

اللهُ دُ مَلِّي صَلَاةُ دُو النَّبِيجِ وَالِيرْ نُورُ صَحَابِيرْ نُورْ كَنْكِ

دُو بِا هِجِرَانِلَادِ بُو جَكَا أَنْدِي شَرْعِ نُورْ رَمْزْ رَاحِلِسْدِ مَعْرِكِ

تمت بحمد الله

وحسن عونه

بسم الله الرحمن الرحيم صلى الله على النبي الكريم

شعر لاسماء بنت الشيخ عثمان بن فودى

مدين فرند تكل غفت فماينا	مود صلاة جبرد تكل فطيبنا
مود صلاة جنا الين جمعا ابين	نورتا بعين جتابع دو سننا
د نور مدوينو غم د بج جتار غم	د عناغ بنغل الله يغجم افشنا
شيديغ غند ركيت غم يرسد غم	الدفت ننب ينك تفع د بنا
د رنيد يم جرجيد نم جبيججو	جغيدو غتنيم دار نسيننا
انم كلو ما انراب د جوت فو	فج موتراب جربر برد ب لوننا
جنل دايك حو ينتم كغلم فو	نو ييج مب فجبت كنجم سرنا
جنل جايك جو بننم كغظم فو	نو ييج عمف جبنفد تنبغا
حرب نور سفراب يب لير فكا	نو ييج هب ق جبت كنجم سرنا
يدنم يكيد اب عم رننم بو	حاوفت مايد جيبنيم جد ينا
يا الله جنم ور جرو فب تير غم	برنا د يغفو نوف مكف اشنا
يا الله فعشنا م فبرا يبنبى	اجى جمنكر عنب وفت بجفتنا
د رغر احسنى و برد مك جنا غفو	نرا ج دينف احسنى د فيا فتا
يا الله نادم بشبن احمد برد فو	جرنام كوثرو يد جرد د مد تا

يونم جومم بو صراط جهنم   د وحيير بوغم برد تكله درجتا

كلام پلس شبا د ما د شدا دعون   برنا د ما د ديا د عند نها فنا

فبدام تار حدير يعويذات ها   د شنيكء ازورن باودء ازور سبحتا

فوبدام تار حشينه دير الجنة   الفردوس ركم برد زدكم برنعمتا

فيه انراب جولب الله فدوسيو   منذوفذو دبرنغمها دكتشتا

الله جابو ميتيب مسلمني   برنا د نكر حنا الين رحمها بفا

نور تا بجير حتا بجير ف تكبي   جا ك د تل برنا د محمد رسننا

اي دوب رمز فير شبا د يشرء نور   لبسا د تاد جعك مد مدينتا

تمت بحمد الله

وحسن عونه

والصلاة و

السلام

على سيدنا

محمد

صلى الله

بسم الله الرحمن الرحيم صلى الله على من لا نبي بعده

شعر لأسماء بنت الشيخ أمير المؤمنين عثمان

بن فودي رحمه الله تعالى آمين

ميردكيت كالله لاميدجيشي ذما ككمووذم ودنكنك جالي

معوتي جمعك جبيجام فا مجويد ذما اكجووابا ودكنكب دومي

ميسويبيث كدرسكرا ولكييددرغ غرجديرجذوتي غم فادمغا امبدلي

مينبي غمد مويرغندم معبونر جما المرتبعا غم يغد برد حوويي

مصيب ودي غولاف ننذ جعولب غم فجعولدم غغفنا بردييولب فا دمبي

ولاف كجووتي مايدعالم متغ حعوني منذ غمغادم نبربشديي

كدريمب دوغك ابجربيو مج غم ولا فيودنيد غع برمعك جولب فا شوليي

فجنوج جنوتكا ابجر جولرداجيش ددي كيث ينبك غم فا شوبتانكشي

ذما ادلاء برمعك تقوي دعلم فو كتب حسنة كنككنج احوريي

حوورغ امرمدلغ نهي مالله بو جياكاغ سترنهادكووجنبدبي

جوودغ غك جيد شمعا جنفك بو كتلكاب وربجروب دم فا امبدبي

جنبرغ برد حودغ غند رجا رفو جشاح جنرغ حنارد وجمعدبي



تمت بحمد الله وحسن عونه
وصلى الله على النبي الأكرم

بسم الله الرحمن الرحيم تخميس لعيسى بن الشيخ على قصيدة اسماء

مندي بيدنبي وجا ابنود   ادودي يدا غكودي ندي بيد
ابشد نبيد ندوف غنيد   ميت مما يتا الاميد با ود
مسلمن بردنكل شبادلابد

محوني يا كيب جدونيو فو   حدولاول بيبسر جبا وبر فو
جمر كنك دوركا مريافو   مسلمرء البر حمحا ابير فو
حنا بلبير حجولد فادولييد

سنوج مبر جير دبدي كنوج   طبرغنا مبد فاغرني جووج
شنيد نرام رشكيبر سيوج   جبى يلمباد فونرد بر سنوج
جيرد جبر حدوي اطييد

كحار طلر نكد وني ازبنا اما   ونادم سودد فبرد مايقاما
عباد جبى كورل فندنا اما   غنم ير بند مبد زار طلا اما
دما كدباب مرد لي كريد

تغيد تجنف جند نيرحديطي   طلريبارغم كوبركووطي
كلرغم فيج دءدم فيج موط   جدلك معكرنجنيي كدوط
جغم دنربرد جند ميمبيد

جاندنيك جونك مودموب   شيادسداب دوكرجفريمب
جنكنيك ندب مونتاب   جمشتياكدلكباب جولب
جبايرسارندف توبجولد

جدلنيك سممبنعارمبدن   كذاجحسرجتيد نيادمبدن
جنكيارودع دنرسارميدن   جدلكيو محمد برمبدن
حكم جعتيو وغظاج نتيد

مسنجولب نورسكراب امرفو   محوفني وربمبحروب برفو
مجولب دنرموندعا جامرفو   موير نارغند جكند امرفو
حنارحسارجكبد موجبد

مرارتريبيم جوممرغم ابر   بعدام سعارحسنم جمرشر
بعدايم منبنوردنربرد صبر   مسوبتي بعديم بيدنم خير
جدنرسكراب عمف ودم برد

اجم بل

اجم برغد سمه جعيد تور فو   تمك دانده م تور جار بر فو

اقيد ييم ميتي قيد غور فو   ار قريييم قيد جود دع فو

اوشنيييد يععجم الله باود

مدينريم جومم نعد يام   حد نرحشناب جومم كند ام

مدردعنوم دع تور جعجد ام   االشتنبب جومم عبردد ام

اور جريي كوود اشاحييد

ايععنيي ذنوب ابعغنا فو   مدرد عنوم حسغ كعلنا فو

اجيرري كوودكوونتا فو   اجابنيي نكير حمنكري فو

اجود فبر معك انعقييد

ايونترري شنيد حدنرينادي   اجم بوطنغ جومم فعشنادي

مدونتوما امعجري حيناجي   اقشني بيناد اييتنبدي

غاموينبدي درغر بواكسد

احلي شيغ تور جيلي ايردي   كذاجر قاع نور بدووي بموبدي

يلابدتكراقي مونتادي   اموبدرابج شيخ بير انعدي

حبشتو النبيج شبادالابد

أصحبيو بآج شد انعذيب   جدبر برحيناب ارنيب
جو شتناء جعغ كنقعاب   ايو تنبي صراط ايرنيب
حكونرو لد احمد كعد ناد

أمويدي موبخ صالحبر انجدي   جدبر جمعاري برد ى ندّناد ى
كمر نرنيم نور الجن جعدي   اجلي يسن بج مير افوبدى
حشيخ معر جدبر فبرد وسر برد

دعرج دعيم جابوغم مرارني   ولاف نهيدد يدّ مادسويتي
مرار نبرتكد يم نايي كمتي   اموبدى تور جدبرراروب دارني
شنيك شنيد جب جابو تريد

ميتي جو نخف مسلمبيو   حدو بر تكر معد منا اليربو
كذا اجصابير نورلابع بو   ميتي الله مود متقني بو
مسلمر النبيج معر لعيد

معوتي جمر تكب دير معك   غدا اخيروج محمد رسر معك
جتكب باوجا كي قلد معك   مسلمبيو صحابو بريمعك
جتابعير جنه فو جا كيبد

منقتيبد جولب دعى نانا   بشنيد يدوم تور غم بي امينا
نعمسر بحنبمد غفدنانا   سرمز فرزنلاد معر [illegible] شكرنا
جمعك مدير ليسد توا فرد

تمت وبالخير
[illegible]

بسم الله الرحمن الرحيم صلى الله على النبي الكريم
وءاله وصحبه وسلم شعر لاسماء بنت الشيخ المجدد نور الزمان
عثمان بن فودي رحمه الله ءامين

مندر ربي الله بيددعي الله
اند مغم الله جبرك ميم الله
ميغبي مجتبي

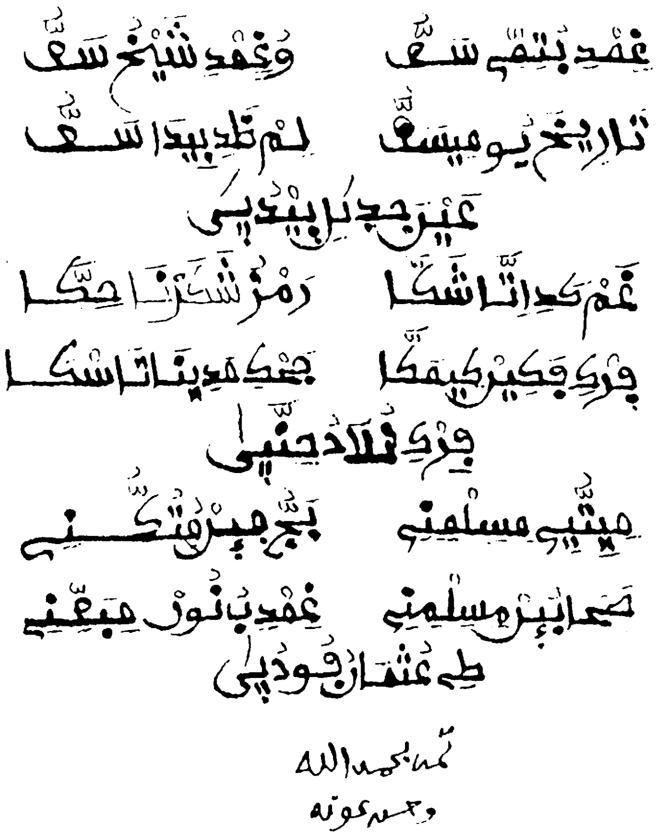
يمب بعي والله يعد رسول الله
بنغى نبي الله بنغ رسول الله
معم يري كمثليي

جبت غزير احنكا ام جحر حامكا
مهد جسريي مكا محج غم ممكا
حك كنيد تكيي

تعر جحر مادي يينا غند شهاد برنا
بنج لعيد اورنا برد تغفا بنا
برد حنا عم جوريي

تالو

تارتبودود شنتا   كعشدتودشنتا
دودپضورغعنتا   تعرذكرمع بيتا
تدرزدودغم نشبيى
تعريعواعم يشيرا   دولى غم خسارا
وودى تعرداا را   تدقينبد حو را
كودمعم جبنشيى
تعرف ننغا جول   ربت جونغدغ جيل
اشتناغ كيل   غم تناين جندل
لاخرسودودميى
صومب دكا زكا   تعربعناشطكا
وعنب كودتاشكا   ياكپسرتكا
قلدكنيدتكيى
الله تريم توب   يعفيويم ذنب
سدنيم عيب   وفناويرني عيب
الله يدم مسحريى



بسم الله الرحمن الرحيم وصلى الله على النبي الكريم شعر لأسماء
بنت الشيخ المجدد نور الزمان عثمان بن فودي في مرثية أختها عائشة
بنت عمر الكموي غفر الله للجميع وجعل الجنة مثواهم آمين

إلى الله أشكو من صنوف البلابل   ثوت في سويداء لقلبي دواخل

لفقد شيوخ قادة الدين سادة   وإخوتنا أخدان خير ونائل

وذكرني موت الحبيبة مرضنا   من الإخوة الصالحات العقائل

وزادت كروبي وانفرادي ووحـ   ـشتي وسكب دموعي ووقدي هواطل

لفقد العائشة الكريمة بالها   من امرأة حازت جميع الفضائل

من الصالحات القانتات لربهم   من الحافظات الغيب ذات النوافل

من الذكر والصدقات ثم تلاوة   وذب لمظلوم وحمل المثاقل

كفيلة أيتام غياث أرامل   وعمدة حوب الهبا والتواصل

توحشت من فقدها وهي صحبتي   وموضع سري من عصور أوائل

ولا عجب والحب بيننا مورث   من أشياخنا من قبل ليس بزائل

جزاها إله العرش بالعفو والـ   ـرضى وترسيل قبر في ضياء مواصل

وآمنها يوم القيامة كلما   يخاف بذاك اليوم من كل هائل

ويجمعها في جنة مع شيخنا ووالدها مع زوجها في المنازل

ويحفظ ما تركت من النسل كله شرار الاعداء من جميع القبائل

ومن شر شيطان من الجن نازع ومن كل ذي شر كتوم وصائل

واسبل عليهم غيث فضلك في الدنا وفي الدين ربي كن لهم خير كافل

صلاة وتسليم على خير مرسل يبلغ من ربي جميع الرسائل

وءاله والصحب والتابعين من اقتفوا ما اصلح اذ لقائل

وكل من يشر من اعوام هجرة النبي كذاك يشير كم هاك سائل

تمت والسلام

بسم الله الرحمن الرحيم صلى الله على النبي الكريم
شعر لاسماء بنت شيخنا عثمان بن فودي في مرثية
صديقتها وحبيبتها عائشة بنت عمر الكريم

اعيني جودا وابكيا لي حبيبتي ... وسلوة احزاني والمسالو وحشتي
فجودا بسكب الدمع من فقد عائشة ... كريمة احبابي لدين صديقتي
واثني عليها بالسجاحة والحيا ... ودين واخلاق وحسان رضية
وذكر واوراد وتسبيحنا كذا ... قراءة قرءان فنعم حبيبتي
وكتب النظائم الارلم يك مثلها ... لدى من الاخوان يا طول فكرتي
وكم انستني من توحش خاطر ... وكم خدمت عندي باحسن خدمتي
فيا طول حزني بعدها وتبلددي ... وكثرة اشجاني ويا طول وحشتي
الم تعلموا ان المحبة لم تكن ... ليعدلها شيء اذا ما استقرت
ولا ولد يسلي المحب ولا اخ ... ولا مسكر زاه ولا جمع فنوة
فمن اجل ذا امسى فؤادي مبلبلا ... شجيا يعالي زفرة بعد زفرة
وظلت دموع العين في السكب دائما ... ولو انها لا تنقضي لا استقلت

واني

وانى بحكم الله راض وانما اراعى بما قد قلت صو الاخوة

ولا اثم في الرثاء فقد رثى النبي ابو سعيد بعد الوقيعة

وابكي عليها بالدموع ترحما وشوقا وتحنانا لها الصدق والمودة

ولم ينه عن هذا النبي وانما نهى عن صراخ الخباء واهلة

وادعو الاله ان يوم محوفها ويرزقها الرحمن حسن المثوبة

ويفجر عن الانها ويثيبها بما احسنت لي بالرضى وبنعمة

ويرزقها لقيا النبي وشيخنا وفودته المشهور عين الاحبة

ويوسع ماواها ويدخلها اذا اتى البعث في اعلى الجنان العلية

بجاه النبي المصطفى سيد الورى عليه صلاة الله في كل لحظة

الحمد لله اولا وءاخرا

والصلاة والسلام

على سيدنا محمد

وءاله وصحبه

وسلم

بسم الله الرحمن الرحيم صلى الله على النبي الكريم

شعر لأسماء بنت الشيخ عثمان من بعض اخلافه

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حفرتي حكووددي تناك فتوجيي — تتوك يكريميج يفاك متيتنا

اجنيد غلدتنيك كل ودييي غزر — فلا يعد كل توبه اجنيو اتكتا

فساير تلاور الله لوتام دن تحو — ولا باود مجر دنك ساي كيتونتا

اركي ينتمقب تلكبر جيتيمين — احذ با حكوبي برووا فحونتا

ادرني جهاد انك قلبد معمد — اور قبر دير الاوردو لاب سنتا

كنوج دبر قم اربعين جعودد — ميعضر يا يد دقو كاند بالمتنا

ذكر غزوة غوا ككي في سنة اثنين وخمسين ومائتين بعد الالف من الهجرة النبوية عرصا

بعدر تنغ فتر تبرتلعي غوبر — مراد حجر فيج جولبد ير بتونشتا

فابرالم ندلاموج كغرفوا — مراط دغوبر لبنت بواحكورتا

بجيج دبر تغام مروك غنيي — فابرد موبب انبك وربل جبدتا

بشاامر غربج بهام كانورابي — يبيويا انداسنوج بجنتيب دنشتا

بجاير غريج متابفير فار نبيو — بانداهمار ينيب حد حجكتا

فلاميد جولب حور جمقاج كمرتي — فكووا تاسكو تبد ابر مسفتتا

فرمضا رنور شوارد و الفعد هكذا — فجولب جموبوحك سبقنب يبدتا

فبدر بر ساكد دبج غزر حلتلي — اند غرو جاوام فكفت نسبتا

دِجَمَعَا رِصَكَّتْ شَرِيَدِ بِرْوَدِّيِ   اُوْرْتِبِ بُوُوِرْ نِجَيَا وَجُولِبِكِ جُمَعَتَا

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أُوعِ سَبِّ دِ بِّيَّ سِمَّاكُووَتُبِسِّيُو   اَاَنْدِ نُيَادُ يَ سَاعِ اِبْرَمُوَرْدَنَّا

قَسَاعَ قَايِلَّا اِبْرَيِّي دِكُنُّمُمْ   عَسِي اِبْرَوَ نُغْ حَوِرْ يَدْسَنْغُ جَبِرْنَا

اَعِوتُرِجَاا اَلْقَيْبِ اَلْجِيبِيَّلَّمُوَا   اَاَنْدَا رِجَاا اَلْغَيْبِ عِرِيِلُّ بَلْتَا

قَدِ نِرِبِلُّ وِعْرُتُوتَّاجِ غَدِّ رِقَيِلِتِي   اُوعِ جُولْبِ تُنْدِ رِحَنْدِ بِجِرْ بِشْمَتَا

قِدِ نِ بُلِ تُنْدِ رِيَكِدِ رِلَبِّ بِنُتُّدِ   قِيْشْبِدِ رِبِجَ مَعِ اِوْعُمَرْ دُمْ غِبِي شَازِنَا

مَدِ رِكُمْ جِبِيِرْكُمْبِيَحِ بِاِيْبِلِي   حِعَبْدُ وَعَرَاارِدِ بِجِرْبِ كُشِيَّا

قَايِلِرْ وِرْتَايِلُّ وَدِّ رِدَارْدُ يِبِي   دَغَا الشَّيْدِ لَبِّ دِبِمُبْ كَا اِقَايِ دِلْكَتَا

اِدَمْ قِلِتِي لَامِيدِ جُولْبِ فُجُوتَنَّا   قَبِرَدِ دِقَاانْشَرْ اِوْعَمَرْ بَنَتْ قِبِرَتَّا

قَسَاعَ اَيِتِّي اَنْدَ دَا اَغَا اِيِ دُقِيَّا   قَغَا وَاجِ مَبِّ اُوعَمْ بِنَّاجِ وَدِّ نَا

قَرَمَدِ دِعَا اِجِعَا كُبِرْ كُمْبُ قَدِّرَا   قَاِبِرَ جَبِيَا الشِّرِ دَرِّنْغُرُو مَشَّغَنَا

قَتُو رْحُورْ عَارِيلَا تُبُو مُمْ دِدَيِكَتَا   قَاِبِرْبِ تُلِعُ وِرَتَّا قَاِفِيَامَتَّا

حِدِ نِرِ قَلْبِ تُورْ بِالْكُعْرِ غُوبِرْ قِحِتَدْ   بِتَّا اِحِتَّرْ شُكْرِ يِلُّ وِقِعِمْ غُوبِرْ قِي سَنَدْ

قِجَلِبِ تَلَاتَ مَغِيوَ لُوزْ كُغِرْ تَلِّدَا   وَغُنْدِ بِجِ غُوبِرْ تُنْشِتَا قُدْكُمْجَنَّا

بِعَايِ دِعُبِّ جَمُو مُيُو رِيَلِرْ كُبِسَلْ   وِعَايِ اَلنُّرْ بِي مَنْدَ الشَّيْ غُصُومَتَا

دبي جلبد بن جفاج نون غا الكوما … كبسن نر د كاد سيب كوجا الله تا

جدوم وال دور د بامل زار يا امنا … بجهر ب دودم د بوج ننغا فج غ تا

دبر كز سد اهسر بل ود ه يا امتي … بفاو غاز وا كبر لتا ز تسجنا

بدم سغني تون جا اجو بد دو اليا … بسر فو سا امنا جولب وودا جو تتا

د اقابدو ر با اسلم او ب لقبلى … بلا جنغ جود ا ا ار جولب تشير نا

ابدر فود يى دور شنا ك بمردنا … على ببجود ه دور دما الله يبتا

فجعر ب فود نبي منا بعبر شنا … بكور حشب فع قاي غو بر د د قنا

اسقبير ح غ د نغ جعد امر كنوا … بكور ايفتك دا غ ابر نور دتا

منا شكك تون لر بور اندر اوم … طي الندر يمب جيم كد نغر دلا

اسقد بو امو ر كل يقب تو بها ى … جا اما ادلر مك او كوب جنتا

او عب لجما وه حكد و بر د تغدعر … مصيب جما و وحا ب مو بر ند يعتا

بدم يقيه كا يق تونير غوا الكا … منا بغير فج مقام شوين كبلوتا

د غر كر ور ت د جاو انك با ور نا … جفور كر اندرو و مرد نف بسنكتا

اود ي ابراهيم عند ابد ني … غرو د بكور دم ما يشو سر مد عتا

لو زني و ز را امات لبب جو بد ه … فجوسن با جمعا ر جولب فج فرمتا

بكه



تمت وصلى الله على النبي الكريم وسلم

بسم الله الرحمن الرحيم صلى الله على النبي الكريم

شعر لأسماء بنت الشيخ عثمان رضي الله عنهما

نا قفودي عبن جينا رحيم　　وندييور مو سرونا كريم

واحد شيكطو شيبي انشد ايكو　　باب قركو غو نديهار كوم

مي قجينا حقيقة مو عنينا　　عالم الغيب مو سينينا حليم

سنف جيني حقيقة باد كبي　　حر غنيني قباد اجيا كهم

باد كو غسكيا غري تيننبش　　باب سرك حقيو سيبشي كريم

باد كو غسكير فعمر ما ايكي　　دور كذم مو مني كذم كو سليم

بر قبد عاككم حنيا تسنا　　انك ابنسك مر غدار السلام

دو قتو باكباد طرك غباوا　　دغذبي شطير غشغا جحيم

طرق طركر وصوء ونكر جنابا　　عند شرطيق باب نيو غجنسم

اند نييو كتيمقاد ر تعالى　　جل ابا سو ففرام باوا اليم

مو قبا ايكن عد يجسو مو حكمني　　دك غا ابكنسر مي اراد حكيم

دك مذم كو بطا غا الله سرك　　غا قراكو مسام يرد عظيم

دوممو حقيقة باشر منوا … سر مدا ادا يقا بشي بعدوام

دن كسوزار ين عواذا روغظ … دوركا انبارو غظ شيعدتم

ين عوادا كمتوب دومن قتوبا … افغو جزا سا غسرك رحيم

دنك سدك دنا وبلاكي صلاة … بسر قيبتم سيدي شيا قام

ذمك ذكري دصا وتكناد … ربش ذمكتا شي تكر دري كي فيام

سو ويفرءا ار اقسو بزسركي … حرما ايكي رفو تنت كر يوم

كاج حنيا انبي نا الله حقيقا … ونديبيت يا قدم مستغيم

حوماتا كبر وبتا اسو فلوزا … طو بطني دتنبيو غعلم

نزغا الدين بطر سنر قرز عير … شم كسا افتي كو وتا ابا بكوم

دك كتوب كذمك طا اعا غا افري … دك كغدم بن وطر مذ تنك غعكم

نو ك كتدم للنبي ككو ظرن الله … كدكسا كنك غو بو غو تز جحيم

ودذك تغيا بتا اسام لادا … تا ار بشر ربو غسر كي رحيم

ناري وافا تواذ دومن ككز با … دوركا انبار نبي جمعر مسلم

نا تكانا ر محمود يا انى صلاة … بسر قيبي احمد دك بسد ام .

ايفدا كونر مزهجز ريبي … كان بشر مسام نصر الكريم

الحمد لله وحده

وصلى الله على نبيه

بسم الله الرحمن الرحيم وصلى الله على النبي الكريم

لأسماء بنت الشيخ رثت بها على زهرة

مدِ يِدّ تبيد ممايتا ‎ ‎ موبو و مايرك عيتنا

جاليد نعوت بيا ودبو ‎ ‎ دو ويد جلام غنتنا

موديب صلاة جا النبي ‎ ‎ ج شبادُ مغند مدينتا

دورء ارصحب جتابع ‎ ‎ نم موبغرنكب سنتنا

جمعا مِجنى جولب دو ‎ ‎ بستارجدلك زهرتا

لغتيد يغش ينغلرا ‎ ‎ د جولب جغيد جماعتا

حرديرالنذرعامبر ‎ ‎ حردونيا دودم اجدتا

دم نداقو مانغتيوا ‎ ‎ حرشنك كمايب اسغتا

جيتيب نور مانديقوا ‎ ‎ كانبراج جوودر زهرتا

جوم عهادب نورلزميدبو ‎ ‎ كولادجيغب بتهمتا

جدماج دمب جمعك غم ‎ ‎ باميد جكوم احابتا

مدو يرم غمد مهو نروا   غر يرد سنوجق حبتا
يرمبد جدود جدونيا   غم يديداي ق دلستا
بليم جولب منا ريس   بغ غمد موبرد زهرتا
مد يردكيت كا الله حي   تي غم كاي رق لوتا
الله نبي يقبام حنيوا   مد ماق يمجد سعنتا
كجنام جواب جمنكر   جنكيرق كمب ف جمتنتا
نغماج دبرزخ نغمنا   م اجودو جم جسلامتا
موبدام جشيخ انا تبشي   ت شبادب بردد درجتا
دننام جناغ جعمدكبو   كسنام جشرفيا متا
دكرام دربج جيام نون   حرانك غدام سعادتا
جوتنام صراط ايرنيي   الكوثر جرددو مدتا
كسنام ب بيبت اتاديي   الجرجولدق رار تتا
موبام جبنررازوب ذا   تي شبيك قدبريل يقتا

موبدايم مين فبج مكدنر	فردوس ننغم فونتشنا

حونتا دجموبغر جولب غم	الحرم شبا اذ مطيبنا

الله بجاب ميتيي	ب مسلمر بجر امينتا

نورالرحمة ب جنابع	نجموبغر تكب سننا

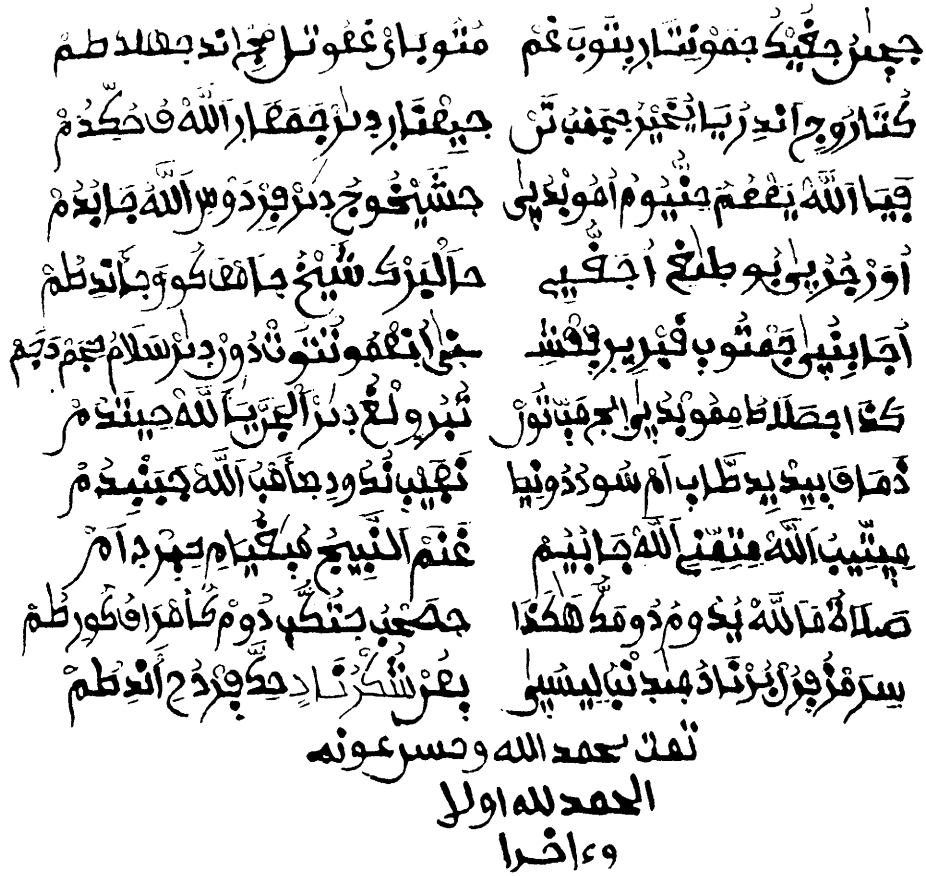
اوزموزب فركي بيله زلل	ذجمعك شبا اذ مدينتنا

والسلام

بسم الله الرحمن الرحيم صلى الله على النبي الكريم
شعر لاسماء بنت الشيخ المجدد عثمان بن فودي
في مرثية حواء متاروج غفر الله لها امين

مند غعوت نشيد باو دجيدي يم   جدو ويف غرد بجم ما النم ينداءم
معطي ميرد وكينا الله كحد ر   فايما رنور كد برد لفر فيرد دم
ذما بيند كمع بلبعخ دو توي تنر يدي   كريو حمير سهيم كم تر مجدم
دجلد الادفط بلدم جمتد م   دوود حفيو ذماف دومع دحو ندم
ميرد ك دو كنا ك حواء غد يم   كجولبع نسد بند راب جيدبيم
جدو لاب بشبد جدنغي جاقبد بد ب   عي حكرسل جنارد يمب وب دع نام
يمو فريب ورغ نتو نا جمو مر بتير بو   جام كبكا نور يد شنبخف فوطدم
مراد مفنب بانـدبي دير الله غم   بغرنو جمجير فرض عبير ياند طم
نغردم جعونب جركجي جصو فيو   كعبر فدنا دو با الكيجو جفتدم
باند نبو كدغ حدير باند نبي   كحرم جلاور الله غم نب كور طم
بدننا كدادف جعبر فبور حقور نور   غيادجيعغ جهما الهدا كي باشدم

حجس


تمت بحمد الله وحسن عونه
الحمد لله اولا
وءاخرا



بفسبتو غننبي جدو يفب فو   كلي برديور بجرعترا

جعن دمغ بغلوط ننذ   بليج ولو محمد تند نرا

فودب جوم ذفاج طكوت   جكندط مبونور فيلرا

غنم درد جونابليد تج   فساي سونب جما بجاب ترا

غنم الله تك بتكر دس   دجعداي تكلغ نور يفترا

ذما باو دور كد تكرفو   خراك جلاهيد نور ولورا

فدنر النبي جم هبرزارت بذ   لت احكلب جبريل ندي ورا

نلابف كورجا النبئن   ملائكير الله فو جحضرا

٥٠ حصا الجيرف حمودب شرف   درنيب غوغ جبلد را

فبنر الله جيتوب وعني كيت   ذما كند ترو وجوم فدرا

فجمعاج بسعبد دودب يب   فودبب الجرد وشيبترا

فيارب ييتف دوم جغل   جيارابا هاوي نور بسعيرا

فودب جحيم بودب لظى   فودبب تورد ومتو سقرا

فودب جعبري جبر حطما   فودب جهنم نور جيترا

سكي

بسكى بل كع تنكود دبل كذا جي ينلاد نو نو يسرا

اصام جعبعب جيجم جبرد غتم يب بينف شبكي جرا

كذا جيلم لم بج بوريب تجيد ططيبج ام ريو ترا

جو يل دا نوب برد دريب جنكس دوودب يفب جترا

كذا جا ليب بجفد تبيل بالغش نادىم ويل بكورا

فجم جنبفو كورجيبت يلوم جبغلف الجر حورا

حساب ود نكم جعبد بلربج جعبد صراطيه نور حدرا

فجبر ديا افف الجر نعت منرهلك ساوشبت نور فلرا

فهود ففم غفشر يونت مرط حسي كل جبي يرغ الكونرا

مكود ففم فت لعراف حاط سر الجر الله حر تفرا

فد فبد الجر افتي بنادي فكدر الجر دور كنطرا

بنات بدوم جدنر نعم الله برادم جوفرجا الا لسترا

ندار السلام جدار النعيم جنات تجري بشبشيترا

جنات عدن جنة ماوى جنة خلد جفوني جرا

بجر سلسبيل كذا زنجبيل   غواج يكنغر سي جو هرا
جبطر لام جمندوج شرد   زبرجد لؤلؤ نور عنبرا
ساي غغد ذات شنيك جيوفا   با الجر ولغي نور منثلرا
ذما بب الجر كر تغعيم   جغجة الجر نور صغرا
وبيا الله موبين جرارو بذات   شنيك غنم درج خير الورا
أموبد يبنب جشيغوج مدل   تعبر دوس غم مك الله ترا
أموبد يئنب جشيغوج جبلي   تطوبى غنغم إدن بار را
فيا الله جب جا بيو كترا   جا الجرم برناد مرتررا
مبتيب الله صلاة يد و م   جمك جمحب ولا كعرا
شرائعه رمزبرك تلاد   مبن جمك طيب حدو مجرا
دتمي تت الجر سغب حارم   غمبد كبهر برد مور شغترا

تم وكمل بحمد الله
وحسن عونه
الحمد لله

بسم الله الرحمن الرحيم   صلى الله على النبي الكريم

جنارو والله ميقد دا   جدر شعسمر طير لاخرا

كسرناج طودر طير القيامه   جذ نيرد ني يور كركرا

دما جل سرك جشي كحكمتي   يسا تخلفي ني دكو ظا هرا

تناوادمتو والطي يا اسر   دغمو نكير دكو منكرا

ديو سر قعود دتشم مودك   غبر وتديبيم مي قد دا

جاينك شبيرمي كمود موغو   ورن باطم ياب سورر دبارا

وتادد رانا اغمسر سود ك   دير وتديبيسر ميقد دا

اجاووكود سرقا اكاوو   تغموبي متاني تنا كوررا

درجنت اكجانواحيا في   دحلشي غفرء زنكجسرا

دزيدادجيكا دطاودتف   جطاوا تحمدرء تنا ذا يسرا

تكجتي ركمتي يسادمتاني   جسرجا طسر طرت سنتاكرا

كسر قتفشي طرا وارافي   يغ تك جيا دغينا غسورا

وطتسر دجايا اسواحرغياك   متاني مطرتف الله مطيرا

طيبي طوريا بسورركلام   جموطرقجا جوكطي ادسورا

جدرجل

جدرجل سرك جيا ي جشي   دبيي دطي كجيادكا كنورا

ذمابا شرفار فشي ابدا   جبيتر فشي نيتر لا خـرا

سانر جيبي شكوبط تشو   ابا شر شتي امتي كغـرا

شتي ذوك نابا كتشو مسوي   ذماوتد يسوكي يوشيك ظيرا

ماينكا دكو النبا واذك   ملئكة ذك شر حضرا

دكو ما الخير دكو مستا   دشتكي ستادمشك طبرا

جسركر سروتا شكتي صكمتي   بسا انبيا قيتي دكو طاهرا

الكورب جمعا بيو وتسروتا   وتمسع الجر ستنسلم يشارا

جمروتا سوا ككي تر غتدلا   اساشر تكر هاو يه دسعيرا

وطنس جحيم وطنس لظى   وطنس هيد وم تر سقرا

وطنس اساشر تكر حطما   وطنس جهنم ذر قـد را

الكوي كوريو جبرمتذ وكتمي   دد تغر عذابا د يادورا

دسام دهيهيب مرستلو ا   غسا واشا اشتشر تيلسر سغارا

كبيمو غستير زوا ذر سشا   عذابد تعه وتا احر سعارا

تد فى قبر تكاطى جيوج   تترطى غيوي قشى ياب يسورا

دوير نماسر اوود خيا زا   رغعوا غوتسر غوتسر سقارا

كذاد اوو كو تفرجى غقيرا   دالغش وير ذكا استك تارا

درود دجو دكوتا الكيش   تتشى كوغا الجر الككى دتورا

دطر اى حسابى دامسر تكردو   دتاكر صراطى يسا قدرا

وكو سام امسر تكردو غدام   فيا ظير مى حور شى مى حسارا

وطند ايكنسر سنكى دبدى   سنا تر غلغراف ايكو دطيرا

وماسر شغاذك البحر سودك   ايا سر تعا فنسر تر فنطرا

اكيسر غنعما نسدمر شال   دغلبر دما غاشر غامدرا

غدار السلام ددار النعيم   دجنة تهر سنا شكرا

دجنة عدن دجنة ماوى   دجنة خلد سنا لكو يشادا

دالجر ودو سرعتا ادتعما   مقمتر فيتم خير الورى

سقه منا دطار اب ثيبو دمتوا   دطو فا ديا بر شى يا احسارا

تتب نسى رد اسيك ووسا اسقارا   ابو مر مر كو تتب سر اقادا

سشا سلسبيل دكوز بير   تها فنسر سند سر كذا ابكادا

دكو

دكو شنبط التسرو تا غونسر   زبرجد لؤلؤ سى جوهرا

كتنغنف الجنة ينار ديا   شغبر ازرد با فسا كو تبرا

دكو زعبرا ف يا قبسر فمشى   ننود كا ابر دكو ا تبرا

كسنه غنينى ندانى نسركى   نا الله داطنسرياف اشارا

دما ثار الجنار منغنى   ممثنى د الجنة نرلا مرا

فا الله شيا م غنينسر مودكى   د النبى ثار تكر كو نشارا

شترقنسم تار دشيتم جيلى   دشيتم مودكى مسم غا ابرا

فنا غودى الله دطا تا تكا   بنارى صلاة غمتير الورا

دعا الدحيب كد اتابعين   شرائعه كتج دمز تهيدا

دطا كنى وا فا تو غنا ككرنا   مطرثف الله مسلم مطيرا

تمت بحمد الله
وحسن عونه
والصلاة و
السلام
على سيدنا

بسم الله الرحمن الرحيم صلى الله على النبي الكريم
شعر لأسماء بنت الشيخ المجدد عثمان بن فودي
غفر الله لها وأعاد علينا من بركاتها في مرثية
أخيها ابن عمها العالم خليل ابن الأستاذ عبد الله
رحمه الله تعالى آمين

مدينت جومم تكد تكي مسلمنا ‏ دوالنبي شبادي مقاهنا
شلنيد جولب جمي تموني فابيو ‏ دومب نور فرعار ودّ ريم ننا
غدنودير دعم دونيا فم لاخرا ‏ توغرد جولب فيللد در غرافّنا
الله دمن صلاة كم دسلام قو ‏ دومك نور دحما ابن دكتكتا
مد يسب غفد مالر غند مجونرو ‏ حسكيكم تلّن خليل مونغنا
غكوج مك فيودّ ديرد المرء ‏ يدطي ذما غكوج بود اسدنا
امريخ دوا امراد حدع كداد بو ‏ حنيخ يفتودير الله جفهمنا
غشبيد جولبف نربسبي فن ‏ ججودو مقلماك حدوب كور بكينا
نفريد اند مقم بنغكي تلكين ‏ فج بندراب جنب كوو فوغنّا

موبيم

موبيم غمر تنار سنف دتبكجو بجيد اهل الله غم ابغننا

موبيم غم بولدم دبيرحفلم بو غم اخير در توب يند دجكدنا

موبيم غم تبسير الفرا ار دبر رمضار يغتو جيد بهمر اندنا

موبيم غم الدر سنر يع تدين نور تا البيع شيخ جعم كنجم هممنا

فبروج يلد ب يغتيو جمفار كل حور ب كو واحون برد حرننا

اغتاد كنكا اورت غفر افيد بر تغر يغ دير حدو نيا فا موبدنا

بوديغ دور افد يكنشف جيبغو غم حظ مك ما الله حكم جوننا

كدشودو دحوار ديج كجبتو حا لوج دير كر برد نور غجهنا

دنر شيخ وبرم فل البحر افاد غم اجب سنا غ جعو كهبر اندنا

سا فدو ديدب الله مود ايرنيا حنلا دمك حسر منغ اطيبتنا

نور يد شيخ جتند نيغم هكنا تبيم فدو يغ يد فستنا

تو واوت فيج تمك غد جتا كدرار تاغم حب شو وجا البتا

مردمي اندم دنر فيبيج دمك دير سم اندا طي موب اندد مرتنا

الله يغبم يوديوم افولدي فجشيخ دنر فيرد وسر نغم تجتنا

كَلَامُ بِيسُ شُبَادُ مَدَدَامُوبَدْبِي حِيفُوبَا ذَاتَ شَنِيكَ دِبَرْبِيرَ نَمْنَا

تَغْنَامُ حُورَ الْعِيرِ نُرَ الْجَرَّ غَمُ بُرِنَادُ تَكَرْدِدُ وَحِلِشْ وُكَهَدِنَا

مُرْقُو يِدِيبُ جَاتِرَابَ امُرْفَكَا فُجِ بَابِرَابِ فُنُورْ تَنِعَمْ فُدُو مِنَا

سَكِرَابِ نُورْذُ رِزَيَّدْ يِدَّابِ فُو كَرَجُولْبِ دِبَرْ فِرْدَوْسِ كُوَوَ حِنْقُمَنَا

اَللَّهُ جَابْ مِيشِّيبْ مِنُمُنِّي مُوَدِي صَلَاةَ جَبُجُّ وَرْبِي وَامِنَا

نُورْ وَالْمَدَ حَمْحُبْ تَابِعِ تَابِعِ حِوَزُنِيبْ بَاوُ جَنْعَشْرِ سَرَّحُدُو تِنَا

كَدُوعْ شَرَا الدِّيْنَهُ جِرْمُزْ فِرْزِنِلَا دُمِفْرْ جَهْمَدْ مَدِيرَ لِيسَدِ بَتِّنَا

يَا اللَّهُ حُكُبْ حَضْرِ بَايِرْ سَبْغُو نَصَرَامْ غَمْ بُرْنَادُ تَكْلِفَ مُونَتَا

دُمْنَا يِسِنْتُرْ مُدَكَّدَ امِرْ مُنْكِمِي حِعَدُ وُيُرْ حِعْزِبْ حَوْسَقُ كُوانَا

غَمْ دَرْجِ عَبْدِ الْقَادِرِ ذِيلِ الرِّضَا مُرْفَاعِ بَدُوِي لُورْدَ سُووْبِغُنْدِنَا

غَمْ دَرْجِ شَيْخِ مِئْزَبْ اَوْرَبِي فُودِي يَا اَللَّهُ جَابْ فُحُولْبِ نَنْدَ فُ اَفْطِنَا

تمة بحمد الله وحسن عونه

والصلاة والسلام
على رسول الله سيدنا محمد
صلى الله عليه
وسلم

بسم الله الرحمن الرحيم صلى الله على النبي الكريم

شعر لأسماء بنت الشيخ المجدد عثمان بن فودي

يا الله نلعبن باو بي غي غيطمن   تلعلب د ربلكو رجو مم سيينمن

يو قوبر ميق بنبياب بشنكتو   غم درج شيخ امنب عورا ارديعمن

ويقلن قنا بقعنق دعبي شنكتو   دن لدبور نوبورنن تبداكمن

يربنغي دين با اقني يربنب ارنروا   وغقت غدو وباو دكجيد من

غم درج عبد القادر غوث الورى   غم كنك لعقب مود الولي زامن

من قباع نور بدو ودسو ونتوب   بنع منديب شنيد جابو حسنمن

مورن تماد شباد الله محوبك   غم انو طا المتود تبرجد واامن

دعبد موليي ماحسي حمهيب قو   دغدو نيبا قا الاخر اكنديد من

غم درج النبي سن جدرج بلا بقو   مود ب سن جا الحير قد نزامن

حو لين نق بيمب نورجب غمن بو   نزعا بدير حمو منيرق زرامن

نشي غوج رارمن دارينا جمعا رمع   كغتيب دينع شيخ اغدوا بمن

غم النبي جف ءاردمامرتمر ٢ حسنبغ دونى لاخرايد يجمر
شكحر حبدر نورنبب حلقب جمعارر جولف الله قابورارمر
مديت الله مسلمنيب شبادع ورنلدا ادحنى حوب تكل غديدمر
فجم ءارمكحححب تابع تابع يينيب غمطر سرجومم ولمر
ا٢ دوب رمزفرر شباد يحشرع نصراك جولب تريم جومم نصرمر

تمت بحمد الله وحسن عونه
الحمد لله رب العلمين

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ

مندي غد وممر غعوت ممايتا　　اجح نم بيف ذما ابود اسفتا

ذما كند جالي كو غم كغ اينغو　　اوغني حنكلف اينمكب فيتا

ميردك كيت احيتي ب مدونكي　　محوبك الله يدم حدو كموا وتا

مويرو فاطم غمد كمف حكذ　　غم معونر يرد غلبغ يد غجبوتا

حير مبد سفع حيد دع دنركج　　حكتاد مفد كلا اتيي ينكي حجتا

فسي الله نركد ولتم حمبر　　غم ادو تمد فمح ذما الريدم سينتا

مسيتي مخدم يدم يد غوغبو　　ولاكغ فجد حقم حيد حفيفتا

ذما سمف سمبدتا اتيد توارك　　نور يخيد رحدوني فسود اسند نبتا

كسبد احجاطم غك بود غر حلد　　ـاح نور عباد حجفد فكو يمن الدنا

ذماراي ود حجمبر دود حفغلفو　　حجرتا ار يبسر فحنبو موسر حربتا

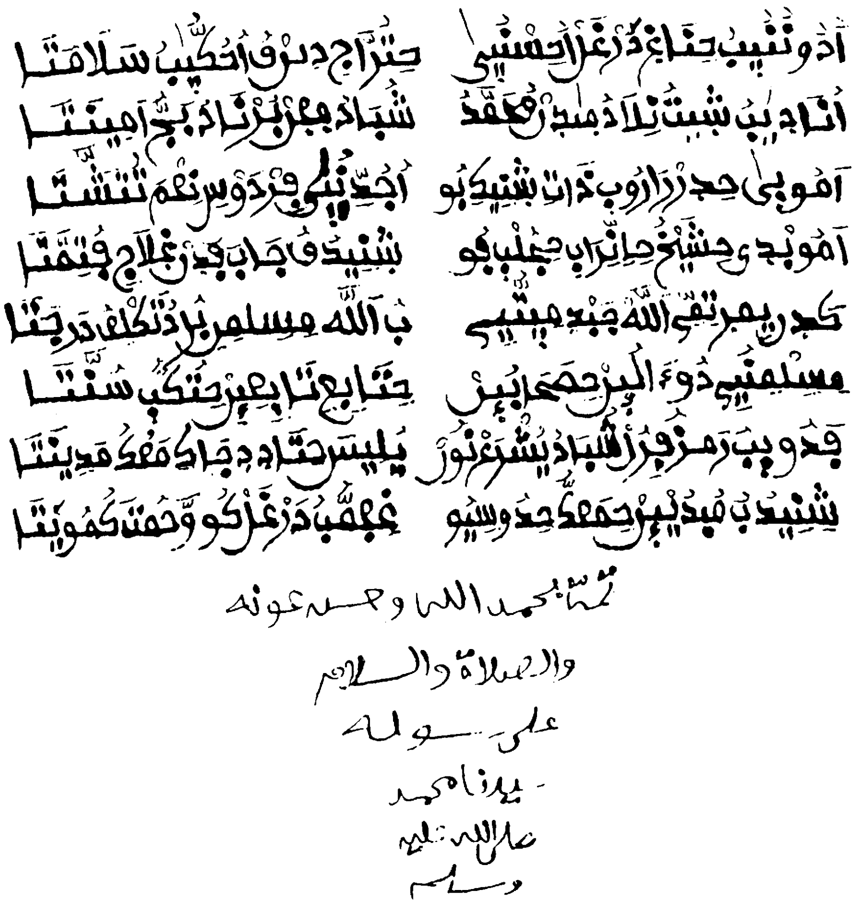
اغد نود تلكف بند راب جنبغو　　حموبد حتد رجولب غرد فيونتا

بنيدب يغعبم حنيوم ب ورجرو　　مغير ايبعبو بوف مفد اايشنا

اوغشتني فبربير مفد ايونني　　اجا بنيسب نكيرار وفت جمسا

انغمني نغماج برزخ الله غم　　احولتي كلبلف يلجدرد فيرافتا

احكرنيب دربج مفد حيام جبر　　ايرنب كوثر ولد جرد دد مدتا



تمت بحمد الله وحسن عونه

والصلاة والسلام

على رسوله

سيدنا محمد

صلى الله عليه

وسلم

بسم الله الرحمن الرحيم صلى الله على النبي الكريم
شعر لاسماء بنت الشيخ عثمان بن فودي اطال الله
عمرها واعاد علينا من بركاتها امين

إِرْ غِتِّ اَللّٰهُ كِجَنْدِيِنْ دُوو وِيِ يَرِّ فِتِّدِيِنْ
لُودُ تُودُ شَرِيعَ جِدَ فَبِّيو جِرْ نُوبُيُو جُولْبِ جِنَّرَيِنْ
اَللّٰهُ طَلْنِيرْ اَحْمَدُ ـــــ دِمْ جَعْغَرِدِيرِدِ شَكَطِرْ
اَرْفِي شَيْخُوجِ جِبِلْ عَمْ جَقْنِيُوفِ غِتِّرْ تَكُدِيِنْ
عَمْ لَاوْرَمَبِّ اَنْنِعْ دُو دَرْنَا غِبُ غُوعَ اَبْعَشِيِنْ
دُو سَرَّ شَبَا دُ نَشَدَ اَدْعُورْ بُرْنَا دُتَجْعَلُ مَجَاكِدِنْ
شَيْخُوجِ فَسَبِّ فِيِجِ اَدْ سَدْ نُورْ سِبِجَا وَاَبِنْيِنِيرْ
اُوعِيمْ اَغْرَكْ جِهَادِ نُورْ دَرْ نِيدْبَ دِيرْ جِدِ نَرْمِيِنْ
وَاللّٰهِ اَدُونُشِي شَرَّ دِلَرْ جَمَعَ اَرِ جِظُلْمُ كَبُشِدِيِنْ
غِيْكَاجْ جِنْعِتِّرْ لُوبِلُورْ دُو لَابِ جِدَ فَهْدِ بُرْلِيِنْ

درنيب

دَرْنِيِبْ شَرِيعَ حَدِ كَمَلَ   نُورْ كِشِيجِ غِسِمِ عِنْ

بِ يَارِ يُنَكَ كَوَاوَتَا   لُودَاغُ جَدُوءَ ارْدِ يُدُ بُنْ

لَامِيدَ فَجُولْبِ يُوَاجِبِ   دُوتَابُو نُورْ اَللّٰهَ قَ اَوْ مِرِيِسْ

شَلَنِيدَ مِ سَوْكُوسِفْتَابِرْ   جَمَقَارِقَ دُجِّو دِبَرْبِيِسْ

دَغَمْ تُوبِرْ جُولِبُ تِفْنْدَلَنْ   دُوتَنَاغُمْ دُوكُّى اُوفْرِبَنْ

دُعْبِدَ نَنْبَ اَسِبْتِى اَحْكَى   نَصْرِ جِمْجِرِ جُومِيَنْ

غَمْ بَرْكِبَ شَيْخُ دِ غَرْبِيَنْ   بِ بُوِدِ عُوْرِ اَنْدِ يِعْ بِنْ

جِكَرَ امَبَ عَبْدُ الْقَادِرِ   لَقْنِيدِ يِمَوْدُو وَلِيِّنْ

اَحْمَدُ الْبَدَوِي حُرَ بَاءِ نُونْ   جَدَ سُووُنْتُوبِ بِنْتُو غِدِسْ

اَللّٰهُ بَ جَابَ مِسِنْتِي   نِعْمَاجِ دِ اَللّٰهُ بَ تُكْبِنْ

مِوَدِيِبْ صَلَاةُ جَ النَّبِيِّجُ   شُبَادُ شُدَادُ مُجَاكِدِيلِنْ

نُوْءَ اُجَمَعُبْ جِتَابِعِيرَ   فُ تُكَّبْ دِيرَفَ بَلِّيرُ

آيْ دُوبِبْ جِكَّ شَرْفُ جَرْمُرُ   بِرِزْبُرْنَادُ مُتُكَّبْ دِيرُ

اَللّٰهُ بِيِّدُ بِرُ خَيْرُدُونِى   بَرْزَخُ لَاخِرَ حِسَّنِيرُ

مُوبُدَ بِتُبْ جِشَيْخُ بِيرُ بِيدُرُ   اَلْجَرَ جِدُ وَجِمْ دُومُ دِيرُ

كَلِّبُدُرُ يِنْسُر شَبَادُ بِيرُ   فِجِ ذَاتِ كَاللّٰهُ تَغْيِدُ بِرُ

بِرَ تِمِّى دُرُ كَبُدُ اللّٰهُ جَا   بُ غَنَمْ بَرْنَادُ فَجُو بِجِدِيرُ

تمت بحمد الله

وحسن عونه

وصلى الله على رسوله

الكريم

بسم الله الرحمن الرحيم صلى الله على النبي الكريم

امغود وسركي جرذ ركوتا اتسا اناتعبنسم ذهي مذمكي بونسا

مربي صلاة غا النبنم دسلما الى صحبينى دماس بيا اتسا

دط ذا ربين الامر شيخ كو كجيا دانكي تنغ زاما نينسا

عثما ر فودي شيخ جر ابنغج يبا مشي نرحو سرذ رجنفي نسا

يا بد مومني يتا ددبو ذما يا حسككا مركود النور بنسا

كسنيف يا ركرانا الديني بطغز حرد ورحر نرقا ردر هما اتسا

يبركتوا اكم يي اربو شنا كرا حربير ادم دك سنكحرب كرا انسا

يدا وبوار غر بطغر كم ينف وجر كوارد طا شنا وعظينسا

جمهر مسلمي سنك كربا كوانا نغبس نيم دكاد العزما اتسا

يا كلد الفاد ودبد عوع دكا يا اطيبد سنا مي بيت حنيا اتسا

يا بي مذا اي بكنا دكرو روا حكنا اتكبا كنجيا فورونسا

حكنا دوا اكي كوا طفر با النيا نشر رجا ها يقطى غبطينسا

دطبي

دَطَيِّ تَكَرْدُ وِيَرْبَا غَغَرُورُوَا   اَسَنَدَّ كُووَامَاسُجِرْ مَخْنَا اَنَّسَا
اَيْكُورَوُنَّا هَكَدَادَ طَمَرْتِكْ   كُووَاشِنْدَمْ بِسَرَ النَّبِيَا دَشِرِيَنْسَا
سَنّْ عَلُو طَرْجِنْطِ يَنَّعِ تُرْغُدُ   مُحَمُّودُ غُرْدَمْ سُنْكِ غُرْتَ نِغِدَ اَنَّسَا
سَنّْ اَغَلِ فِيَتِّهُوَا طُمَ كُنْجِيَا   يَطَّوْكِ كَايَرْشَيْخُ لِنَّبِيِّ نَسَا
دَطَغُومَ شَابِيُنَاوَنْ كُوْبَاوَنَا   شَيْخُمُّ يَبِيْ هِجِرَ اُمْنَا فَمْنَا اَنَّسَا
رَالْعَمِيسْ حَنْيَرْكُرْ نَجْنْدُو دَطَا   حَرْ طَلْبَ حَرْ كَلْمَا اَيَبِّ دِبِيَنْسَا
فَرْكَاجِ نَرْيَكُورْدُدَّ رُوَاوِ   غُدُ بَرَّ يَجِسَّى دَكُوْجَمَعَا اَنَّسَا
بَارُوَا كِبْشِرْ غَمِيلِسَا اَتِّيْ كُنْجِيَا   نَرْ فَرْ فَنْشِيِّيَ اَنْكَيُوتُغَّا اَنَّسَا
دَطَ شَيْخُ حَفَا شِبِدَ دَنْغِيِنِّ دُكَ   كُووَاحَ يُفَا يَاظِبَا اَنَّبُونَسَا
شَيْخُمُّ يَايِ سَرَاكُنَا غَغَرُورُوَا   طَرْ جِنْدُ اِدْسَرْكِ يَافِنَا مُتُوْمِنْسَا
اَلْغَافِرْ كُو حَكَنَا دَسَرْكِ يَارْدُكْ   يَابِيِسْ دُرْ سُنْطُرُو شِرِ يَهُوِنْسَا
كَبِتَا اِكَيْطِ دُكْ غَتَرْبِرْ شَيْخُ كُو   مُو بِيِجِ يَادَا شِيِدَ نَكُوغِنْسَا
مَمَّرِيطِ لَادَرْ نَكَلْيَرْ شِيكَوَ   تُنْبِرْ جِهَادِ لُوكَتِرْ تُغَّا اَنَّسَا
يَافِي بِيتْ دَطَ شَيْخُ يِبِ حَقِيقَةً   غُدُ مَاسُكُو نَصَرَادَ اَلْبَرَكَا اَنَّسَا

دطينعيي تاورمذيذو كوانا   غدسنكذو ييركتودفشيتسا
تراكوكوروشيدياقيني دك   لعد، دواكي انكتيس غدونسا
حك تنبر حردد ليما هكذا   دكا انككيس غشيخ در نصرالتسا
حرد كدتا كلمي تكوبيني دك   حرغمورو انكاشي انا كوفلاتسا
كت ترغمنرحابى سني بفرتكي   بسكوم اسبكمي دطارغالتسا
يتاشترتكورملب كحغفبى   غنغنغو انا امو غلوج دكي نسا
كر روغ حردن نغاطحرسيعاوكر   جاربلط ترق مغبنت كوترباتسا
حك سلبا واسودد نغينو دك   سننتني شيخ فطنيد الأمر ينسا
يتاشترد طيي ذماني مكتوا   فركند انكتراها دك غهيليتسا
كلرغند كوحكنا كذ اغوداو دك   دكا انكوا ابلي ريم در فورونسا
يتاشترنركوبيب حرغودودحر   مينا غوا حرفوث كوحنيا اتسا
دطيي ذمرمكطا كذادفرابنر   بيادياف كنبيا فوذونسا
غوبردطاكم انكداوولجبيا   ترمقي يرس فنجيا فتبمنسا
حرنتربغارا وادركرحفيفة   مانوريتد غسكيرجمعاتسا

هفى

قينا انك كيفن ثاريا في ممد ؟ يسّم شهادا كنبيادا اسا انسا
ممر تكردا غاارنر هجر شرت غم كود شيخ شنا دطامرنا انسا
نصرا فبا انكي نر غا انغبو ذما دط فرتي رعبادكو طورونسا
يتا شر دنر ينجا اش غيسر دطا غفرورول غو يرسنا سونا انسا
سركي نئادر شيد بنص حنيفة سوسنكيوا نارو اقدريا فينسا
نر شيخ سنك اشنشر طنطوا انكثو نر جاريفدير ادم ابكونسا
ليمم محمد سنبو سعد ارنسكوا سنسر شهادا انر غرنبونسا
حك زبد نشيكودك دطر فارووذك لادر كذا اند مام ملقي نسا
ديوا حنيفا اماسر حرد فا انكنشي فرءار طلالبي نكر جمعا انسا
دطيوذ ماني بوركووا ايا سني نر انكطور حر؟ دكو فرفينسا
دطا شيخ يي وجي نرنجر كنجيا بيكوا فسنكي دولي در طورونسا
وجند بيب انكوا اطي كوا انا غندما انرلو كنجكو نصرا انسا
يتا شرنر دطيو ذمرسا بر غر جمعن مسلم سنك فاردسونسا

نرانكسام نمود يدك شيكوا ينني شيخ حفيو در بغلنسا
د غنر دطا انبا فبنني بما يرو يا في ذوا كب يي نصرا ذر نسا
غغرورو احربيث كوبرنزكب دط فود يغذ دوبي در ظورونسا
انطوك كا يا ادد كوز بينا ريا انطوا اذر با امو يبوا اغذ ونسا
ما دن بايزيا ي تنيوا ميوا حفا غشيخ ذوا غبر فورونسا
غبطر سنه صكنا نظامه سودك يا ييس كووا ايا اسنه فوذ ونسا
غذ وا امثا لينو او اهرورنس تنيند يي ذوا اغم موسى فبننسا
غمعا اسد ابسسام ايكوكوكطر غلمام شيخ د يطيا غطرونسا
الله شغا فرتام با ايز سار نس رل القيا ماكو مسام غتينسا
الله شبا اش فر ننكي در تبهكو ونر د يي غشيخ شي اوا انسا
دط انكبا عمر ند لاج جتن توتا شذوا كطنا دكو فورونسا
طر العج سو يقبشي سنكرب كو فورونذ سنكج سنكسم نمرانسا
جمعن غبسر دك سنكتا انشر داليا تنيوا دطا ازور يغذ يكسا
دط سنكذوا ابرني دطكم يتبعو هلكاف ثار برم برم غغرينسا

مالم

مالم جمو طرذا بوابع طاهر　　مالم جبردك سني كو تنبو نسا

مالم بكطني يواغبرلس حقيقة　　سنتيمكا سنكرب كوفورونسا

يتاشرنر بكورنتكو بكيم　　بنفاسوساد اوابقلم حنيا انسا

دعزورمرغني باغد ايكورثر　　حرغذراجرسام كونترب النسا

دطنرقسو بيني ديشوايرس　　ثرزوم سنكتجوادلابارينسا

موجنقيينا حرمتابي سنسني　　ياذم أميرشيخ فني متمنسا

عمرنا ألكم حقيقا صاحبي　　جمعت مسلمي سنسنو كعبا تسا

دط الأمركم يي غرما شيخ شلي　　دطيي وعظ غيرادم نرشيبنسا

شعبردينك شيخ يشغ غندحر　　رمضار حرصلادتوتو ثينسا

دطاذبناوا سنك تارا غنبل　　الثابيكو انك كورالوسا

جمعا دطانرني باما حمدا　　يسم شهادا نردنرداسا انسا

حكنا سمارر ماسرياح انكبشي　　ذغ حر دطادو حرمجيط وغمونسا

ثرلوكثنر دك متابي سنغد　　شي يطيا دط انسني حاينسا

حرانكوفو غندنارا غنبل　　رغبا دظورو انك ساسر ثجينسا

ترسنك موطا ابركطنسر شنا قطر   شي ورمدا نشيطن شنار وطينسا

الله يكريا انثر سركي نشيكي   دومر كرامت شيخ دن نصر انسا

دط جريا انسم مسلمي كوانا   تمسسر اجمعا تنار وفونسا

شي الدعا الله شبا سر قلبيا   شبقي فعك دعلم دن رحما انسا

حن شيخ يبي مسسر ادكي يرادم   دط سنك طرت دما سنا فقنا انسا

الله كو يجد الخير كسم   غعبر مسلمي شيخ دن جنفو نسا

يا بجديا في ترذوا غوبرد طا   ييبر منم نغرو ديبوذوا نسا

بينتف يا فمر نغنح ديى شر   دط يت القاضا وادن نصر انسا

سنر دطا زكريا علم موسى كو   في انكبا يا في ديت اسا انسا

حك برغر عمدر ذاك مود دطرفني   مختار يا قسروتا دن تنبونسا

انبا سليمان سروتا انر كنو   اسما وشيكو دور دن طاعا انسا

دط سنبو طن اشعا ديتنيى ك   سر يرد وتو شيكو انكبا انثر بونسا

يعقوب بوث دا نكثيت حقيقة   شي انكبا والله دن همما انسا

حكء ادما وادبوبير حقيقة   كو وادطا انبا انثر تن حظينسا

لرعيم

لَرْضِيمَ كُوحَكَنَا كَذَادَ بِفَنْسَرْدُكْ   اَنْبَاشَرْ سُوكُوكُووَنِي دَرْبُونَسَا

دَطَ يِرَّبَا اِبَّا فَنْبَنِي يَمَّ دُكْ   وَجَّرْ غَبَسْرْ دَطَ بِرْ اِبَّا طَا اَنَسَا

كُمَ غُنْدُ نَرْدَطَا زَنْغِ لِيمَمْ يِرَّسْ   كُيْرَاغْ كُوحَكَنَا تِكِرْ جَمَعَا اَتَّسَا

يِتَّاشْ دَنَّرْ يِيْ دَمَرْ سِيبَا وَكُو   تَبْكِي دَ نِعْمَا سُنْكْ فَارْذَمَا اَنْسَا

نْبِي حَرْ سَغِي يِرْبَا حَرْ دَطَ بَرْغُ دُكْ   تَّرْيَمَّ دُكْ كُووَ اِشْنَا طُوزُونَسَا

نَصَرَا دَطَا تَصَّادُ كُووَبِنَّا حِيَا   عِلُو ثَارَ سَرْكِرْ غُوِرَ اَنْكَا اِنْشَمْسَا

جَمَعَا دَ بِجَّرْكِرَا اَلدِّيْنْ تَتَّبِعُوا   دَارْ لُوِيَمَّ غَبَسْرْ دَحُنْبِو دُرْنَسَا

تَنَبَّا حَفِيفَا ثَارَ يِبِّيْ كَنْجِيَا   سُتْرَا جِي سُوبِي دُزِيبِرْ نِعْمَا اَنَّسَا

دَطَ يِيْ شِرْ ذُكُوا غَرِيْنَمْكَّ   يِتَّا شِرْ يَذَّكَا اَنْكَ غَمْرَنَّ غِدَا اَنَسَا

يَدُّو دَطَارْ اَلتِّنْ ثَرْ حَكَّنُو   دَطِ بِشُكْرَا بِيْ يِيِّ نَرْ غِدْمَا اَنَسَا

دَطَا يِرِّغْمَاوْ وَتَرْ جِمَادَا الْاَخِرْ   اَنْبَتْنَعْ عُكْ غَرْوْ مُنَا بِغْيِ اَنَسَا

تُرْثَارْ فَرْكُورْ نِشُكْرَا وَعْظِ يِكِي   دُكْ مِيْ بَصِيرَا اِيَا سَنُو حَالِي نَسَا

اَللّٰهُ شَغَا فَرْنَا اِشْتَرْ نِشُمْ دُشِ   اَلْجَنَّةَ مُنْرُو فِبِشْرُ دُرْ رَحْمَا اَتَسَا

دَطَا الْاَمْرَ اَسَنْكِيُو غِرْمَا كُمْ   جَمَعَا دَطَا اَلتَّذَابِرْ فَطَا اَنَسَا

غَغَدَا اَنْطَرْ اَشْغَادَ طَا اَتْرَ اَنْكِيُو   تْغَا مُسْلِمِي سُنْكَ نَازَ غِبِيْنَسَا

يَابِدِّيَا فِ ثَارْ شَيْخُ النُّورِ كُوْ   يَسَّمْ شَهَادَا اَنْتَرْتِكِرْ يَا فِينَسَا
تَاوَايِي ثَاوْ بِيوَادَ طَاعَبْدُ السَّلَامْ   كُبْرِيْ يِيْ غَابَاشِيدَ كُوجَمَعَا اَتَّسَا
طَرْجَادَ كُوْ حَكَنَا نَمُودَ حَقِيقَةً   سُنْنَسَمْ شَهَادَا اَنْتَرْتِكِرْ يَا فِينَسَا
دَطَ يِيِّ يَافُو فِ نَغُو بِرْزَنْبَرَ   دَكَبْ دَكُو وَنِي نَاجِيَا غَابَا اَتَّسَا
دَطَ يِيْ عَمِلِنِّ بَابْ شَكَّا يِرْ اَدَمْ   يَشِرْوَ كُو جَمَعَا دَكُو فُورُو نَسَا
نُوِيرْ مَتَانِي حَرْتَلَكَّاوَا دُكَ   حَنَكَنَا ذِمَيْ جَمَعَا فَكُنْجِ حَلِينَسَا
كُمْ يِيْ بِرَانِي يَايِ يَافُو فِ كُوَا   حَكَنَا مَمَلَا اَتِّي تِكِرْ بِرْنِينَسَا
دَطَ يِيْ طَرُورِ كُوْ جَانِبُو دُكَ بِيهِرِ   يَاشِرْوَ كُو جَمَعَا دَكُو فُورُو نَسَا
يَاطَيْدَ كُو حُكُمْ شِنَايِرُو غُمَّادُرْ   جَمَعَا سُكُو مُودَ كُنْتِكِرْ فُورُو نَسَا
يَافُورِ لِتُقَى اُمُورِدَ بِغُمُدَ كَ   حَكَ طِبُّ كُو حَكَنَا جِدِنْتَرْ مَجْلِسَا
يَاسِي جُوَاكِي دُرْجِمَادِ ٢ مَكَذَا   غُرْكِ تِكْبَا يَا اَرْبَا مُ دَمِيْنَسَا
يَاسِنُو نَا اَبِيِّ دَا اَنْكِ كُنْجِيَا   دَطَ يِيْ حُكُمْتِرْ غَشْكِيَا اَغْرِيْنَسَا
مَطَرَا دَطَا يَاسَامَدَ يِنْدِ كُوَانَا   غَغُرُورُوَادَ طَ كُنْجِيَا فُنْدُو نَسَا
وَسُعُنْدُ اَنْدَ اَجِلْسُ وُنْسُ حَقِيقَةً   تُرْبُرْمُ فُودُ ثَارْ غُوبِرْ طَاتَسَا
دَطَ يِيِّ ثِيِيُو كُوْوَ تِنِّ حَرْبَكِي   نَرُوْرُنُوَارَاجِ بِالْحَمِيدْ رَسُولَنَسَا

١١ الله شغا

اَللّٰهُ شِفَا بِرْتَا نِشْتَرْ بِشْمُ دَشِي   بِرْدَ وْسِ مُنْرُو فَادَ اَلْعُزْمَا اَنَّسَا

جَمَعَا دَ طَادُ دَ سُنْدَ كَتَا رُحَقِيقَةً   غَعَتِيُو شِيدَ طَا اَنْكِبَا بِيْنِي نَسَا

اَللّٰهُ شِفَا بِرْنَا مَ شَيْخُ دَ بِرْطُوْ   حَكَنَا غَعَتِيُو سَرَا اَكُنَا غَطِيَا اَنَسَا

اَللّٰهُ شِدَ وَّمَ كُوْ صَلَاةِ دَسَلَمَا   بِسَرَ اَلنَّبِيْنْمُ دَطَادَ مَا اَسُرْ بِيَا اَنَّسَا

نَا غُوْدِي اَللّٰهُ نَرَ تِكَا شُطَرَا اطَرِ   سُبْحِي بَابُ شَكَا كُنْجِ اَلْاَمَرِ يَنَسَا

حَرُنَا اَذُو وَسُرْكُوْ تَلَا اَنِرْ نِيِبُوا   غَعُبَنْ فِجِينَا جَرْدُ رُنْعُمَا نَسَا

اَسْمَاءُ نِيِّسُرْ كُوْدَ بِلَنْتِي كَدَا   عِيسَى فِيَمَيْنَبِيِّنْتَ حُوْسَرْ نَبِيِّنسَا

لَا اِذَا غَا اَللّٰهُ كُنْجِيَا دَطَ يَرْعُوَا   شِي اَدَّ اَيِكُوْدُ رُشْبَا اَشُرْ بِكِيِنَسَا

رَفِزِي نَهِجْرَ اَلنَّبِيْنْمُ مُحَمَّدَ   شُرَبَاءُ مُيِّتَ يِبُوْ تُبُّ بِكُوْتَا اَتَهَا

تمت بحمد الله وحسن عونه

والصلاة والسلام

على رسول الله

صلى الله عليه

وسلم

بسم الله الرحمن الرحيم صلى الله على النبي الكريم
شعر لأسماء بنت الشيخ المجدد عثمان بن فودي
غفر الله لها وللعباد علينا من بركاتها في مرثية
أخيها ابن عمها مودب بن عمار رحمه الله تعالى

منا غودي سركي تعلى تكيم	ديم شيعد ايكو رحيم
منا ين صلاة بسا النبنم	فيبي بسا تملكي دك امام
دال صحبو دكونا بيبس	دمبي غسنا دكا مستغيم
دطا دار وافا تنوسي دكوكا	عمود ب عال ذمونا كريم
تفيغا دعا فرعه اغبرنش	دكيور حلي مد كوسور مسلم
دكوسور دمودد كو غرمما وا	منم دك بلغا اني ملم
دكو سور عيادا دبورور عيال	ممنيا تا الدير دملفيام
فيار غرباي دمايا يتنيس	هما عا غبيتر اوايي غكوم
فمو مني كيو اغسور ذممو	ثكر دونيا ابر كي احكيم
ساماق منير دكو دحكمتي	دكي غمرنم فسركي كريم
تعلو كغا فرت مودب وانا	ككيشر غا لبردار السلام



انتهى بحمد الله تعالى
اللهم احسن عاقبتنا
في الامور كلها واجرنا
من خزي الدنيا وعذاب
الآخرة آمين

بسم الله الرحمن الرحيم

اللّه شاحيد ياك مودبّ دند — غم كلن الله سيدنا جمب وود

سيمن اندراحو عننغ جلب — تنب وعننغ جار عنبو جمرد

صا الحارك عباد فيروج طط — جوبد ديب جمك فوطمي شيد

بنب تلكالي بند رابي جنب — بسند راي بحوت غم الله مبد

دو تنيط جشيخ مبطي ببل — دو تنيد شريع شكو وجود

يد مويد غوغ غم يد الله — وفتعبوا كميغي شيخوج وود

اللّه ام برجطام بر جار طند — جير ماطا حدود جايوت كد

مبد يامو جيمب رازوب مادا — يمب رازوب ذات مع ياامريد

كليام شياد ماد الشطاط — غيد برناد الله حمتي مراد

اللّه جب جا ببيوب دو يمرتم — يمرد عرد عنيم مودب دند

اللّه دمنو صلاة كم جسلام — دو محمد جئا البركنك برد

شرعك جكر امزرا فركفكك — ليبسيد جتو منرتو جاند

بسم الله الرحمن الرحيم وصلى الله على النبي الكريم

هذه قصيدة لأسماء بنت الشيخ المجدد عثمان رضي الله

تعالى عنهما الى احمد بن محمد

اكرم بطيبتنا الكريم الواجد   من ارضه نحو المدينة قاصد

يغتام ذاك البيت والقبر الذي   ضاءت به انوار كل معاهد

تسمو به نجب يذللها الهوى   وتطير سعي المستحث الراشد

واعلم بانا فيه من حنا غاية   بمرور ركب للاحبة قاصد

لاسيما الاخ نسيب فارع   في العلم ذي قدم رفيع صاعد

قد جاءنا بامارة من علمه   وبلاغة من نثره وقصائد

فجزاك رب العرش خير جزائه   عنا بحسن كلامه المتوارد

واتم سعيك بالمناسك في منى   والسعي في عرفات بيت الواحد

واتاح وصلك للمدينة بعدها   وزيارة بمزار نور ومشاهد

بمكانة المختار سيدنا الذي   تسمو لزورته بعزم ناهد

صلى عليه الله خير صلاته   مقرونة بسلامه المتزائد

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بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وسلم
شعر للشيخ سعد الى اسماء نانو

وعليك يا ام العلى ومفاخر   في كل فن واردا وصادر
من جاء واشتهرت شواهد في   فضلها شرقا وغربا للبعيد وحاضر
موسومة بالحكم والعمل الرضى   في العلم موجود بكنز زاخر
ازكى التحية والمبرة والهنا   من هائم بوداد اهلك حائر
متشوق جوبها الموامي باغيا   للقائكم ومحاضر وبصائر
من مثلك الترحاب يقبل والرضى   فبذاك فزت غانما وباصر
ولقد فرحت وقد سررت من الذي   منكم سمعت وما رايت بناظر
اني حمدت الله مع انعما   من اعتنائك بي بغيب غائر
لسنا باهل للرعاية منكم   غيبا ولكن حب مولى غافر
صار الفؤاد الى محبة ربنا   فبذاك حب عبيده المتصاغر
اركان سعد حاز سعدا والمنى   فبفيض فضلكم العميم الغامر

الشيخ

الشيخ شافعني بار هو قائم لي في الذهاب وفي الرجوع وناصر

مازلت بعد ار ولذاك عوارفا ولطائفا في باطني والظاهر

حمدا وشكرا للذي قد خصني بجميع اهلك بالوداد الباهر

ثم الصلاة على النبي وءاله والمقتدين به ليوم نقر الناقر

تمت بحمد الله

قال رسول الله صلى الله عليه وسلم الا انبئكم بخير اعمالكم
وازكاها عند مليككم وارفعها في درجاتكم وخير لكم
من انفاق الذهب والورق وخير لكم من ان تلقوا عدوكم
فتضربوا اعناقهم ويضربوا اعناقكم ذكر الله صح
من جامع الصغير عن عمرو بن غيلان الثقفي لا تسجد لله
سجدة الا رفع الله بها درجة او حط عنك بها خطيئة
صح بسم الله الرحمن الرحيم صلى الله على من لا نبي بعده
قالت اسماء بنت الشيخ عثمان رضي الله عنهما

، هنا الى الحبر اللبيب الازهر حاوي المفاخر للديانة ناصر

ازكى السلام كما يليق بشكلكم   وتحية فاحت كمسك اذفر

ورضى وترحاب كثير وافر   متواتر قد فاق عد الحاصر

يا سعد سعد اقد لقيت وحزته   من منة المولى الكريم الفاطر

طار الفؤاد الى لقائك عاشقا   وكانه منى البديل الباصر

لشهودكم تلك الاماكن   دستا للقائمين بها واتى زائر

وبجاهه نرجو فقد ومطكم   على حال جميل كل وصم ساتر

صلى الله عليه الله ربي دائما   والأنبياء وكل عبد شاكر

تمت بحمد الله وحسن عونه

والصلاة والسلام

كمل انتهى

الله

بسم الله الرحمن الرحيم وصلى الله على النبي الكريم

قال علي بن ابراهيم المعروف باجيج لما وقفت على
قصائد سيدنا عمر بن الشيخ سيدي محمد بن الشيخ
سيدي المختار وسيدتي اسماء بنت الشيخ نور الزمان
عثمان بن فودي رحمهم الله الجميع الاربع اللاتي تسا جالا
فيها واغلقتهما فيها بمخشلبي وسيجلبي فانا رائه بلؤلؤ
هما ومرجانهما تانسا بذ الكوار لم ادرك ما هنالك جفت

لمن البنات غشيتني بملاء … بتمايل وتخايل الخيلاء

بنتان للاخت الكريمة اسمها … اسم حوى جمعا من الاسماء

فلقد سمت بصلاحة وولاية … ودراية ورواية العلماء

وبعلمها وبحلمها وبحكمة … فازت بها بفضائل الاباء

ثم ابنتان لسيدي سيدي عمر … نجل الكرام السادة الحكماء

حليت بالحلل النفائس والحلى … يرفلن في اذيالها وحفاء

حورا تعلن بالعبير جلودها … بيض الوجوه لطائف الاحشاء

عجبا لما في خلقهن من الكما … ل مع الجمال تصاحبا وصباء بفتح مصدر صبا

واهل لما في خلقهن من الرضى … ومع الحياء تناهيا وصفاء

فخطبتهن بطاقتي وهي اللها … فضربن عني صفحة باباء

واجبن ما الا امقر الا فلتنا … لذوي الكفاءة بالعلى وثراء

فتركتهن

فتركتهم برغم انف فافة   اذ قد عجزت عن القطا ووطاء

فاجابت اسماء بنت امير المومنين عثمان بن فودي

حييتم بالنشر والانشاء   وجزيتم عنا بكل حباء

ولقد راينا من قصيدك ما جلى   رين العمى وعماية الظلماء

ولانت من اكفاء كل كريمة   متاهلا بكفاية وكفاء

ما انت دون المنشدين ولا الذي   انشدت دونهما بغير خفاء

فجزيت عنا كل خير وافر   ووقيت من سوء ومن باساء

وعليك مني ما ترنم طائر   ازكى سلام طيب وثناء

ثم قال علي بن ابراهيم المذكور زائدا على السيدة الكريمة اسماء بنت الشيخ عثمان بن فودي تحيتهما له امتثالا لقوله تعالى واذا حييتم بتحية فحيوا باحسن منها او ردوها

فجزيت خير جزاء ما حييتني   وحييت سالمة البدي بسلام

ووقيت شر الفرقتين معا معا   وبقيت راعية الهدى بسلام

وسترت عني العيب خير تكرم   وعلمت اني لائو بملام

ثم اجابت اسماء ايضا

حييت بالترحيب والاكرام   بخطاب تشريف وخير كلام

وحييت مستور الجناب مطهرا   عن كل وصم فادح وكلام

وغنيت في الدنيا بعيش باذخ   وهناك في فرح عليك مدام

فعليكم منا سلام عرفه   نشر العبير على كؤوس مدام

انتهى

بسم الله الرحمن الرحيم صلى الله على النبي الكريم

يعن لن الله فعد يعن حسنا كيمع غدا دبعض اقينا

مبرك نعم نغف فع جبر ربا مدو ونو نور ملافر كمف حينا

لرسك يعن جد والمحرم معك دكبمر دين لو نشتمر كبنا

وداعن معك دا ارعر تساك جد نرنب غرك معك جباد بطبنا

كعان نجا اكبطر قين معك تكن كستطناف يعبردوم كوعنا

نعاردعم مينسبو عمد دعن محو فنو سمعا عم بالبندنانا

دما كو فنيك كين دم نير دود شتاد كمعك الجلر مود انا

ميتو الله كنكو صرسبتلي جع وكعم ارب العالمينا

صلاة معك دو من بردنكل جعالو رحصب جتا يعينا

منمنسد نسف بشيبد جاب دماءارجابتو كرمسلمينا

تمت بحمد الله في الآنية جواب لما مضى

بسم الله الرحمن الرحيم

نعم الله جاب نبي كولنا بليدف بود بلنن بردسينا

قِبِسِنْدَ جُولْدُ اللّٰهُ يِبِسِنْبِدَمْ   بِلِنْدُ جِسُمَّا دُورْ فَيْرُوجُ دَعْنَا

يَا اللّٰهُ شِنِيدُ بِمَدِ رَسُبْ نَتْمَا   غَنَمِ بُرْتَادُ تَكِلْ شِبَادُ بِسْنَا

اُورْجُرْمَابِ الْحُسُرْيَجِ دُو دِّي   اُجِحْمَا الْحِرْكُنَّفْ دُو نُحِيْنَا

اَرْكِيمَابِ الْبِرْكَاجِ شَيْخُ   رُبَاءِ اَمِيرَابِيَاوْ تُوبِلِدِ اِنَّا

اَرْنَتْمَا صَلَاحْ مَدِيرِ مَادَا   جِدُونُوِ فُوَابِيَاوْ تُوبِنْكَ مُونَا

مُعُوفِتَنْبِكُ ذُمَا ءَارْخُو فِبْرِمْ   جِفْمَدِ سِيَا ءُ جُولْدِ دُورْدِ كَعْنَا

تمت بحمد الله وحسن عونه
والصلاة والسلام على
سيدنا محمد صلى الله
عليه وسلم

بسم الله الرحمن الرحيم وصلى الله على النبي الكريم

مطيت الله مسلمني دو احمد بر نا ط تكل سبا ط الله محمد

يا الله دو مر صلاة كم جسلام بو دو النبي جنا الئر فط حوتد

سنبار عم يو تيغ بر نر جو يطيم دو جنبا او ب ما انت بج محمد

كر تكل الله ولو يمو ب نما انتيي كو عشر بير كبا تحدر ج محمد

كر غب بسد حتكر غو بط حمير بو كو تا ى كبر دى عشر در ج محمد

دغ كنك يو مبي يعر نو العرش در جما ر وجر مط تنا ور احمد

دكا ط الفر ء ار جنغبد ر سد للرب ونغ فصاح غرت حد غد

نر ينه حبر بدر ملا ئكئر فر ى يكنو ج جنبا ببر محمد

كر جير نا غ جمل غو بط كيينو جو تا ى كبا د بير بط محمد

وا ونار لو ر حسن وبن د بلتي سو نا د فا د يو طك يس محمد

د با ج بلو ى لط سجد ى كا ج بو شني جنو ر شبا د الله محمد

حيوا ر ولو ى سعد كم جد مو ر بو غم غدطب الله محمد

يعبو ر تر حيي كرا ر د معجزا د تر خمس خيبر كنغ ولو ر احمد

لاحزب كمب د مو بنو ر فلتي تيكنو ج طو طمد ير غند محمد

بي كمب مو ب لو ر سر ب سر يد ى بيرا ج اكي سنغ غنغ يرو يد

إن بغة الله شنيد بكير بيبطبر   لا اتاغم أما اتور بج محمد

سغميد بمبر عمر وعا اطم عا ايل   يا ركي يموب حما انت بج محمد

يا الله د مر صلاة كم حسلام قبو   دو النبي حنا البرقد حوتد

تمت بحمد الله

وحسن عونه

والصلاة و

السلام

على سيدنا

محمد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ

اَمُغُودِ سَرْكِنْ سَرَوْتَا وَاحِدُمْ شِيَا	يَا اشْنِفِطِى قَسَرْ مَىْ اِيكُوَا تَا وَشِيَا
يَا طَلُوكَبْكُو سَمَ تَاطَلُوطَلُوكَبْكِى بِسَرَ تَنْ	تَاكُو طِيَا بِسَرْ اِيكُو يَا اَبِرْ تَرِيَا
سُبْحَانَهُ بَابْ سَرْكِ وَاللَّهُ سَيْعِ شِيَا	نَابَادُ شَيْدَرْ شَهَادَا تَىْ قَرْ كَجِيَا
نَا يَادُ شَهِدَرْ مُحَمَّدَ النَّبِيْ نَسَرْ نَا	سَمُّو دَقَسَّ عَنْتَا الْكَيْعْ بَا وَشِيَا
نَا سَلَّمَا اِشْرَدَ الْبِيتِى دَصَحْبُ تَكَذَا	دَتَابِعَ التَّابِعْ سُنَّرْ سُمَاسُ رِيَا
تَبْرَكُرْ قِيبِيّ دَمُجْتَهِدِ يِرْ مَاسُ وَقَطِ	دَمَا قَلَّهِ حَرْفِيَا مَا رَتَدَا اَنْدَ طَيَا
سَرْكِ وَدَا اَكْرِيمِ غَارْنَا يِ نُسْعَا	ذَمَا كُوَوُنْهَا تُوْ نَيْ بَكِى شِبْيَا
كَبَارِ تُوبَادَ كُومَا وَاغَبْرِ نَكَدَ كَو	جَلُورْ اِيتَكَا نَصَا الْحَيِّ دَبَابْ رِيَا
كَرَادَ تُوادَ غَرْ كُونَا يِرْ عُوَا الْجِيَا	مَيْدَ هَمَّا نِيِرْ غَذُرْ رِ شِرْ تَجِيَا
مَبْرِتُوَا الْغِيَا مَا غَرَتْ تَاوِ كُسَا	دَرْ كَرْتِرْ سَبْحَلِمْ بَابْ نِشِرِ مُطَوَانِيَا
مَمَيْدَ هَقَّا غَتُو بَايِرْ عُوَا مُرِقِى	حَنْبِرْ عِبَادَا مُبِرْ شَغَلَا نُكَرْ دِنِيَا
دَمَا شَرْطُرْ فِيَا مَا وَنْسَرْ اَنْغَ حَنِى	وَطَنْدَ سُنْكَ غَبَا تُوا نُعَطِى كَجِيَا
ذَمْبِرْ اَمَانَا دَ ظَالِمَتِى دَتَنْغَرِ بَا	دَمَيْدَ فَرِيَا حَلَالِ كُدَ تُنْعَ غِيَا
طَوِيتَ غِينَا كَذَا كُويَا دَ الْحُكْمِ	دَقَرْ دُ فُتَا طَيِّبَا اَنْبَطِ غَطِيَا

يور كشر

يُوَرْكَشِرْكَرْكَذَ اِمَاتَا اَسَذَمْ دَيوَا بِطَسِنِ دَرَاسَمْ غُرْمَا اَتِكَرْ دُنِيَا

يُوَرْ بَرِ كَوْ غَمَا تَا هَكَذَا دَ فِرِ تَغِبْتَ سَاعَ مَا غَكْوَا نَكِّ سُنَا تَبِيَا

دَغِرْ غِرَا اَوْرْ فَسَا اَغِيَنَرْ تَدُكَ تَتَبْطِ اَنَبِيشْ تَارِ مِصْرَ اَنَبِّنَا كَجِيَا

اَنُوتُوَ نَسُرْ قَسَا تَا اَنُو تَا تَا بَرْ دَنْ اَنَبِيشْ تَارِ دُ وَاغَمْرُ وَكَدَ اِرْجِيَا

بِتَرْ وُتَا غَجِيَارْ اَنَبِيشْ تَارِ كَمْ حَرْ اَنُغْ غِبَنَا دَ سُوَرْ اِبِي غُرْ تَجِيَا

ظَا وَاَتْكِ كَوَا اَوْرْ رَغَدَ اَنْكَ قَطِ حَرْ تَا كَسَا اَتُو مَدِينَةَ تَارِ تَغَطِيَا

اَمَّا اِنْ اَشْكَا قَمِي سَنِي بَا اَنْغَشِرْ كَوْ دُوْ مِرْ دَرْ جَيْ بِبِيَّ غَطِيبْ شِيَا

اِبْنُغْ شِي دُكَ اَنَّبِ يَغَطِي كَسَنِي دَمَا حَدِيجَةَ يَغَمْسَا اَغِرْ بَشِرْ شِيَا

وَطَنْدَ سُنْكَ غَبَا اَتُو كُو سُنَا دَ يَوَا مَهْدِ شَرِيعِ اِمَامِ عَادِلِ جِيَا

شِنَا بِتَا اَكُو ثِكَرْ طَنِنِ ثِكَرْ بِتَنَا اَللهُ شِجِيطَدَ اَلْخَيْرِ تِكَرْ دُنِيَا

يَنَا دَجَّارْ شِنَا سُوِيَا بَ وَ شِنَا شِي عَفَ اَللهُ دَ جَاكَا اَتِي اَدُو نَا طِيَا

شِنَا بَ مُسُرْ غَا اَلْجَنَّةَ غَا وُتَا سِحِرْ بِكِي وَ شِنَا يَشْشَنْسَ مَاسُ بِيَا

وَطَنْدَ يَشَا اَغِنْعِمَا اَتِي سُنَا غُوتَا اَرْ وَنْدَ يَشَا اَغَدَ اَبَاتِي شِشِرْ شِيَا

شِشِدَ سَمِي سَدْ بَدَرْ وَا اَيُو سُرْكَوا شَشِّ فَسَا اَكُو نُجِدْ طَبِرْ اَبِرْ عَجِيَا



مَلَنْ شَغَمْ نَرِ عِيسٰى شَكُومَ بِطَا   اَللّٰهْ شَا اَيْكُو دَ اِسْكَا دَ تَذُ وَتَبِيَا
تَطَوْ هَسِيكَا الجَنّةَ تَنْ تَكَرْ غَلِبِ   بَحْرُ المُحِيطْ دَ اَيْكُرْ وَنْدَ يَقْ اِيسَا
عِيسٰى شَكُو مَادَ طَا الجَنَّةَ اَنْكَبِطِ   اَسَا شِنْ نَرِ بَلِيبْ طَاكِرْ رُوَ تَرْ مُنْدَ جِيَا
اَمِيدَ مَغُغَدِ يِيِتِّي اَنْكَبِطِ   ... دَبِرِ بَعَاطِيَا
يَنْ رَتَدَ بِسْتَا وَاسْدُ وَسْكَبِشِ   غِيْنَا تَكْفُ بَهِيبَا دَغَنَرْ تَمِيَا
يَنْ رِيَتُو وَ اَتَدِيَا وَدِ بِكِ مَغْنَا   مَيْ بَيِّنَا اَوْ رَمْسُلِهِ كَابِرِ نَجِيَا
تَبِعَدْ سَنْدَ اِغَكْوشِنْ مُومِنِ اِغْنِو   اَلْخَاتِمِ كُو غَغُو شِنْ كَابِرِ نَغِيَا
اَلْخَاتِمِ تَسُلَيْمَا رَتَا قَ اَنْكَبِطِ   سَنْدَ اَلْهُو سُوْكَسْتَتَ فِرِ كَسَمْ شِرِيَا
سُوْرَا مُكَاوُ وَكَمَرْتَا بَيِّنَا نَجِيَا   كَمَرْ بِسَا دُكَ دَيْرَ دَاجِ تَنَا دَنْبِيَا
تَنَادَ كَيْ سَادُ وَ اِضْنَرْ زُوْ يَا جِمْنَا   كُنِيْ نَخِيمَا غَبَا دَاكِ شَاءَ وُ طِبِيَا
حَتِّي تَرَاغُو فَجَا بُورَا قِمِي كُلْسِنِي   فَجُو نَفْرْدَيْ جِكِ كُودَ اِمْسَا نَجِيَا
بَاطِرْ غَنُو بِزَرَاعْ غُومَ شَا بِينَا   اَيْ كُنْتَ يَا كُوَ غَرَاغَرُ تَنَا نَجِيَا
وُرِنْ بِتَّتْ مَصَلاَتِ نَمَكَّةَ اَيْ   يَا اُوْ تَكُو غُغُسَا شِي كُوَانَا نَبِيَا
يَنْ وِتُو وَ اَتَرَانَا دَغَ يَمَّ دَطَا   وَنَّ دَرِيدَ طَوُو شِبِكِ وَنْدَ اَنْدَ جِيَا
دَيْدَ يِدَ كُوَا نَابِي كُوعَدَ اَنْكَبِطِ   تَلُورُو شَكَامَ مَتَابِي نَرْ تَكَرْ دُنِيَا
زَنَرْ اَيُو صَابِيَا دَيَمْ تَنْ تَبِعَغُو   اَرْ بَابْ حَسْبِي تَكَاوُ وَ الطَّاهِرْ نَطِيَا

ينر ابنمت كوما يم ثار دطا — تذو تعاط دروسنر دطا شهيا

اماف فو فا انتوبا انر فبت دطا — كووي توبا غسا انتف بابا هثيا

دما فا ار بينا انر بندانف فطي — كووي سبكي يارسا والله كنف جيا

بيثنف ونر شرار الناس سوكذما — تلر دعشر سبكي سورز ذمر دنيا

انذر سكا ابتا برموومني غفسا — تسي كا فربر دشيطنو دطا سميا

سنا ذما نر عدنيا شو ابوسر ففو — كووا شعاط متبي لو كثيعا طيا

ابشكر والا بعربا انا الكي غغسا — الله شنا ثي اتاور باب سيعا شيا

بنر ابوسر فعور تا شي اتا انشردك — كووا اشدو شرور نر عند ذا ع ظيا

وتا ككور رفتا ابنر غبس تبعتو — حرثا اريم سنا فغدو تنافي بيا

دطاف كنج شرطر نردا انكبطي — كووا اشكام عبادا الو شطوا انيا

شميد هما غا ابكر صالمير شب — شفرتا ايكي شبر البكر دا اندفيا

الله بنتنيم بر حنير رسور مسم — طيرا غبر بشر مسم ثنو عمر بشر شيا

مفغودي الله منا كو الصلاة كم — غا النبيم وبيبي سيدنا م شيا

مسلما نرذا النبي دصحب كذا — دتابع التابع سنشر ماسر بيا

الحمد لله رب العلمين نعم — دطاف ناانكر فروعظ كنف جيا

تمت بحمد الله وحسن عونه

اللهم صل على محمد

وسلم

بسم الله الرحمن الرحيم وصلى الله على سيدنا محمد وسلم تسليما ::

[illegible]

فتا بن كيودا اين تبقو وا كسام جن فجلو زجليق د مجزا تمحمدا

كسام فلا بارز الحجن كسام جن ابنز دا انكر نز غز قنز محمدا

فشر نيد الدينه جشر بياد د ونيا فبيلش فسام بيا غسنا محمدا

جفيفا محمد يا ف كوم غفر غدو فكو وا فسر نشر دنف بيغز محمدا

والله نشه يطوك كر بسر تخليفى د ما تخليه د ك ناغ النور نا احمدا

نبينا جار فجاد ك ابشر د انكى غز نشر غزا ما ابن فبين محمدا

فبنشر دارو جلد ماسر فشر نشى فتا بن د كر بسغز كرارز محمدا

د طلا نشيا غو طند د ك غد بينا نكر شد شر اسر جن بشارز محمدا

غبا بن تيكوا د ك فنبن اماما غبن تخليفن نشه بن غار محمدا

جيا نشر د الله اكبر د ادم بيبطا فيا وند بيسا جشر سيكوا محمدا

ما ايكا فلا يكوا ابيا وند انكبا جفيفا الواء الحمد سيكوا محمدا

وبن يق اصحاب الهيبر دسابقى كذا دفيا بلز كنيمن محمدا

خليل ابام كسد بن الله عاد نشه فنز انك كر بفز د غزمز محمدا

د سونسر كو القرنين تبر قيررو وا فبار غيبتي د زكفر قم احمدا

ابام فت ادم نند بن الله عاد نشه فنز انك كر بفز د غزمز محمدا

فر وح سكوا اينز ككر غنا بنفجه غبن بين حور لل و ترو احمدا

بدن فسا تنشركي د مساجد / بد نتسلم فوا درجا محمدا

أكن ونهيكوا انغلتنبر سما / بسنوا متابن دك بشدار محمدا

بسن بيننا باور جلشن نطوككا / تكن النبا وا شن كسن باوا أحمدا

با أنبا ما أيكا الكول منه أنكبا / متابن ذوا غ أبنفجر دن محمدا

بسن بشار نن تن كون محمد / مفودي دمنك ذموا غا أمة محمدا

يهود ذما سن سننشن سود كبر سنه / بجما سدطن تسا سن فربن محمدا

با أي دا سد نن تد كوما غبر سن دك / با الله بينك نا شن غورو غا أحمدا

با أنشن دبو كا اين كذا دد الجنوا / بسن بطالا بارن جيبن محمدا

فين فت سيكو ننكرما سن ظنر ككا / أوا اينسن دك ماد الألن محمدا

فتن دغ اه ادم حن غ هواء نشغت حن / غ عبد الإله عجيب تحيوا أحمدا

بسن و حبيبة يا با عجيبة غبر بسر دك / غا أمن نسن سن شن دك با النزنا أحمدا

فساد تنا كوكن غفكن د ببن بتا / دطا نبقسم من نا بنو و محمدا

بتا اي بشار اد كن تد لبه درا فنا / دارن جمع سا من نكد نمحمدا

با ابليس بن كوكا متابن سنكي / دبيا سن تورو د نف الاين نا أحمدا

مجد با قن بيشن دك حبيبا تنا قطع / دارنغ نيوو عجيب تسلام أحمدا

كذا د

كَذَ اِدَ دَّ يِنْ دَاجِ بَشْنُ بِرْ نِتْكِ غَبَشْرِ دُ دَّ يَمْ بَشْنُ مُرْنَا مُحَمَّدَا

كَذَ اِمَسَا دُكْ شَنْكِطِ اَنْدَ هَلَكَا بِيَا فِ نَيْفِبُوَا دُ رْدَ رَجَا مُحَمَّدَا

اَكُنْ وَنْبِيكُو نَرْ دَ قَا عِمِيرَ تَغْفِنْ دَ رْزَ اَلنَّبِيْرْ دَ تَحِيَّةِ اَلنَّبِ اَحْمَدَا

دَ مَا تَا اَكِرَمْ بَسْرِ سَرْ كَسَا تَا تَجِيلُوا مَلَائِكَةُ الرَّحْمَانِ تَوْ نَكِ اَحْمَدَا

كُسَرْ يَا يِ كُوْ نَا عَكْ بَاوَنْدَ يَكْتِشْ دَ مَرَاقَ مَلَائِكُوا كِجِيطَا غَا اَحْمَدَا

كِلِرْ اَلنَّبِيَا وَ اَنْكَسَا دُكْ نَرْ غِرَىْ مَتَا بِرْ بِرْ نَرْ سَنْكَ تَسْنِيْنِ مُحَمَّدَا

سَا اَنْرْ فَنْتَرْ تَا يِرْ بَرْ دُكْ شَنْكِ غُنُوبِيْ اَوَا اَنْرْ كَرْ وَ فُرْ بَادَ نُو نُوَا غَا اَحْمَدَا

بِفِينَا تَكْسَرْ اَتَا تَطِرْ شَا وَتَا فَقِيْ وُ نَبِكَارِ سَا دُكْ تَا فَتَرْ دُرْ مُحَمَّدَا

سَرَا اِكِنْسُرْ دُكْ شَرْ نَرْ تَ شَنْرُ وَ تَنْبِيَا دَ مَا شَنْسِنِ هَلَكَسُرْ دَ كُو اَحْمَدَا

كُسَرْ بِشْكَرَا كُوَا بِبْلُوَا اَنْرْ غَ هَلَكَا بِيَا فِ نَيْفِبُوَا مَكَّةَ دُرْ مُحَمَّدَا

كُسَنْدَ تُوبِيَةَ تَا رِغَارِ حَلِيمَةَ غَبَرْ هَمْ تَ دَمْ كُوَا اِطِيَا دُرْ مُحَمَّدَا

دَ هَا تَا اَكِرَمْ بَسْرِ سَامِ كُو بِيْلُو طِيَا بَمَا تَاوَ سَنِيْدَ مَدَا كَلِيْ دُرْ مُحَمَّدَا

بَارْ حَرْ نَشَا يِرْ دَ مَا تَا نَا اَلْجِنُّوا بَا اَنْتِرْ فَنْتَمْ بَكِبَادَ نُو نُوَا غَا اَحْمَدَا

دَ شُنْكَ بَرْءِ اَللّٰهُ بَيْكُنْ حَلِيمَةَ غَدَ نُفِرْ بِنْهِ سَعْدُ بَتَطْوِكِ اَحْمَدَا

بَا اَللّٰهُ كُو بِيَّا تَ نِلْفَا بَمَرْ بِوَا بَنْدَمْ سَرْكِرْ دُرْدَ رَجَا مُحَمَّدَا

قد نفنت دك شر سام نقما غفر شن　　جليمة تا غ مجر انمحمدا

فجيتا ملا يكوا غر تا غ د تنيا　　غرن تج تور وا تق ميد محمدا

كسر شكر اتر كد نر اند تا غنا　　سا ميقو القد يو ميبشر محمدا

يشا دخطا او نشد ام غوم انكبنى　　جا الله سركر يقر نبثى محمدا

يشا ه د يشد امير تد و غنر غد ا　　مد يتق د تقنيسر تا رند انمدا

يشا دخطا د جليم تكبشر انكبنى　　تكو قا د نشى غبيث بتقيد انمدا

د تد او يو ابوا ء تار فتر سوا　　د طاام ا يمر تف ميد محمدا

يشا د بكر د كطا شينة الحمدينر ى　　بما د عبد المطلب تر غا انمدا

فيار و و تا ر روا د شيكوا ينكر فر　　غمكف ار يش در د ربا محمدا

فيا فيا شبغ يشسم سر و تا فيسر فكو　　فنش يقطا مسر د انر سا امر محمدا

يشا د تكسر د كا شينة الحمد ير س　　ابو طالب يوا و جيش محمدا

فنش ير فيهر فند يقر رفود كا　　فيطو تكو به بر فطا د ر محمدا

فير تفر رو جتا د نش نشيه يقطى　　اكل جا كيشر فباب ميسو ك انمدا

فيسو شر سو كوا ميتو اسر شنا يبو　　شبور فتا بر د ك د و اعتر انمدا

د يد وا جيش بفر ا د كو نسكر اشرا　　فجا ر تعوم غميقوا انمحمدا

دطاغوم

دَطَلَا غُومِنْشَا كِرْ أَنْدَ طِبِّرْ وَجَا سَدَا — دَحُوشِ دَ جِلِ غَدَ نَبِيَّا تَمُحَمَّدَا

أَبُو طَالِبِ يَدْ وَادَ نِشِ نِشِمْ دَ نَشَابُو — نَنْشَا غَدُّ نَنِّيَ شُنْكُو مُوَادَ أَحْمَدَا

دَ شُنْكُ بِيَا بِحُرَا بَحِيرَا ءَ يَعْمِشْ — دَ مُحِجْزَ ايِنْشِ مُرْشُكُو وَادَ أَحْمَدَا

دُونُوا إِلَّا تَابَنْ نُرْ بَحِيرَا ءَ يَعْنِ — شُنِيمُرْ شُجُودَ اغِرْ غَجِرِ بِيِرْ دَ أَحْمَدَا

شِنَا دَ نِشِرْ بِرْ دِ يِيشْ غَا أَمُرْ جِ بِيَّ — دَ وَانِيُو نِشِمْ غَنَا دُ كِبِرْ مُحَمَّدَا

دَ مِيشِرْ جِرْ نِسْطُورُ دُ شُنْغُ مُحِجْزَا — فَشُنْكُ بِطَلَامَ تَدِ يِجَ لَابِرْ نَا أَحْمَدَا

نِنْشَا دَ تَلَّا بِيرْ جِرْ دَ كُو شُكُرَا يِيشْ — غَكُوبُ أَجِبَّا شُنْكُ يِرْدَ دَ أَحْمَدَا

سَأَنْ طِبَّا نُرْ وَا طِمَا أَنْدُ جِيُوشَا — بِعْتُوا أَنْزِيدْ دَ بِيَجِرَا لِ مُحَمَّدَا

كُشُنْدَ تَلَّا بِيرْ جِرْ دَ كُو شُكُرَا اِنْكِشْ — دَ بِيُجُ مُوتِ يِجِ أَلْنُرْ وَا أَحْمَدَا

دَ بِيُنْكُ شُكُرُو وَادَ طَلَا غُومِنْشَا خُطْ — دَ كُو نَا طِبَّا أَللَّهُ يَا أَيُّكَ أَحْمَدَا

جِبْرِيلْ يَا دَ كَا أَشِنْ نُرْ دُوَا غِرْ — دَ أَللَّهُ يَا أَيُّكُوا دَ فُرْءَا رْ نَا أَحْمَدَا

وَا نِجُو شُيِطُنُوا وَا أَنْدُ مَنَا مِشْ — بِكُوا عِشِرِ زِنِيزِ مِيشِشُرْ نَا أَحْمَدَا

سَأَنْ وَا أَنْدُ بِرْ مُنْتَ مَلَّا دَ أَرُوحَا — مُنَا بِرْ شُنَا تُو بَا شُنَا بِرْ مُحَمَّدَا

نِكِرْ شُكُرَا تُحْطَا بِيبَا أَرِيرْ كِرَا — غِدُ رْ كُو فُرْ شُنْكُ مَكَبْتَ دَ رْ فُرْ مُحَمَّدَا

فُسْلِمِ نِكِرْ نِبِيشْ بِتُرْ شُنْكُ [illegible] — بِجَاسِرْ يُشُرْ بِسِرْ مِيشِرْ مُحَمَّدَا [illegible]

دطا كابرا واسند تا اشردك فر محمد — وسني ابو لهب كطن يو احمدا

بن هاشم دك سنك تنش محمد — ابو طالب يبق با امبو احمدا

ابو جهل يبا اتن فن همز ير فنش — د يطو بكا يشوب بب محمدا

سفن فبنغ كر ابو جهل يقنش — فبين فشود طا انج مر سود احمدا

فواسر فوت همز ير قفن تسا — فهادل باون الله دا اكر محمدا

انفد فيوا انشسر تو بن عمر دطا — ككف وطوا ف ير سوف غا احمدا

د ينشن انر بوبو غا الدين ابينا — د ينقنا كو طليف برغن تا احمدا

د الدين ف ير يوا دطا كر شنكيو — ز بو تر فيا دك غد نغر محمدا

د باسو ام سواد ينغ غم شردك — ف الله يهلكا اسر يكون تا احمدا

10 ابو طالب غنقوم ير شر هك دا — فد يج قبر د تق اقبار احمدا

فبا رغون يقد واو غا طا يوا — كدا د سفي فشنك زسر بن محمدا

د يدا اويو وا غنخلة نار الجنوا — فشنك تو باجر فرا تن محمدا

د يقو رد نقوغ غا الدين د شنكي — غلنطا رسمر نشن شنك قد احمدا

د شنكي الدين شنك كر بن د غشكيا — فسو شنك كر غقد ير لا اير نا احمدا

تشا ينيو غا ابو بكر ير تليا ذو وا تسها — ف انك فر حنت هلا ين در محمدا

فسالنا ى

[illegible]



بَشِرْ ذَ مَرْلَرْبَا كَذَا ذَ الْخَمِسْ دَ جُمُعَا وَ سُنَكِرْ سَرْسَنِ غَمُحَمَّدَا

فَسَعْدَا ارْنِشِيدَ غَسْنِيدَ نَرْسُنَكُ وَرْدَكْ غَافُرو بِيِّبِرْ دُرْنَرُو نَرْمُحَمَّدَا

دَكَايِنْ جُمُعَا ايِنْ لَقَمَرْ فِبَكُو وَا فُسُلِمِ بَسِنْ مَكَبُوا مَكُبُو غَبِنَ أَحْمَدَا

فِبَسَّا وَ سُلُكِرْ نَرْدَ بَيِّنْ شِرِ دَكَا كُسَرْ بَابُ مَرْ كُمُورْ شِرِ وَنَا أَحْمَدَا

دَكَا أَنَكَ طُوتُو تَاجِدُ كُ أَنَكَ سَاغَبْ سُسَعْدَا ارْسُو نَا أَمْتَا بِرْ مُحَمَّدَا

مَذَا دَامْ حُورْ غَرْمُ بَسِنْ شِرِ فَطَا بَسِرْنَكَ دُ كُ دَ بِشِ غَمَفِيَا مُحَمَّدَا

فَتَرْ كَلَا فِيَا نِيمَسِرْ أَحَدُ قَنَارْ كُوا دَكَاكَا بِرْ دُكُ سُنَكَ غَمَدَ مُحَمَّدَا

١٠٧ ~~فَطَا غَمُسُلِمِ تَارِ بِوْ فِيرْ سُنِكِ~~ كَنِشِرْ كَا بِرَا وَادُكُ دُسُنُكُو أَحْمَدَا

١٠٦ كَدُو بِسَعَارِ مَا سُرْ تَارِ رِبِوَادَكَا سُحَمْزَةُ أَنَكَ كَمِنِسِرْ نَرْغَبَ غَا أَحْمَدَا

كَبْرِكَة ذَا امَا بِرْ دَحَمْرِ نِشِكَرْ بِنِكِ شِرْ نِيدَ دَا غَلَا أَبْرِ فَطَا دُرْ مُحَمَّدَا

مَكَمُنْسِرْ نِشِرْ بِيرْكُرُو رُونْسِرْ دَ بَكَنَا تَكُبُنْسِرْ دَا نِعْ سُنَا كِنِشِ دُرْ مُحَمَّدَا

فَتُونْشِ بَكَارْ سُنَكَ تُوبِشْسُرْ نَرْدَ نِشِ بَعَادَ لَسَفُرِ مَا سُرْ تِنِيرْ مُحَمَّدَا

بَلَا عِ دَ دَكُو بِسَلَمْ بِيَبِرْ تَكَرْ فَطَا أَبُبَرْ فَتَرْ بِنَسَا وَ مَا نِشِرْ مُحَمَّدَا

دَكَاكَا بِرَا وَا سُنَكَ نَرْ رِ رِ فَسَرْ سَنِ فِبَابْ عَلَا مَا مَرْ بِوَاغَبْ غَا أَحْمَدَا

١٠٥ دَ بِيعَدِ رِ فَعَا هِيدَ رِ فِيدَ كِرَا اوَا اغدَا دَ فَاطِمَ تُونِكِ تَكُو بِرْ مُحَمَّدَا

دَكَا سُنَكَ كُورْ غِنِشِرْ مَكَمَرْ دَ أَنَكِ دَسَا فَقَ سُنَكَب كَا بِرَا وَادَا أَحْمَدَا

فتر سنك واحفرا اشد فسنكي　فتر تسر سني بسر سام مر اير احمدا

نكر تلطا تفيا تبر بر مفو نه　دا انكي بر تفو بسر دملا بر محمدا

كذا تفيا تر يبع تار دا انكي　كمشي ميبو اجهذ يل يقا احمدا

فما الم كو تر بتر غر ماد يكمشي　بكر منير منيا تكنسر ميا محمدا

نكر نسكرا تر بتر يا فر طير نهر　يهو د فسنكي انكول غم محمدا

فذ نبتسر سنكر يقي يا فسر سود ك　مكمنسر سنك ذمو امكمر محمدا

فنار منا بفنسر سو سنك ولولي　فطر د سنكر واكا يم محمدا

بد ر فر فاو غنسكر تر واني　د طا كا ير تسكنر يجمو اد احمدا

نفيم فو رش انكسا و ينذ و نشي　نشر عبد الجبر د ريو نسد احمدا

فتر سنك حومذ مر بد ربار منسر دك　تكنسر سنك كور سنا بر نسر دا احمدا

فنا رنسر يكو ماد وملا فسي رنش　مسلم د ربيا سنك كو مو دا احمدا

نكر تنبيت بيا ود و نور كاء نش　فما انا كطر تفذ او سنفذ احمدا

نكر نسكر تر انك يا فو امر بشر هل　بنه مطلو ستبتبر ذو انر محمدا

فيا كبتسر مذا يا اكم ما انا دكو طيبا　د طا تشيو منسا سنكيو اغ محمدا

نكر تنو يا فر حند و دتلا كا اير ى　فسنكر غيا ذا اسر يا فر محمدا

فرينش

[illegible]



كسن طن ذا ابة أند أيدا غكسرنن   بظاغن تكر دا ايي د زفن محمدا

وأللة بهلكن د ييا فنسر كود كا   برا بنسر سنكذ موا برابن محمدا

ديا أيك عمر شيذ وا غنجس ششوبنن   ديذ وامشي ينوب ييب محمدا

نشجاغ بطن وهب ديذ الشجار   بنشم يبن جيمكوا تكر د محمدا

سيليبا ديذ وا عند هورة يبتي   اامن ففر ما د زينشارا دا احمدا

دبينسام غن فنر دبن توب يمتي   وأللة تبر لم نشبا م نشر يا د أحمدا

نيكر نشكرا نبتكر دا أنكث خنيبرا   كسورا رد زاللة بتوبا غا أحمدا

بجبرو ببر بيا نه كطن تبير ا و ا   كذ فكفا انن يو نا غبلغن محمدا

كبر جن تغبا ماس نشلما ينكر جكي   كسورا رشبما انن غعلين محمدا

ججيبر بره من بوا سنك نار نن   فكو طن فبن سورا ديذ وا محمدا

فنار بسرا كن ديبرا ذا زمن د كا   فنن سنك نشا ما سن سعارز محمدا

د فتا د نشا غنرن فد كسنك بابطنن   د حا اللة تق حنا سن د ي بن محمدا

فما سر كيشن عليثا دز بير كو   د هديو بارو و بجنن محمدا

سعار ى فنار ى انك ينكسر سود كا   غننق اما رى سنك ذم بن محمدا

كنانة زنن انك ينكشن شيكوا   مبية كو تد م امن يا محمدا

دمجيم يقم تاس يحوذ واغدا　　كنتا شرغنر فورا ابرا د زمحمدا
تكر تجيتر سنك نسيتا تكر دري　　جدك سنك مدرسن جبر محمدا
تكر بشكر نر قبر توا محمد　　جكر بنر رقش ش يقطام محمدا
سأنر فرا نا تبكوما غا القصر　　بسا نا قط غمقبرا اتمحمدا
قاسماء تنفل قكوا اشكورفا　　كسر مقبرا نا قيد غزما غا أحمدا
سأنر قير رمكوا غا الأمر تا ركوا　　مسلم دبو بيو سنك ذودر محمدا
ديتسبك مكة قكا فر سنك ترتد　　قيذو واغكف قير طوا فر محمدا
دطاير كونا غك يحوذ واغدا　　كتنبر دز الله كرارز محمدا
تكر بشكرا اشرا د نيا وموتة　　بسبير كنشر مقد وادا أنكرنا أحمدا
قنر زيدا أنك كنشن بقبر مكدا　　دكوطر رواحة ماسر توت محمدا
قجالد ش يا مشر تو نا بير قطا　　قبار تبر بشن سنك ذكبر محمدا
سأنن تيفا حمطا يا بك أنكذو　　دغلبي ير مسر نعما دربا محمدا
دطا يقدو ما انركد يد غزر نشر　　زبير طل بيو أغمر غبنا أحمدا
ديو كسا شر فريشر تر يرسنسن　　فر غبا قتر بيوا غمقبرا محمدا
قأنبك تار غلاربا روا دمنسر دك　　مسلم سأ سلم شككنشر غا أحمدا

جدنف

بدنفر سليم بدك بسنر طمر نكه   د ننو نشر طلوبر بدك سنا عنب غا أحمدا

كبنر شا بينز ننغ تار نسر سو د كا   د فو ر قكمر سنك غر و ير ا أحمدا

د باك غنر كو مه بحر سر بسر كدو   د كا ير سر و تا سنر بو نه غا أحمدا

د فو رسر تنشيطر ا د و انثر انقد دك   كنبق د رتنا نشه كر كيا محمدا

د أنك كجر ليم و بيم بشـقا   بنز أنك هلك و ند يبو محمدا

بنز أنك يشر و ط رطز تيبير كا ا د تلن   لبانة كا فرى د سنكو ا أحمدا

و طنسر تكنشر د سنك غد أزككمشا   سطز حرب سر تمنشر أنكر غا أحمدا

بيا شنا فر كا فرنه فر نمز غمكة   مذا د د ما تا سنك تور غا أحمدا

فر بشر هسر سنكو ا محمد أحمد   بسر بسر بسر ايا و الله غا با د أحمدا

د طلابر كو نكه فنز غو هنشا يبث   بيلذ يافه كو حنبير محمدا

سا تر بيا أبكو ا اشا فر سوا ءدك   د عزا ا كو ما د رغا الدين تا أحمدا

د يشنا فر تار فلا تا يتو هو ا ازنا   د سو د سفيو ارند يما با أحمدا

بيا بشر حنبنو سنكقم بر أوايح   بشر نلا بار ز بيبير محمدا

كبز ببر بيذانه كطر حب بر ا١٩١   كذ مكف تنبو تا نجبغر فيحمدا

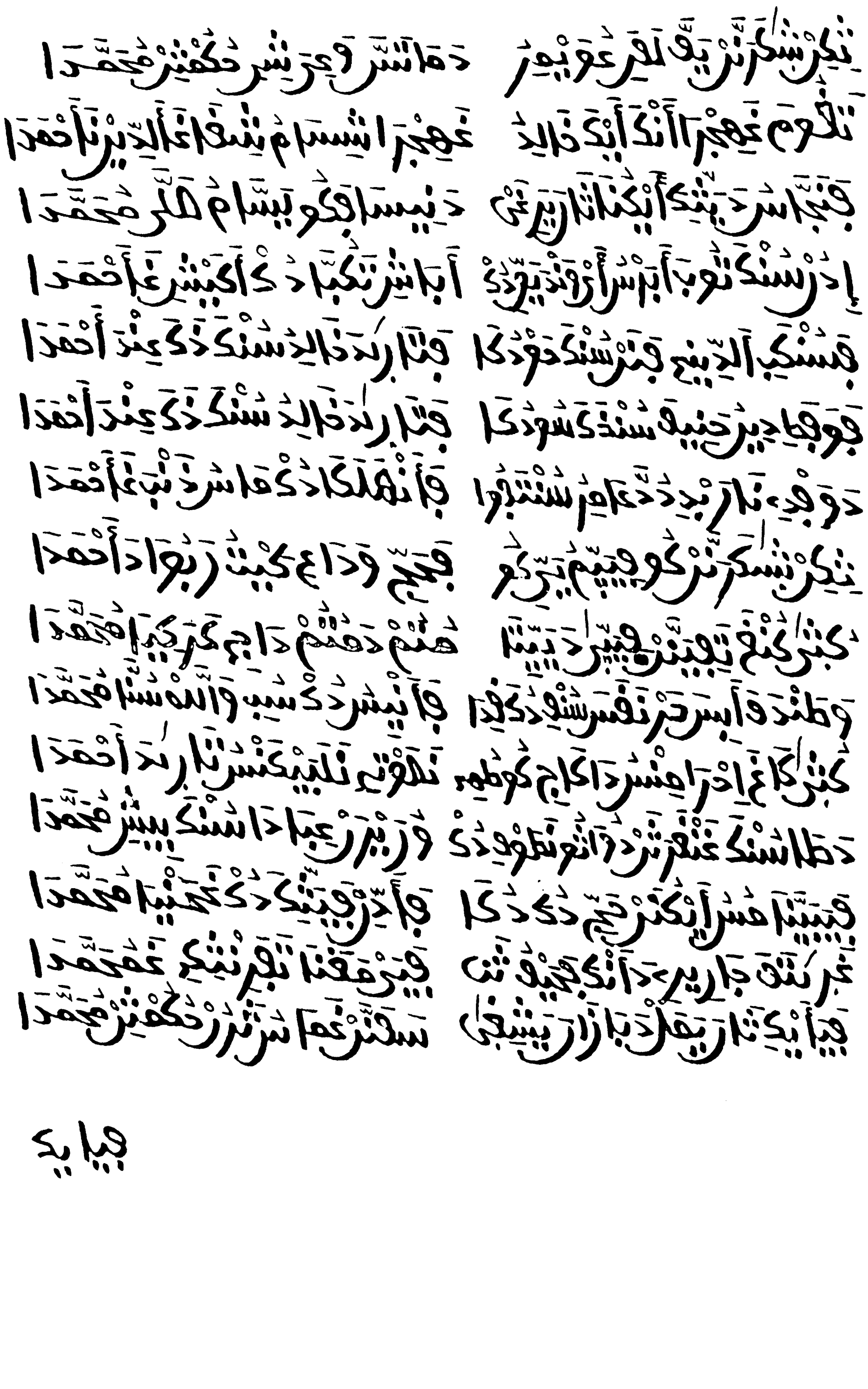
حواز ز سو د سفيو حلبه ز بسر و ى   ديا جنسر ا ز بسسلام د ا قا غا أحمدا

بَدَ نَارِ بَكُورِ بِسَرْمَا تَشْسَرْ حَرْطِيَا كَذَا دُوكِيَا دُكْ سُنْكَكِ غُمُحَمَّدَا
غَبَامَشْرَ النَّبِي يَنْ كِرَارِ نَكِرْ قِطَا فَنَرْ دَا رَمَ دُكْ يَبِّسَرْ بِبَيْرُ وَاحْمَدَا
شَنَا بِسَرْ بَقِلِي يَنْ كِرَارِ دَ يَقِطَ فَيَنْ كَمَسْ نِ النَّبِي مُحَمَّدَا
كُمَسْ كَا فِرَاوَ سُنْوَ دَ يَنْ سُنَارِفِ تَكِبِسَرْ كُو طَنْ بَنْ يَسَا تَا مُحَمَّدَا
دَ يَبِيشِ يَبَسَ كُمَسْ بَقِيدَ دُوكِيَا بَدُ وَمَرْ سُنَرْ أَبُو بَكْرٍ تَسِبَ أَحْمَدَا
فَيَقُمْ رِبَا مُسَرْ بَيَّ الْأَمْرُ يَنَّكَا دَ يَنَّدِ قَدِ يَرْ سُنَاتَ يَبَقِرْ مُحَمَّدَا
تَكِرْ بِشُسَرْ تَرْ يَرْ بَرْنِ نَطَا يُبَا دَ يَقِبَرْ لِسُنَ وَدُفَا دُرْ مُحَمَّدَا
تَكِرْ نِشْكَرَا تَشَرَا غَتِلِيَا غِبِيَنَّهُ دَ يَنْ تَمِيقَا وَاوَ بَكُرُ وَ أَحْمَدَا
بَتَرْ نِسْكُوا رَابِيَا مِرْ كُوتَسِبَا دُكْ إِنَا أَكَسَمْ مَرْ جَنْقَرْ وَمُحَمَّدَا
سَا تَرْ جَقُوغِيَ سُنْدَ تَجُو دُكْ غَمَرْ دَ غَرِيبَ شِفَا غَا دَيْرَ نَا أَحْمَدَا
قَجَمَقَا دَ تَا وَدَ جَمَا تَجِيبُ دُكْ بَنِي أَسُدْ دَ كِلَابُ دُكْ سُنْبَ أَحْمَدَا
بَلِرْ دَ طَرْ كَذَا دُكُو طَابِيَا دُكَا دُ وُسُنْقَ تَارِ سُنْدَ دُكِيْنْ مُحَمَّدَا
سَا أَنْتَ يَا أَيْكَا دَيَا فِي فَتَارَ كُوا بَنِي مُطَّلِبُ لَا بَرْ دَيْجِ نَا أَحْمَدَا
جَسَرْ إِسْبَكِ لَا دَ تَرْ وَسُرْ نِيْرِ وَقَتَا قَرْ كَا كَطَرْ دَ طَا سُنْدَ كَيِمْ مُحَمَّدَا
سَا أَنْتَ بَيَا فُوا أَنَبُو دَيْجِ تَنْ إِرْ رُورُمْ دُكْ سُرْ نِيْرِ غَابَا دَ أَحْمَدَا

بِنْشِ

فبيتر أكن للدفا مسلم فأو نير
فيه بين تنشم غزانه فيبا تما
دكن بهسم حظرا غيبا فن محمد
كيا فن وادن الله سوما عبر بيره
بنكن تبيشن بين فورو اجمن بيوا
دها نان عابوبه كجيطا شيبنا
فنار فنا فقن فسنر بكن نكه
وتا بيبو بين نبوك منيا بجا رسا
فيا ابكحا الدين دومه جندل
هيبطا دا اطه نبا دجن يا هيفيا
سا انن سرا اكن دهير لاد سنكيو
نكن نسكر انن يقسا كوا ابو بكر
نكن بسكر انن يقسا انذ كو كبشى
على هيا ايكا دير هك تن نبيوا
سا انن فبيتي رجبه غمبر نن

دبوو نلا نيبن كنج جمقا محمدا
نبوك كسوورا رزن بشو نا غا أحمدا
كنن كو كجفنو دبيب فنغ نا أحمدا
ذفبيا و نا حطا بيو غبيفن محمدا
فسن غدفغير افا سر غن فا غا أحمدا
أسيبرن فنا بن دك ذوا يحمد أحمدا
دكهيا دا انذ يبو فسويا محمدا
دروم دك شفذ نرث غابادا أحمدا
فيسم اكيد ربق كا وو غا أحمدا
فا الله نسبام غنه غفسكا محمدا
نكن دوا عن زدك سند نوب غا أحمدا
نسيو جه نيبو كو قد نن محمدا
ففيبا نفهكي تنذ به وا محمدا
ديهن كا من وشعا كقب محمدا
دنذ وو نقطا غسكيا غمحمدا



قيأيد تار جبريركوا عند ذو الكهم نسأيكوا اشتو بنشبر بتا نشب أحمدا

فيشو با أرحتنو عمر فيبس فيباد يافه بيب الايير نا أحمدا

سا ترسرا اكر روم يشو ب قروتوا فير تكرد ونر ذوا غم محمدا

بكر تبر نو فجد دذ جو فجد تنتبح تفوفد شا طرسنكذذك ميند أحمدا

دطا ييطم مذ بفيح بفا قبرا با الله نيبام شفا غتمنر محمدا

فيا سوا شباد جرفتا بر نا أقبيك أكسروند يكسر زبد ميشر محمدا

ينكر نشكر نريير نيشو ند يير نحى بكيث مسلم ددزبواد أحمدا

سفتو عنسرد نشيه مسيلم جد ك سنك بير قاسر طابر محمدا

فيبم يسا أند هلدا أسود سفاريف يسا سنك ذو نر محمدا

غذ جر مسيلم تر غلام يمامة د يا فنسر بقم تر برا در محمدا

فتر سنك هلد سنك كبر سودك د يا فنسر سنكف نبار حنيا محمدا

كسروا الله كونا غو فشر ييوا أنكتى بيرد شه نيپسرد بير سرا أحمدا

فسر فطا شا أفطا سنبلط شا تكسرد ك فمر باد رايكم فلسر محمدا

فيير بد حلا كود بهلا قا أندجي بسيكوا بكونا حكا أبسغ أحمدا

بحلا بفوم فبشا بكر دطاسنكي بجمع مسلم با فتا ربد أحمدا

[illegible]

تمت بحمد الله وحسن
عونه والصلاة
والسلام على رسو
ل الله صلى الله
عليه وسلم

بسم الله الرحمن الرحيم صلى الله على سيدنا محمد وعلى آله وصحبه
وسلم قصيدة محمد تكر تخميس أسماء بنت الشيخ المجدد
عثمان رضي الله عنهم اجمعين واعاد علينا من بركاتهم امين

معلام كلنيم داغ في نغنيني   معليي يعومم تكديم دوبا نغمني
مقيد الحج نعم يتا ايم اوني   ميتيم يا كلنيد مرد محمد لدني
فمو يتيد يمب فولون بلد فدبلي

غدبق كسريا غ فكو والمبيدو   غعلي دغ ادم فا جا ادم بلندى
نغون تيمب جاو لتبد لدى   غد و دعجوق ولا ام اقر يم يبدى
دلى كوو كم فلبني فكم موب كلكلي

فود ديمب جد ونيا قيب رسكبى   فعكب نعماج بنعمفو وونبى
فبو لتبى فا وفنا غم قيب بار نبى   فدلر يمب غربرو ونبى جوربى
تاندا ابو انبدا كد غدشلي

فنلودم يما او يتيم بند فعوبيا   فار جباب جوورياب دكنديا
فغفن جاى جودنيغ فار ادليا   فبسد جوور طاب انداب كوريا
باندا كفتفرا بصو نوج دغالي

ارنتنبيبر دونيار نسكلبر   الاند نبيبر غمر د ومر اودعبر
الاند نياي عبر غرك ميدا اورنبر   غسو دنبر دلل فسي جيدر كلبر
فوبيري يجولد فنمنر كغر يحغلي

كبيد جمر د نيار حي تغابتيو   كوونب يعنتيا غغ شور سريبو
كسج يبسير غدونيا فبيبيو   كلي سو دد ونيادو جيبلي تار شيو
كلو جيروبت بيبو تني ند تارلي

كالله امري يغنر دم مسبتتا   كدر حي ينكيج مغر توب ورتقا
كدا ادم فدغ ما ايدا اندر د بيتا   كلو غرك ما ايدكتو جددور دتا
حعيد جتا ولاج دويدو بج بردلي

حيد كنور تجكيج ددبند دودد   حغبرك نور حوتا د شومكيج فنتد
حغر تنك ينك كدا حجو تكيج يادد   حلب جغ جبور الاج كوبرد
فينكيج ييا غ دسرد ولاميد تسد جلي

كبير معا وندا م تنب تغبرما   كبد افيجنتيا ك حتي لبرهما
كغند ند فير كم غينتا حقبرما   ككوتا ردم نوتا حموبه احدتما
فوغنر يغفد تلنر بند برحلي

اسغ بدلر بيب كمب حنكنا   اتار جهاج بكا اتجمع حدلنا
احنر تند اتور تموي بفتنا   اموب تجف ابر بيب اونكنا
كبلر دبوج دبوج عدلا دور ولي

اتار نا اغ غتار يوحي بفدتا   ايفر ماج ابرج بامل فدلتا
اواثو طربج اتكن نوكد بزغتا   اسنكت سمكاج فكوبر سنغا
حبسد جيا امر تجمع ارد ورار ولي

اورديد وغرعر فتا غب يادما   اامرو شيد حند يا جهر مجدقا
انادب بيب جهنمار بدائما   احورت جم جم حنب مم دنر بهنقا
يلوم حجير معم يا الجر جرجلي

بحونو بكود كوود كمغر جوتا   بعام تغر كل حنبرا غبر فرغنا
بدام بحسب بهيم غغ بيب كشتا   بعيماج بدعيسد بر نغم جنتا
فكلد بسد عذاب ودم ماولي

كتندر حوود كوي دلي جوشر نغبتي   كرم دم قد غي غم كمسر ينبد ملكتي
كبلر نشتر ينبد دنر سار دغبتي   كلي ينبد يلب جهن فسن دنرغبتي
حيقرا حجعد امولنا غ كبار جلي

حكلنا حدبج غم بنند مقتي   جيبم جيمبي اندي ابي كشتي
جبنجنيا غل تنرتيا كجي سنكتي   حاودا درر حدبوج خمسير حفتي
حكل دمد ببلا كدوبل حجبع غل

دوام دموبند الحجمعي كلغ   ددابه جنبيتا كسي بل بادغ
دلبيي حجوبجا انتون غم غناوغ   دبسي دسكتغ حمغي غم غل شغغ
حمولو حدود وبور غغنا مر دغ شلي

حوبير كلا مراد وتدوني سن تنا   حينشي ءاباج جدر غل كاتنا
حساري جند دكر حسنا بيبونو حتنا   حغبت كور حشغ يغع بلد حشر ينا
جيند ءحجع الجر كمبر كباري جلي

زمار قيما الاكدير بند ناري   زريمب دمر بيبني زبار ببيروي
زبانشكنر دنر ببي جقنبي بشي   خلياي زبانتكبر بند تغا عتغا غعاي
حفرنيغ ساري كوبند غم كبا غشلي

غلوج زبا انشكبج غند حنهم   غلا كد كودي نر د انه حبيبا مم
غليج حغرنو كوومبا حجو فدمم   غعو ني فشرل حجوي اوتا حكبر مم
حبول حشالوج غيبل دم ولي

دمسا دور حغو جانتونا كمر دلتا   دريب حجد شغبير ار فبدتا
ددبير حبكدلكتي ار جنغتا   دبوبغلاج عداب ولب فلكتا
حدب يمبجع كبر يج غيبل دم ولي

جاند

بَانْدِ يَمُونْبِ مَنْغْ بَا اَقْبَلْ نَمَا اِمْعَا   جَدُورِ يِمَنْلَا وَقِبْتُ نَاغْ جِدُو وُمْعَا
فَبِنَّ مِيعْتِو بُرْدِ غُفْتُ فُوضُعَا   فَجَكِدِ وَلْبِ جِوَلْبُ غُفْتُ فَسَى جَعَا
فَبُعُمُرُّ دُنْغْ فَبَادَبْلِبْ جِتُوْرَالِي

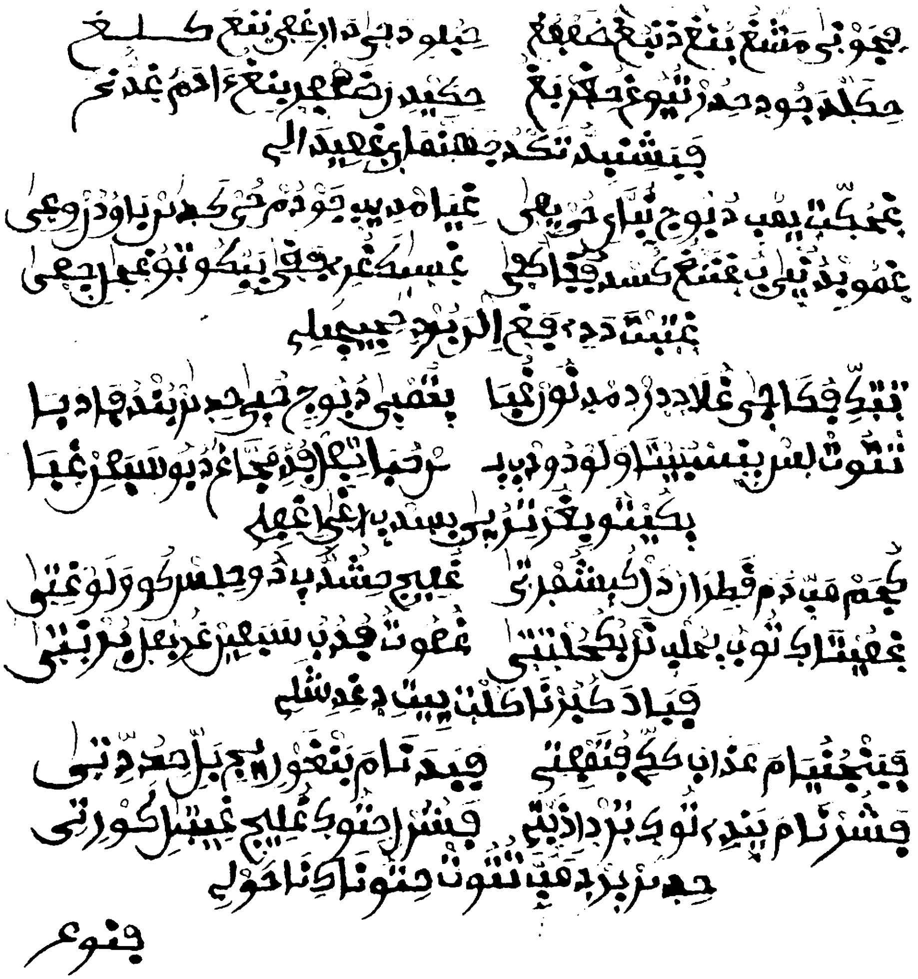
دَغُفْتُ جِمَبّ بُجِّنُبِّنِي دَغَاسَمَا   دَبْسِدِ جَبَايِمُ جِمَنْغْ سَىْ وَرْتَ فَمُدَمَا
مَدَرِ دُبْ مَبّ فَدِيدُ تُوغُفْتُ بَادُمَا   دُبُوجِيجِ مَبّ جِكُورُتَّ بِنْغْ دَادَمَا
غُغُوتُ جِبُغّ جِكَبَّ مَمْ جَجَرْغُبِبْلِي

بِنْدِنُيَا وُلَانِي يِجَبْجُبِرُ كَلُكُكُو   بِجَارِبْكَ دَمُبْكَ يِيبِتْ جَابُكْدُ بُلُوكُو
بِنَادَ كُ قَارِ كُجَوْتُجُو دِيتْشُغُكُو   بِنَارِ دِمَغْلِبِرْ جِهُنَمَارِ كُجُبِبُكُو
غُجِيلُوبِ دُبْ دُبْ نُكُفُكَا اِغْدُرُ وَلِي

بِكَبِّدِ رُبِتْ بِشُغُّبِو فُوبِدِ لِدَا   بِكَشِي غِبِبْلِي بِعَتُّ جُبِي بِبِرُودَا
بِجَرْجِرِ بِيغِي بِبَادُيُوجِي بِكَلْبِدَا   بِعَغْدُو غُجِبُرَّ بُويِ دُبْ لِجِّ بِنْغَدَا
دِجِغُّو دِكُورُو يَنْدِ غُعَبّر بِجِشْغِلِي

بِنْكُو وَبْغُدُرُو بِشُعْنَارِ كَيَغِي   بِعَلْمِي مَلِئِكُنُ بَدِرْ تُحُو وَغُغِي
بِبِغِّي بِبِسُرْتَى اِبْجِ مَغْ بِنَاتَغِي   بِتُوَاغُ تِجُكُنْسَعَتِ بَاجِدُرُو بِغِي
غُعِنُّ جُلُبْ فِبُرْدِ بَا اَفْرِجِدِ غَالِ

فَجُلْبِ بِنَلْدِ بِيُوْدَغَا اِبْنُدُ مَبْمَبْ   فُوَدُبِدِ بِوُرْتِبُوبِكَّي فِكِبْكِبُو
فَدُنْرِ يِبِتْ نَدَّبْ جُبِي بِتِبَّي وَكُوكَبْ   فَاغْ اُمَّتُ كُنْدَطِ بِيَاسِرْ غِعَبُدُ بُودُبُو
غُغُوتُ فَدُبُ غُغَبْرِ غَنَرَا جِيُرْغُرِ



بَنُوغَلِيبِ بِغَنْدِ لِفَنْدَنَّا دَنُوْرُ بَحَوْتَادُوبُرْجَدُ مَدَ جَقْتِيْدُتَبْ نُوْرُ
بَدُمُرْبِغَنْدِ وَتَاجُهَيَّرَّشُوتَ بِنُوْرُ جَدَادَجِيِبتَا بَقْبِدَتَرْجُوَدُكَسْدُنُوْنْ
جِغُرْتِتَا اَشَلَرْكَنْدُدَارَلِيلِ

١٤ بَنْدُيُوْبِنْتِ اَنْدُبُرْبِيبَ تَاسَمَا بَدُبُرُوَرْبُرِي دُرْمَغِي وُلْدُبِيغْ يَادُمَا
بَنَامِيجُ جَبَّاكَ نَبِي مَيْ مِيقْتَمَا بَنْدُ يُعَبْ بِغْ جَامِجُ بُوبُرُمَا
جَ نُوْرُجَبْتِي نَبْدَاكِ بُرُوَقْدُ تُمْ بِلِ

١٥ بِقُوسُفْيَانَمْ تُوْرُجَبِيرُ بُقَاشِمْ بِتَرْتَبِيَانَمْ غَبْشَ غَبِيدُ بُقَابُمْ
بِمُرْتِي جِيبِتَّ بِحَدُبِمَا الِكْحَاكِمْ بُجَيْدُ بِي زُقُومْ يِكَعْبِي بُرَارْدِمْ
بِيَامُرِكْ كَنْدُجِدُوَرْغُمْ نُوْرَارْجَلِ

١٦ بَكُرْلِكُ جِلْدُبِي جِتُوبَاجِ كَلْدِ ٢ بَوَدُّ بِشْغُلُ دُبِيتِ بِنْدِبِكَوْتُدِي
بَحُوجِي بِبُوقَبِي بِبَعْلِ بِيَامَدِي جَمُطِلَاي غُبْدِي بَغُدِ غَدِّي بِحِي مُدِي
بُدَ وَبِي جِبُوْرُ قَدْبُرْبُوْتِي جَنْ رَقَلِ

١٧ بَلَامُبْ بِبِتِ نَتَابِيَادُبُرْ جِوُو بَتِي جِتَلِبُدْ بِبِيبْ بِجَارِيدُمْ بِشْكِنِي
بَيُجَبْ يَاتُوْرُ لِشِرْتُوِدْ بُجِدِنِي جَدُوبُ دُبُوجِ بِبَقْدَ تُوْرُدُرْ بُجَتِنِي
غُبِيُودُ بِجُرْدَ دُولَابِ تَكَّ تَكَّالِي

١٨ جَدُويَ بِبِيرْتَ دُمَكَ تُوبِيبِ سَقْتُمَا جَدُبُرْتُوْرُ بِغَدْ نَبِي دِ عَبْلِجِ دُودُمَا
جِنِي نَاقَ بُودُمْ جَعْتَنْتَدُمْ مِبْقْتَمَا جِيْنْدُ غُبِيُودُ دَالْتَفْكِ جَهَنَّمَا
بِشْكِي دُجِلْدُبُ غَبْشِرَابِ عَاتَا عَاتَالِي

بنلبدي بغدم يامددم فيبصدرو   بحو نبيو بد بيب غاي بسكلرو
فه غازسر بدبت برفك غرت بلجلي

بكووجمب غدنغم بيب حبرا   فاندو ولااشنجبد كوني سحرا
فكردين جغودا جاج نربلد فتلرا   فكرغعت يار تجرشا ساات سفنرا
فبلد تنج تار عذ ايار مي غلي

يا كنيو غفبوج بند بلوب دش   بد غدبلالاتو بدغ بجاسر فش
بيجي جيلب دديد دوب فنبر بوش   بجو فنبي كاجوج بيب جكردمش
جبلر ودلج بود موند وامل

جغوك د بيب بلبج وانبر وار ني   جوبول بند غنوج موند واني
جلوج مكوج غماج مد غنبوني   جبوج جمتل كمن فتون وني
بكونتبي غربعر لسر فود لسربل

قبمر غدتو بيبي فتو بند حلدي   فكو دوب د نر جيتا ولا كجد جيندي
فجرد ميرينيم معتد فعفدي   فدوب فنعمدر جوتت حكبدي
فجوري جيكردي فمرد جنور فلي

فيعبرد لاخرود ديتا بوصاقم   فكوبني نتد نرا ملنا كدود مم
فجعت ميعتبي غرفج عذاب قم   فدب ماج توك جرند محرفدي لمم
د جفبد فجد بلاد توك جمرفلي

فدب معج

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[illegible]
[illegible]

فدوب بعلن ربي ولا يبد حسرد ي   جنور بنكت الح معج بكلكد ي

فود بجبعنا الح كركك قلد ي   جود ب جدنر بنتاج بيب جتارد ي

فود ب اداسر بتنك شدكيلب ادهيلي

فد نر لبر دنر مسنوج تنكب وانتا   فكو دمب دويتتو ار فود تا

فود ب فتكي تحغ عوكشم تتا   فود ب اعر قبر جنو كنج ياامتا

فود ب د مد جيوت ان برد جل جلي

بجارب جور ل دييب عيد وج وابو   بعلو رحمعم لعا جند هبهب

بقعر نبي دو ومد بيب بمد هب   بجنت وامد بهنملدو ب وي دي

بد مببب ابكعيع بر جغر بلي

د سيك انجيلام كرن دنر بعدتا   د بوج د دو غرعر فنكب كعتا

د رود ارد وكبي مب بيبد فعنفتا   د بوسبعبر ندكيلبد ف د جنا

بجنت جدنر لعنع درمت شدعلي

بنا سبني بعا انر عر بنغي بششني   بد دربي جمد ربعدو بشكبني

بغد نبي يا زبج بيب بشر كبني   ببود بشنكر نج وبيني هابني

انر بر بنيعر دنر بعيني انر شلي

جفر جيبفب جعند عر غفنا واوتا   جبيغ فور نتعر جيب عجارتا

جدانم عر شل دورنبي جي د نقتا   جدنر سا امير شم شودد ور بر مجيتا

بليغ معفروز ني عدابر م علي

فجاج

فجاج غفو نا تيب بيب فمونو   فكو وحمب فبسر يني نكجيتو
فجو نر غضر يغو ودي نغار ابج بدنو   فكو وفجبن حوري فور مم ندو متو
تيتغد برد فيادغ ارو برتر حلي

جهو جم جد ند ينلد تي الجبلدم   جدو دم غفو ودي يجكد بر د دم
جيننا كجي بجي بجنش جلو بدم   جوو رجدق بكر فجحجور نا غو بدم
حدب دب لج عذاب دم حور دو بلي

فكو حمب جد نر غليح احينا   فغو در بيب فدر كجو موح سدنا
فيند مغم فطو بلر غر سورتنا   فكر ود لاشر ندد ب دب رو تنا
عذاب جنا ولاجد ممود و كلي

بسنبيك حدو حلشر فيلو تنا   بجحو جد نر شور شور لو بيب دتنشتا
بكر بنبيد بغبليو فو بعنشتا   بكو نيحفيو عذاب ماياي مايتنا
فراجي ندو تي يلديمب حدع بلي

حدع حتبد غلو فا انش كمر دجتا   جحود حد نر غر ماييا ي تو ب غحدنا
حجو زوغ بيب جغيد يوا ر فدتا   حكل دم د يلا نتا اد كجيد تا
دغا غر كغي برنو حكلبر نور بلي

فيب ودام جيام بي اب شجرني   فند يجعد ت ير بيب تلو بيشتي
فتور نتا مو نوح د يقب كجغتي   فبود الدتيبي جبير اب كور تي
جحيد ار بيب غحير غد ركد اشلي

ڢبند ڢجبشي تڢيڢ جلد جكلاج د واد جرو يد رار تكد
بكود ارار انديتا ڢتند ڢيند تڢاد حكاج يلب جنركد
جدم وارت جند وعوت اندا كسولي

د راك جعبد ولا غنم ڨر ڢتند د ديڢ بدا نيتا كغم يط يا دد
دغاد يند ييبنحيمب سني بج دودد دتار حيد ارحد غار سعتير
ڢكور جد ربيد جنب كو بيد جشميلي

دلوج للاخر بند لاتيبد جتا ددو در نخنع جوڢت ڢوتور ايڢتا
دغا كنج سي كونب لاتيبد لتا ددي بم وبتا ونور عد اباج ڢوتتا
زغا زغ جمبد ن سا الڢوڢ تتو ڢلي

جمو يغل جهاج غرو غتو وا كلدني ڢبب بيب غندم اغسڢتني
ڢدمبد مڢغ جميلد واغ غرمني ڢمالك ارشك مڢغ دو جمجو رڢني
اياد غياد دروب بڨ غجڢ غلي

ڢجلب جبت جعڢت جعتيك ياد ك ڢدر ڢج بكي حل جوم تالات ملك
ڢجوم بيت غعلي غلبيغي غلبيك شتك ڢجسرو ج جمبد جلينا دغ تمالك
دروب جلمر جمعج اركو وع علي

بتدبت ورب جرو ب رڢب جياب ڢا بعمطب ڢيب جد تيڢر باكب توڢب ڢا
بمد تيي حر شم بشڢي بدراڢا بغجبتا غربيبتو جبرجيا ڢرڢا
جبد ماج برد ادو ج واد يبج ڢع غل

سلى

بسلوغدنانانتي حبيب غصاعقا سعيرولبرتي حجزب دزك فنابقا

فاندجهنم ينغنزتنب فاسقا سنوميدنزجونيت بلسزلودموبقا

دباد غرون مبودد غر ربي قابل

فيامدوج بيت بدد جوند نتربي كحت ميغند شم جيمرما اندبني

فاندرنا نفنون نتبد ملمتبي بجلب حي غهى نوكاج نمبني بلهبني

دسوم كتاك تنون حيددي حلبلبلي

تبلياك كرسعني بهنحي بجهنو تبحي داد مي فلغكبودر بكنو

نيبت فه بولي بعدني فد بتتو تعدبيت فعدك كبدبيج بدوغنو

تيامند بتك تندكورنو مقلبلي

درو بغ نتغي نتدديرل شلتا دبي دفتبي ادشعد برادفد تا

ديامند بتكابر ددوغود دلتا دووورنا شك حورء دبلسرود ورنتا

غتي بج بسر جبلوحلم كجلي

برتينوب جولد حقمد نبغي فهنشغي بدركبدبيت بظلم فت فسدكجي

يدينوب منكرج فمرجي غبوجهي يعادج حلب دسي جينوب دني غبهي

حبغل نبلج دسام نان حد بنرشغلي

يتينو ببرد حوتب جولب فتع نوى جعودم بيامتيتي حد برييت دع بوى

جغوبم بيا امت درغليج حد برلوى جغوب بنون يومند يامت تغ بوى

فلاك حفتند بسراكد [illegible] برجلي

فلف ييب غووذي تكوجي ينارني   جملعاج ييب بوديي في يملعبني
جذو غيج ششبي يدارنا يكيتني   جدا ابنز الله يدي بغ ذ ذنبريبني
يكوتا تمالك ياعر قونر في كلي

يامتنو امالا كبر ذ ب تنغبو   يموب يدا انس يكبيو ذمب كعبي
ييسذ ذ ذروك غوسك لاميدنك   ذبلي ييسد يدارتا يد بغ لاميد ياذبي
جغذي جيبدي نا يقر نوذ ذ ذنر غلي

ينبذي يذور جوذ ذمر فينفذ غفكسا   بفعذ نيك بغز جري ينذ بغلسا
بجو نذ جا اشيطار تعبا فنعبسا   بنوا ابليس يبلذم بيعذ ذمر ذسا
ويرذ يبذت تذبرهو جسبذ ذنر غلي

يلام فيلاما كجنر ذمب شكني   يداج جحنر ذ بريج ياذ فكبني
يغذ نيي غلد بج يلب يبكبني   ببغ كورني ياب فيبنر فشكبني
جذوب ذبوكو الله وبلم اعحلي

توبلاك ذرغبدر فا تور ذنر غلي   تحوجب مب بحاادنر ييب ذنر بلي
تمالك تورابه ملكتوم ابي قلي   نذمب نبعاء سورى عنور جولب بقيلم
بشعناك غمر ذمرسي عذابا جغر فلي

فييب توبر ييي زغاج جحلاج فو   جسورنوب ننعغي ير ذكلج جكو فبعو
جموتا جبنديبو جسار وج يب فو   جذنر نور جنبيرنا نور صونو جنكل فو
غا الحزم يقب يذ رسر نمنغ ياعلي

بجارب

بجاربيب كووَ جياج مودم بجدبلي   بغدبيي غور بج مبّ بيا ڧبي
بندي بنا بي شود مب بمبني   بككّني دوما غجربني ها ببي
تبور جيا وبلا ببيرت دز غلي

دغم بيبت تكي بغربي ڧي بشكتو   دبو جيج مبّ ڧتات درلو ملكتو
دروبغ غلتي ودب ودبد جعتّو   مبوج جولدڧ جولب كجودنو
سغد جيبني كوب سبعير دبزبلي

ڧيعتاب برب حدبر غليج حفلدا   ڧبيبت جيا مب يا ڧكببّ حغر مدا
ڧسي ديكيبيت جيمب نشا حفلدا   ڧيد جمد بهرد سما جبال حيعتدا
حدڧبد بيبت عكبلبر دم غبر غلي

بدبد ڧسا دجبي كبغم ڧاتا سلا   ببيج د بعتا ديه دلبد غنم بلا
بليد دبي تا الحمد غم دبو حي غلا   بلبغ عجرطا ڧزكمم بيبت جدولا
كمتب ڧزك مغم بالحمد دم ولي

غليج بيكا يبارتي بيند تكل ڧشمدرا   بجتبير غما جغم نغي سغرا
غدو ڧي جها جيكا غسغربي ثرا   غسدربي تجزبيا دالاخرا
غورتزبي دغ بل دوني اغم ڧلي

غوسدغنار تجف دغف تيكتو غا امنيونتفيغ يشب غغر فنو
غسعد وغجبيو ودي ودي عجا فتو فما وو شغي فدو مرو غ تقدنو
غجسبي سعيد بجنر الجردو ملي

جيركم دما ييينو بانديبر كلاي جتونبر تقبر يج تدر غمل فبر تعاي
فيركم جدنر جج فاجيبر يشحنياي جيبر ار تبدييو تمانا ي نتاي غعاي
غا الحرم يمب بدرفبيد هند يا علي

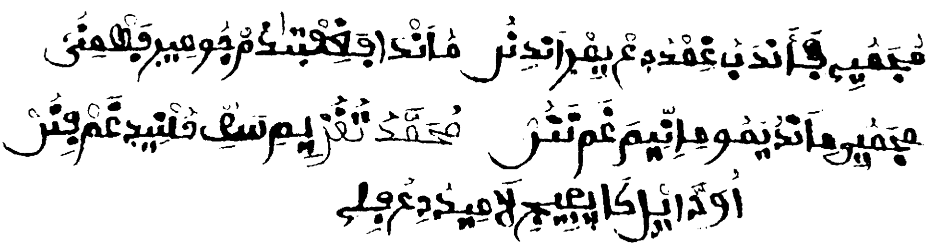
جدو جم جولبول قبا جوندو دكوتر ا جفدي برك جد هب جود جكنرا
جغند جا النبي مود تبد مرد بدر ا جبدي جبرتي كاي لام منبرا
فسبينوب جم العرش تيو مجد نر جيلي

فا ملكبر غردور جد بد بلتا فشا سرات فا بتوب زامود فو غتنا
فكو وجمب جبيوار فجدتا فبسيتب غار دوبي فنا ر ب جنتا
بدو مو جد نر بسي غعك لاميد بعي بلي

فتغني تو يا د غيا جمل غجد فو فبدغ يفبرو غظكلتناي فمل و غظ فو
بدمرو غدفلنبد على الله دونا فو فيا الله جب ملنبد ملنرد جولد فو
تعا و غبد جج جام تعا نفر خردلي

فيا الله عم مد وسر حكم كفو سمو جار ور شا جيد مريد فبج فو
فا نجي فكسدم نومب جنبي جملجو فكسدم اجنيو فد عا الفج دوم فو
جدو احمد جحما لبيرمم جدو ءال

• جمبي


تمت بحمد الله وحسن عونه
اللهم اجرنا من عذابك
بحرمة نبيك محمد
صلى الله عليه
وسلم

بسم الله الرحمن الرحيم صلى الله على النبي الكريم
فائدة مجيدة ايضا :
ومن منظومة الامام العادل امير المومنين محمد
بلو بن الشيخ عثمان تغمدهما الله برحمته بلغة الفلانية
جغ لام د زكلز كالله تر اشرقة لام عام تغلبور .
ومعنى هذا البيت بالعربية امسك الامرة والملك
وخذها من فوق الله اخذ الله من ذلك وشمر عن ساعد
الجد والاجتهاد بالعدل فيه وتهيا واستعد وترك
كل الامرة والملك عام تغلبور وهي سنة الف
وثلاثمائة وثمانين من هجرته صلى الله عليه
وسلم وذلك هو عدد بسيط جملة احرف لفظ
تغلبور على حساب ابجد واما تفسير هذه
الكلمة العربية الاخيرة التي هي تغلبور المر
موزة واضحة او ضع من شمس الظهيرة في يوم
صاح وصار لكل من تعلم ادنى قليل من العربية
والسلام انتهى فائدة مجيدة ايضا :

ومن منظومة ولي الله ابراهيم الخليل ابن
العلامة المحقق والجهابذة المدقق السيد
ابو الحسن عبد الله بن فودي تغمده الله
برحمته بلغة الفلانية قوله ۞ ڢَهْ لاَمُ
HABSASHE
ڢجُنْغُ نَنُوڊِرْ ڊُجَعْ ڢِيجِ لاَمُ ڊِنَّا نُدِ ڊَبَسَشِ هَبْدُ ۰
ومعنى هذا البيت بالعربية باليد اليسرى يوقد
ويمسك شار الامرة والملك لكرسنة حبسش
اطرح كل الامرة والنبؤ الملك وجملة عدد بسيط
حروف لفظ حبسش على حساب ابجد من سنة
الف وثلاثة وثمانين من هجرته صلى الله عليه
وسلم على وقوف وقوف اخيه امير المومنين محمد
بن المتقدم ذكره في البيت الماضي تغمد
ه الله برحمته كما تقدم والسلام انتهى
فائدة مفيدة ايضا

ومن

ومن منظومة اسماء نانا ابنة الشيخ عثمان
بن فودي تغمدهم الله برحمته بلغة الفلاتية

وَدَ عَوِلَا كَلَامْ فَاحِنَّادِ وِبْنَر تُجْمِي تَبِّ قِبِمْ دَ رَهْنَد

ومعنى هذا البيت بالعربية احد وجد الامرة
والملك الى سنة الف وثلاثمائة وثمانين
من هجرته صلى الله عليه وسلم وحينئذ الترك
شار الامرة والملك وابتدا ذلك عند تمام
هذا العدد لان كلمة وجنر بالفلاتية هي
الالف بالعربية وكلمة تجمي هي ثلاثمائة
لان كلمة جمبر بامالة الجاء وتسكين
الميم وامالة الراء بالفلاتية هي المائة
بالعربية وجمع هذه الكلمة تجمي
وتسكين بامالة الكاف والميم معناه

منها على صيغة الجمع وكلمة تست بفتح
التاء الاولى وامالة الثانية بالعربية هي
ثلاث بالعربية واما كلمة فج فر
المرموز بالعربية هي ثمانية وثمانين
على حساب ابجد وهي واضحة على ذلك
الحساب البسيطي لا للقباء ثمانين وللجاء
ثمانية على عدد بسيطها بتلك الحساب
الابجدي والسلام فائدة مفيدة ايضا
ومن منظومة اسماء ابنة الشيخ عثمان
برفودي المذكور ايضا بلغة العربية
حين سئلها عن شرب شاب واو تلب او تلبو
كر هذه الثلاثة لمسماة واحدة هكذا
جو القاموس وهي شجرة خبيثة من اخباث
الشجر المسكرة جدا كثير الاوقات كما
في كتاب

في كتاب التنبيه اكلها او شمها
وجميع المشكلات التي هي المدققة منها
الانتفاع بوقيفها ولمعرفة للانتفاع
بوجدانها وباي كيفية ينتفع بها زاعم
نفعها بقول السائل من: جاز شربها القدم
نص المتقدمين اوليا والمتاخرين
في تحريمها: ام لا لحديث كل مسكر
حرام وفي رواية كل مسكر خمر وهي
من المسكرات وهل تقلة شيئا من ذلك
والدها الشيخ عثمان او عمها عبد الله
فاجابت بقولها:
تنازع شيوخنا في تبغ وبعضهم قد حكموا بالمنع
والبعض قد روى على الجواز فلم تصح رواية الجواز

لكن جاز شربها للعلة لزومها الشهوة ممنوعة

فستة عيوبها فعدها قساوة القلب فخذ احدها

وتفسد المال وتمحو النور كذاك ذي الثلاثة المذكورا

وتمنع الحياء والمروءة واترك هداك الله ذا الشهوة

وتذهب العقل فكر فيها وسم من شربها اسفيها

واصلها من بلدة الكفار واعرف بما القول لا تمار

قد تم نظمنا بحمد الله بحرمة الهادي رسول الله

صلى الله عليه الله مع سلام ورمز جمع رشد عام النظم

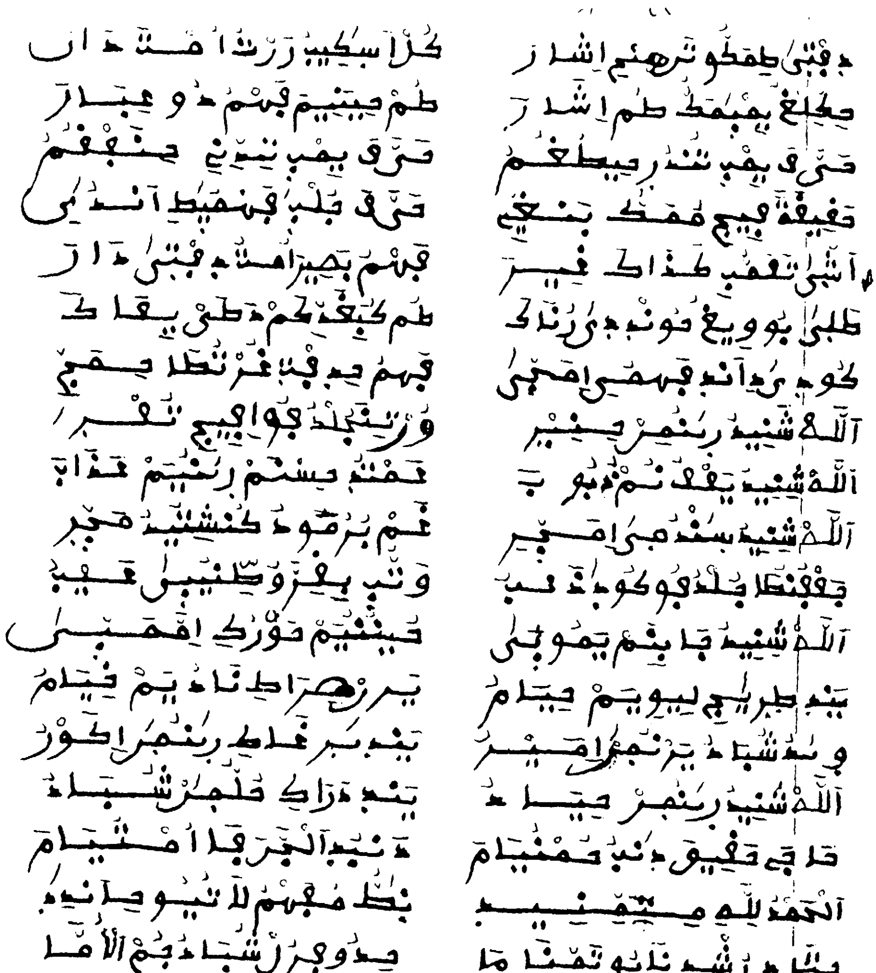
تمت بحمد الله

وحسن عونه

امين

لاعم ١٢

بسم الله الرحمن الرحيم صلى الله على النبي الكريم قالت اسماء نانا بنت الشيخ
عثمان بن فودي تغمده الله برحمته


تم الخط بحمد الله وحسن عونه والصلاة والسلام
على رسوله ٢٨ من جماد الاخير سنة ١٣٦٢ من
الهجرة صلى الله عليه وسلم بقلم نونو
بنت احمد زوجة الحاج بلا ربو
بنو رحم الله الجميع ١٠ امين
تم ١٠ امين

بسم الله الرحمن الرحيم وصلى الله على النبي الكريم اما بعد

فمن اتباع اسماء بنت شيخنا عثمان امير المومنين رضي الله

عنه من جماعات النسوان نساء اهل نر وهي قرى ثلاث

وتكانكه وهو قرى ثلاثة ايضا ومحلة بردة وغوغازاوة

وبغازاوة وبغاو وزنغلاوة ومحلة بني بكو وبارغي

وبونازاوة وثومو وتيب سوو ومحمددك وبوبكور

ودار دام وكشوبل وزكرا ومحمد مودبغسيه وغي وشور

وركر وشاش ونثنب وثبب وبوسو وطاز اريوة

ومدوراو وبشنه وباد وابوبكر مغوا ومحمد بازوم

وباور فلانه ونمركوا صدة وطارما لم وحمدة ومزاكر

وكمر وبوطيغ وكنب وتامنكين ودربل بجميع انواعها

ورابر سانه وجاربط وكلغور وزمبه كلود ودون

ومحلة كجو ومزار ومزوز وداغاوا وشور وكبوره

ورافه ونطاده وكفث وبامع ودنشاط ودبغار الرا

وطارورى وبطق وكجلده وغبر وورككل وزمد عمد

وغنغاوا وغاتبر وكلنغ ولوكوك وبلرياك وكجاج

وسنغناو ∴ وبشوبج وكمد ∴ وثاطه ∴ وكندم ∴

ومعلة جاج ∴ زوج ادمراغ ∴ ومحمد حاوى ∴ وبنبومو ∴

وغارناث ∴ والاز ∴ وغاغ ∴ وخغ ∴ وغربو هاز ∴ ومحمد

دند ∴ وزمبزا غرب ∴ وغيرهم ∴ من القبائل الفلانية

والحوسيين وقبائل صلب وربما وجد في محلة واحدة

فروع مختلفة وربما انتسب اليها بعض وتأخر بعض

وربما انتسب الجد وتخلف الاخر وبالعكس والله

ينفع في كل بنيته ∴ امين بجاه محمد نبي الرحمة

∴ امين اللهم اغفر لي وارحمني

∴ امين

بسم الله الرحمن الرحيم ؞

دَ شَرَّقُ تَنْكِ نَانَا اَنْتِ تَحِمِّيَا   تُكَرْبِ نَاتَا كِرَا غَسَرْكِ غَسْكِيَا

فُوبَرْ غِطَطَا الْمُودَ نِبِيُّو فِبَزْوَابِيَا   تَارُرْ مُنَانِي بَابَا اِنْدَا اَكَبِيَا

دَمَذَا اُسْنَا كُوكَا كَذَا اَحَرْ بِيبِيَا   حَرُودَ دَبَا اَبِكُوكَا مُنْجِيَا

مَاتَا مَذَا لَمَرَارْ لُمُو لَمِي سَكَّنْبِيَا   وَافَا اَنْتَا نَانْكَى كُسَرْوَانِي نِيَا

لَدَبِي دَغِزْمَا اِرْ جِيبِسَّا اِنْرُمَا   دُرْحَسُّقَا رَحَرْ سُبْنِينَا فِيَا

مُودُتْ لِمِيرْ عُثْمَارْ اِرْ جِمُكْبِيَا   دُرْسُودَ بِيرْدَا عَتْ تُكِرْتُودْنِيَا

اِرْسَرْ بِيمَرْ نَبِيِّلَا اِنَا اِبِرْ تُوبْنِيَا   غُوغَا الطِّيبِ رُوَا اَسَا غُرَارِيَا

بِتِلْمُ اَرْ لَمُوكُبَسَّا اِى مَبُولْفِيَا   اَللّٰهُ شِبَرْ سَوْرْ رِسُورُو فُونَانِيَا

تُوبِرْ مُسْلِمِ دُتْ تَنِيمُسَرْ مُورِيَا   جِنْفَرْ دَنَانَا تُكِى فَابَا فِدُبُو لَمِيَا

تَالَمُو تَلَكَّا وَا كَذَا بَتَلَكِيَا   كُووَرْ تَحُو غُرْنَا نَالَمِي شُكَرَاانِيَا

تَالَمُو مَرَا اِبِي هَكَذَا دَمَرْ زِنِيَا   تَابَا مَذَا رِيغَا دَوْنْدُو وَتَاغِيَا

إرتا ربا ماتا تباس سحوليا وسكو كيزغي ورسبا يزرا ريا

الله تبارك بابا مزيم سيكيا شيلكو عيكو واجز نا شيطيا

اميا د برزدا دونيغ مرولميا بم تبتبيبا غم ست سوا ارزاويا

مبرا نبي تونانا امنلا فيا درتا نموفوسا مطركرد ونيا

دوور خصوص با اجنة دتزكيا غابرز د منمنات إرتميا

دليا نبل اميرا ر درسر بيا ميسيز ستا غنغر سنا ناوليا

بوبوا مير سنوا احمد منيا درشرا و فونرا با منتا ميا

دليا نا يسرقاء سومك غيسو بعززبا ب غفيسوا بذريا

بوبزك ديجي بغوبرا د بجا ديا بوبوا وزصديو بوا الحميا

١٠ افمنا غيشبكو ما اسر تميا

دا ابز د يسا مين نيحو ينيا

بوبع

قُوقُبْكَبَا وَ ذَمَا كَنَا ثَرْزَارِيَا
مَيْسَلْبَلَّا كِ ايُوْمَسَبْيَا

اَلّٰهْ شِيَرْدَ وَ ثَانَا دُومِرْمَيْسَمَا
دَ دُقُبْكُشُوَاهُدَ ذَا وَمَنَّرْبَيَا

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